

Richards Topical Encyclopedia

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VOLUME FIVE



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HISTORY OF THE WORLD

(For specific facts relating to this subject consult the Index)

Richards Topical Encyclopedia presents the history of the world in chronological order as nearly as is practicable. The reader will have a clear understanding of the subject if he will begin his reading with Unit No. 1 in this volume and continue through the various units in the order in which they are presented.

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KEY TO PRONUNCIATION

a , as in <i>māte</i>	oi , as in <i>toil</i>
ā , as in <i>senāte</i>	ōō , as in <i>sōon</i>
â , as in <i>hâir</i>	oo , as in <i>book</i>
ă , as in <i>hăt</i>	ou , as in <i>shout</i>
ä , as in <i>fäther</i>	s , as in <i>so</i>
à , a sound between ä and ă , as in <i>castle</i>	sh , as in <i>ship</i>
ch , as in <i>chēst</i>	th , as in <i>thumb</i>
ē , as in <i>ēve</i>	th , as in <i>thus</i>
ê , as in <i>rêlate</i>	ū , as in <i>cūre</i>
ě , as in <i>běnd</i>	û , as in <i>accûrate</i>
ẽ , as in <i>readẽr</i>	û , as in <i>fûr</i>
g , as in <i>go</i>	Û , as in <i>Ûs</i>
ī , as in <i>bīte</i>	ü , a sound formed by pronouncing ē with the lips in the position for ōō , as in the German <i>über</i> and the French <i>une</i>
ÿ , as in <i>ÿnn</i>	zh , as in <i>azure</i>
k , as in <i>key</i>	' , an indication that a vowel sound occurs, but that it is elided and cannot be identified, as in <i>apple</i> (ăp"l)
K , the guttural sound of ch , as in the German <i>ach</i> , or the Scotch <i>loch</i>	A heavy accent (') follows a syllable receiving the principal stress, and a lighter accent (˘) follows a syllable receiving a secondary stress.
n , as in <i>not</i>	
N , the French nasal sound, as in <i>bon</i>	
ng , the English nasal sound, as in <i>strong</i>	
ō , as in <i>bōne</i>	
ô , as in <i>Christôpher</i>	
o , as in <i>lôrd</i>	
ö , as in <i>höt</i>	

BEFORE HISTORY BEGAN

Reading Unit No. 1

HOW WE DIG UP HISTORY

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

Interesting Facts Explained

Digging for treasure, 5-1-2
Digging for knowledge, 5-2-4
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The first artists, 5-7
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The royal tomb of Tutankhamon, 5-10-12

Unveiling the glory of Babylon and Assyria, 5-14-16
Finding nine cities of Troy, 5-16-17
The culture of Mycenae, 5-17
Greece, the noblest builders of them all, 5-17, 18, 19
Puzzles on our own continent, 5-19-21

Things to Think About

Why did the pharaohs build pyramids instead of ordinary tombs?
In what ways does an archaeological expedition of to-day

differ from one of a hundred years ago?
How will the people 10,000 years from now learn about our present day civilization?

Related Material

The earliest paintings of which we know, 11-1
The fall of the city of Troy, 13-27
The ancient culture of China, 5-313

The finest buildings of the ancient world, 12-342
Gods and goddesses of Olympus, 14-406-22
Hanging Gardens of Babylon, 11-408

Contemporaneous Events

While the pagan Druids were sacrificing at Stonehenge in England, Babylonia and Assyria were struggling for supremacy.
When the stone tablets of Hammurabi were the current law code in Babylon, Minos' beautiful palace was being built on the island of Crete.

When Hannibal was attacking Rome in the Third Punic War, the Great Wall of China was being built to protect China from the Huns.
While the Greeks were besieging the city of Troy, Moses was leading the Jews to the Promised Land in Western Asia.

Leisure-time Activities

PROJECT NO. 1: Make a pottery plate such as that found in Thebes, 5-6, 14-57.
PROJECT NO. 2: On the map

of the world locate Ur, Antioch, Valley of the Tombs of the Kings, Pompeii, Angkor, and Maya.

HOW WE DIG UP HISTORY



Photo by Frederick Woodbridge

Earthquakes destroyed the ancient city of Antioch. The mighty blocks of stone fell down like a house of cards, and gradually the earth closed in upon the for-

saken city. Centuries later learned men decided to bring it to light again; and in the picture above, workmen and scholars are busy digging up the city gate.

HOW WE DIG UP HISTORY

This Is the Tale of How a Sword, a Fragment of Carving, or a Little Vase that Has Lain in the Earth for Perhaps Six Thousand Years, Can Be Made to Tell Us the Story of the People Who Used Them

HOW have we found out all we know about the people who lived in the world for centuries before the dawn of history—the men of the Old Stone Age and of the New Stone Age, or the very earliest Egyptians and Sumerians?

These people left no books to tell us about themselves, for the very good reason that they did not know how to write. For many a century they did not even know enough to carve a few words on a stone. They lived and died, and the earth closed over them. It closed over their huts and palaces also, and over whole great towns; and in many a place where a proud city had once lifted its towers, there was nothing left to be seen but a strip of desert sand or a patch of green grass where the sheep were grazing. How did we find the palaces and cities once more? We did it mainly by just digging—or to use the learned word, by excavation (ĕk'skă-

vā'shŭn). For a good while now a small army of trained men have been digging up ancient history and ancient treasures out of the ground. They have done this in many parts of the world, but above all in Asia Minor, Egypt, and the Greek and Roman lands. The learned men who do this hard but thrilling work are students of archaeology (ār'kê-ôl'ô-jĭ), or the science which learns of the past through studying its remains.

The early archaeologists were more like treasure hunters than scholars, for the study of ancient things had not become so systematic and scientific as it is to-day. In the early days they were largely interested in finding objects made of precious materials, or works of art which would be valuable according to our own ideas of beauty. The tiny bits of crude clay pottery, scattered beads, or formless masses of ruins which nowadays are carefully studied and photo-

HOW WE DIG UP HISTORY



Photo by Frederick Woodbridge

This is how the triple arch, which served as the gate to the city of Antioch in Pisidia, looked in the days

before it fell. We know that it was built after Paul's famous visit to the city.

graphed and pieced together to form a link in the endless chain of new discoveries, were often tossed aside in favor of more startling "finds."

What an Archaeologist Must Do

Of course the excavating expeditions of the early days met with greater difficulties than many do to-day. Excavating was not a very safe or pleasant job when you were surrounded by hostile tribes and in a strange unfriendly country. The heat of the sun was often unbearable, and at any moment a sandstorm might bury a whole season's patient digging. Native foods and native methods of travel might be unattractive enough, but what were you going to do when you were stranded without even those? The problem was not an easy one.

The archaeologist of to-day, too, has plenty of difficulties to overcome. He often has to depend on native workmen who are not open enemies but who make slow, inefficient diggers, only too willing to break or pocket priceless works of art while the excavator's back is turned. In far-away places the expedition often has to build itself a little city, find a means of getting water—which is sometimes very hard to do in a desert

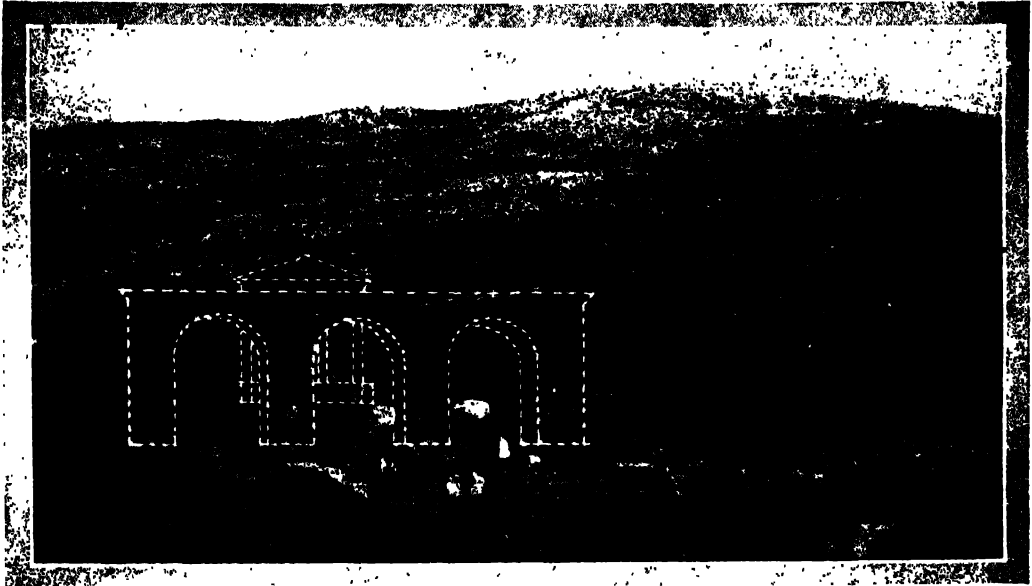
country—and even build roads over which the carts and automobiles may pass to carry the "finds" to safety and bring back supplies.

Other problems await the excavator in populated cities, for often the site where he wishes to dig is covered with modern buildings which the obstinate owners have no intention of abandoning! Or it may be that later builders have used the ruins of the more ancient structures as building material for their own temples, palaces, or churches; it is sometimes a problem how to rescue the remains of one building and still preserve the other.

An Army to Dig Up the Past

As you probably know, the archaeologist cannot just settle down in any land and begin to dig as he pleases. First he must get permission and make terms with the government. International disputes or an unsettled state of affairs within a country may make this impossible, and years may go by before the important piece of knowledge can be dug up and passed on to the students of art and history all over the world. Because of difficult political situations an excavation may have to come to an end before the work is half done. Or the excavators may have to

HOW WE DIG UP HISTORY



The picture above shows you the city of Antioch with the Square of Tiberius and the Square of Augustus as they look to-day. The men are standing at the foot of the steps that lead from one square to the other. It took a great deal of work to clear this space, and a great deal of study to figure out how the fragments fitted together. The dotted lines show how the tri-

umphal arch of Tiberius rose above the steps. Behind it was the temple of Rome and Augustus. The Square of Augustus was the holy place of the city. Paul and Barnabas, who visited Antioch, would never have been allowed to speak in the temple area. They must have stood on the steps beneath the central arch, facing the Square of Tiberius.



Photos by Frederick Woodbridge

This view of the Square of Tiberius shows the steps leading to the Square of Augustus. On the topmost step stood the triumphal arch of Tiberius. The side of the square to the right of the arch was lined with shops. In the middle of the flat pavement you can see the round stones on which were inscriptions in bronze letters telling who had paid for paving the square. The men in the picture, one of whom is an

engineer making a survey of the square, are standing near the remains of a fountain. There were four of these fountains, standing below the pedestals of the arch. The pedestals themselves had been carved with a long inscription telling the story of the reign of Augustus. Imagine this great square with the fountains flowing, the crowds gathered, and Paul and Barnabas preaching beneath the majestic arch!

HOW WE DIG UP HISTORY

stop because the funds for the expedition have given out. For an expedition is a very expensive affair. Specialists in various fields must be at hand, each to deal with his own subject; and an elaborate equipment is needed to preserve the fragile antiquities which may turn to dust as they are touched. People to label, people to catalogue, workmen, drivers, cooks—it is a small army that must be fed and provided for. And the men directing it must be tireless.

But the work is fascinating, as you will see when you read this story of some of the work these men have done in digging up history out of the far-away past. They are still doing it, more than ever; in fact, they are doing so much that they make us rewrite our textbooks of early history at least once every ten years.

How Antioch Was Lost and Found

High on the plateau of Anatolia, in the center of Asia Minor, are three lakes set in the midst of lofty mountains. Past them marched the armies of Alexander the Great. One of Alexander's successors, Seleucus (sē-lū'kūs), selected a low hill in the exact middle of the triangle between the lakes, and founded a city there. He named it Antioch (ān'tī-ōk) after his father Antiochus (ān-tī'ō-kūs). There were at least fifteen other cities named in honor of the great man; this one was the second largest of them. The Roman emperor Augustus strengthened and beautified the town, making it the frontier stronghold of his empire against the wild Phrygian mountaineers. It flourished for about seven hundred years; then earthquakes destroyed it.

If you had visited Antioch early in the 1900's you would have found nothing but a bleak hill with a handful of shepherds grazing their sheep on its parched slopes. Here and

there a few large fragments of carved stones were poking their corners above the grass. In some places the ground lay in strangely regular shapes, and in others you could have seen parts of mighty foundations. At the very highest point there was a crescent-shaped outcropping of native rock, a few

yards beyond which the ground dropped quickly to a little river two hundred feet below. Looking about from this crescent of rock, your eye traveled over a great expanse of rolling valley and distant mountains, partly snow-capped even in July. At the foot of the hill, in contrast to the treeless wastes around you,



Photo by Frederick Woodbridge

This heap of carved stone once ornamented the temple of Rome and Augustus at Antioch. The bull's head and garlands—a kind of decoration the Romans were very fond of—were part of the temple frieze.

was what looked like a poplar forest. It was really not a forest, but a modern Turkish village, with the poplars serving as gigantic hedges for the gardens. The walls of these gardens and the houses of the village were built chiefly of sun-baked clay, but in nearly all of them, and even in the pavements of the rough cobbled streets, were many pieces of stone carved with mouldings, ornaments, or inscriptions. These tell the tale that there was once a Roman city not far away.

In the summer of 1924 a very different sight would have greeted the visitor to the hill of Antioch. From a distance he would have noticed a cloud of dust over the sloping fields. The shepherds and their flocks had gone to other grazing grounds. Noise and bustle made it seem as if the long-buried city were actually coming to life again. Certainly it was rising from its grave! Everywhere men with picks and shovels were digging, while others with wooden trays or carts were carrying away the dirt. Some with ropes and chains, crowbars and stout poplar poles were gently but persistently lifting and moving enormous stones. These men were all natives, Kurds (kōōrd) and Turks, working

HOW WE DIG UP HISTORY



Photo by Frederick Woodbridge

A strange mixture!—fertile fields, a dusty mound; Kurds and Turks of the East and scholars from the West; and an automobile standing beside ancient ruins. Here you see diggers at work on the city gate

under native overseers who shouted and gesticulated, adding to the noise of digging and hauling. There was an atmosphere of excitement over Antioch. Perhaps the most excited men of all were the foreigners directing the work. Yet they were quietly watching to see that no precious piece of carving was broken, no coin or fragment of pottery carried off with the dirt to be dumped, or pocketed by a workman; and above all, they were deciding where the men should dig.

Looking for a Vanished City •

These foreigners were archaeologists looking for the vanished city. They may well have been excited, for there are few more thrilling experiences than watching the relics of ancient glories come out of the barren ground. Discovery is the exciting part of archaeology. Finding out what the discoveries mean must follow, and this usually takes long and patient labor. Inscriptions have to be deciphered and translated, statues pieced together and identified, and monuments re-

of Antioch. The lower part of the piers of the central arch can be seen clearly in the middle foreground. The men just to the right of the car are looking for the foundations of the fourth pier.

constructed. Every stone must be measured, photographed, and drawn. At times hundreds of stones or bits of stone have to be put together like the pieces of a picture puzzle.

Putting a Puzzle Together

We learn in the Bible that Paul and Barnabas first preached to the Gentiles at the city of Antioch, were driven from the place by the Jews, and went on to Iconium. We now approach the diggers by the road that led to Iconium, and soon find ourselves walking on the very stones the apostles may have trod. We find several piers standing on the pavement, and all about we see huge carved blocks of limestone. When these pieces of a puzzle were put together they made a triple-arched gateway to the city. Some of the blocks had holes in them made for the fastenings of bronze letters forming an inscription. Often such holes are so regularly spaced that we can read the inscription even without the letters; but these were placed

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with no system at all. To read even part of the inscription seemed like a hopeless puzzle until one block was found with a few letters still in place. These were C . IVL . ASP. That stood for Caius Julius Asper, who was consul in 212 A.D. So the date of the arch was found out, and it was clear that St. Paul could never have seen it. His visit to Antioch must have been about a century and a half before the building of the gate.

But his visit left its mark. Some distance inside the gate we come to the foundation of a cathedral, with a beautiful mosaic floor. This was the principal church of the city. It had been rebuilt several times, the last time in the fourth century A.D. It almost certainly stood on a spot made holy by the apostles; perhaps it was on the site of the synagogue where first they preached.

"And the next sabbath day came almost the whole city together to hear the word of God." No synagogue or house would have been big enough to hold such a multitude. The place where the crowd gathered to hear the momentous declaration, "Lo, we turn to the Gentiles," must have been near the summit of the hill. Here were two paved squares linked by a broad flight of steps. Surmounting the steps was another and older triumphal arch. In bronze letters it proclaimed that it was built by the emperor Tiberius, and it celebrated the victories of Augustus. On its pedestals was carved a history of the

reign of Augustus. Other inscriptions gave the names of the squares—the Square of Tiberius for the lower one and the Square of Augustus for the upper.

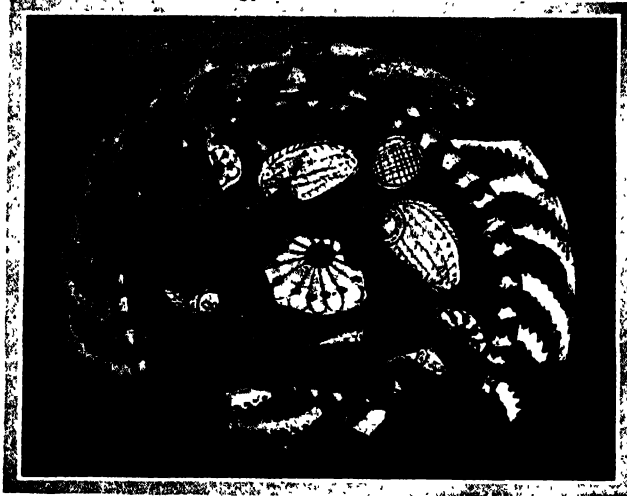
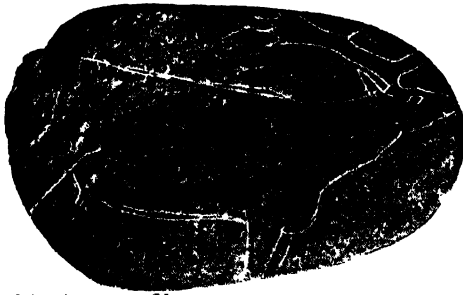
In this latter stood the temple of Augustus. So many of its blocks were found that it could have been almost completely rebuilt from them. Behind the temple was that crescent-shaped cutting in the native rock. This was the back of a semi-circular two-storied portico. Square holes cut in the rock showed where the heavy beams of the second floor had been

set. Stumps of sixteen of the lower columns were found in their original positions on the pavement, and fragments of the upper columns and balustrades lay about.

The Square of Augustus was the holy place of the city. Paul and Barnabas would never have been allowed to speak to the multitude in the temple area. But the Square of Tiberius was a

public square lined with shops. It must often have been the scene of large gatherings. We can picture it crowded with eager people, and on the steps beneath the central arch stand the commanding figures of the two apostles preaching their message of good will to men. In this way archaeology brings to life the great events of the past.

The excavation of Antioch was by no means one of the greatest feats of archaeology, either in size or in the importance of what was found. It was fairly complete,



Photos by Metropolitan Museum of Art and British Museum

Broken bits of painted clay will often tell a fine story. Many of the pieces of the coarse platter just above have been lost forever, but the archaeologist has patiently pieced together what is left, so that the fitted pieces may tell a story of ancient Thebes. At the top is a stone on which some cave man of the Old Stone Age has faithfully carved a reindeer.

HOW WE DIG UP HISTORY

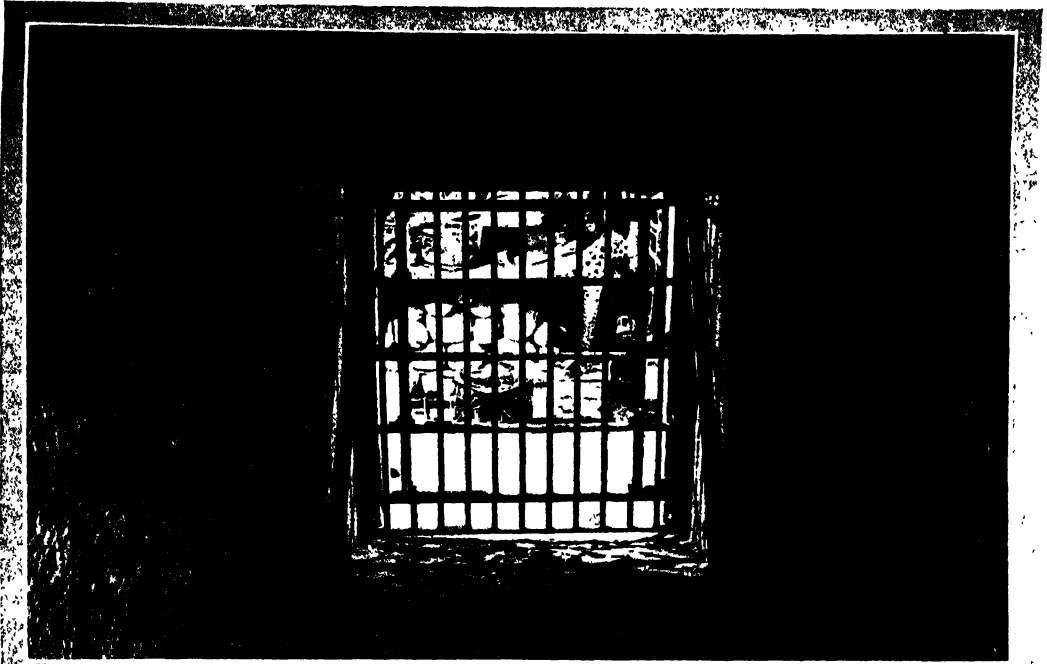


Photo by London Times-New York Times Copyrighted by Arrangement with the Earl of Carnarvon

This is seeing the old in a new light indeed! We are looking down the rock-hewn corridor which leads to the antechamber of Tutankhamon's tomb. The antechamber, piled high with treasures, is lighted by elec-

tric lamps of three thousand candle power. The steel gate is of course modern, put there to keep modern thieves from imitating their ancient predecessors who broke into the tomb in early times.

and was done in a single season—a typical example of a successful “dig.” And few sites could offer a more dramatic contrast between their ancient magnificence and their lonely wastes at the present day.

Artists of the Old Stone Age

But archaeology is not confined to the recovery of cities and monuments. The earliest records of truly artistic work among men were found in caves in France and Spain. Over sixteen thousand years ago, in the Old Stone Age, the dwellers in these caves drew on the walls lifelike and spirited pictures of reindeer, bison, and other animals they knew. They also carved bones and the ivory tusks of mammoths into figures of animals. But for several thousand years after that, there seems to have been nothing approaching the beauty of their work. The people of the New Stone Age were contented with improving their flint tools and making pottery...

Indeed, from this time on through the

historic ages pottery has a great importance for the archaeologist. A clay pot may be broken, but its pieces never decay. They are often the only evidence left of people who lived long ago. By careful observation, by patient study and comparison of tiny pieces of pottery, the histories of whole peoples can sometimes be discovered.

It is a broad jump from the time when men made only chipped flints and crude pottery to the temples and pyramids of Egypt. The gap has not yet been filled, although tombs far more ancient than the pyramids have been found. They show by their construction and their contents that their makers must already have been civilized for many generations.

The Mystery of Ancient Egypt

Now whenever we think of archaeology and antiquity, we are likely to think first of Egypt. Its awe-inspiring monuments have fascinated travelers for thirty centuries. The great Greek historian Herodotus (hě-rōd'ō-

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Photo by N. Y. Times Wide World Photos

After more than three thousand years of dreamless sleep, the remains of Tutankhamon are being rudely disturbed. In the presence of officials of the Egyptian government, the first incision in the wrappings of the royal mummy is being made. Tutankhamon was

scarcely more than a boy when he died. His brief and unimportant reign came in the troublous period following the death of his famous father-in-law, Ikhnaton. His burial was a hasty affair; yet his tomb was piled high with beautiful and valuable objects.

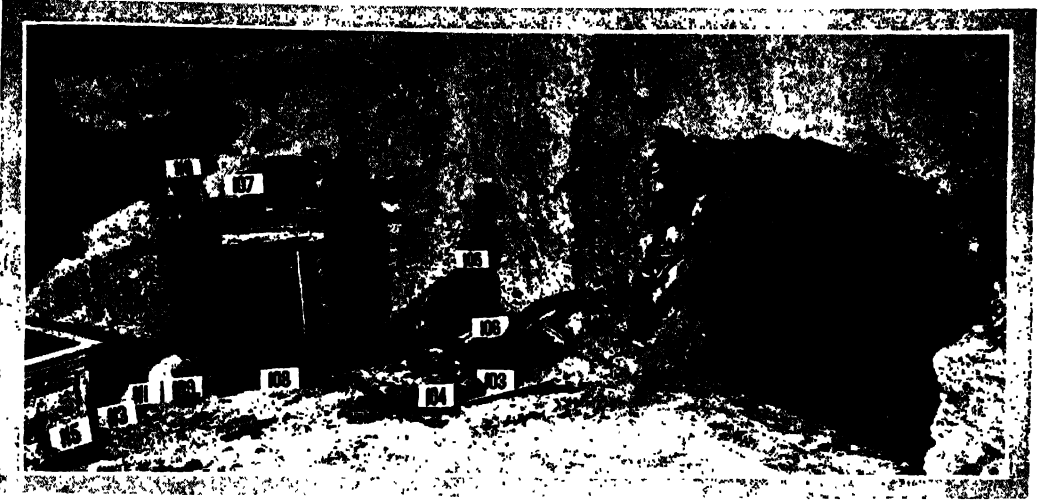
tûs) visited Egypt and wrote a vivid account of what he saw. Countless others have followed him. Modern study of Egyptian archaeology was started by no less a person than Napoleon Bonaparte. On his famous expedition to the Nile he took with his army of soldiers an army of scholars. They brought back to France exact descriptions and drawings of all they saw, and, among other treasures, a slab of basalt covered with hieroglyphics. This was the famous Rosetta Stone—the deciphering of whose puzzle proved to be the key to the Egyptian language.

Days of Treasure Snatching

Then followed more than half a century of exploration, marked by ruthless snatching of precious objects. Mr. Howard Carter, one of the discoverers of the tomb of Tut-

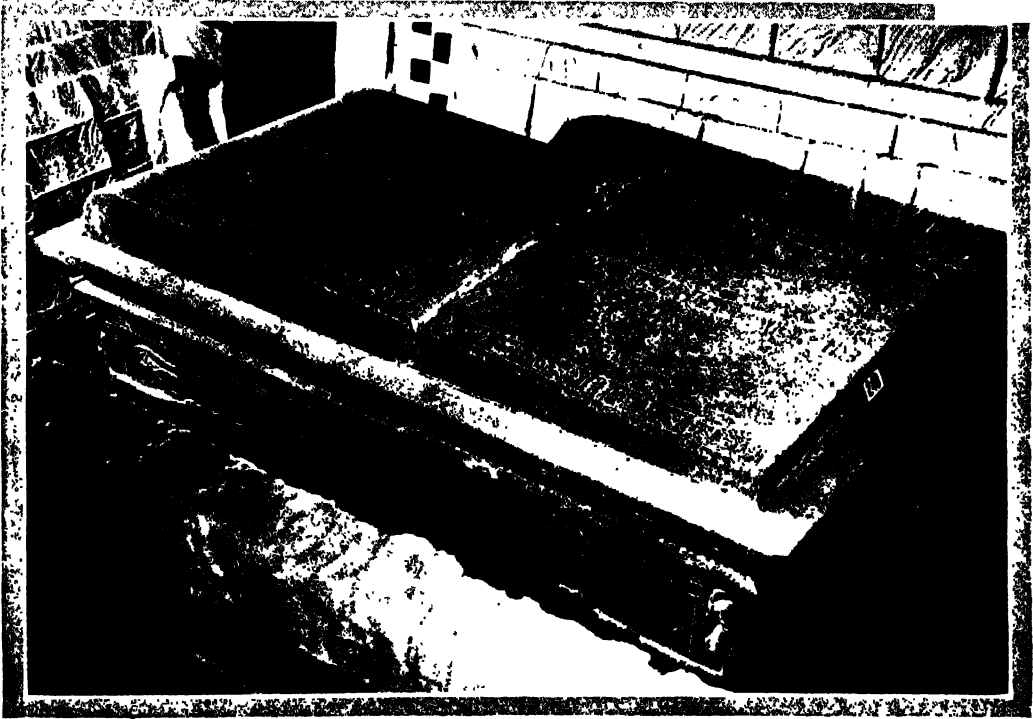
ankhamon, says that "those were the great days of excavating. Anything to which a fancy was taken, from a scarab to an obelisk, was just appropriated, and if there was a difference with a brother excavator, one laid for him with a gun." This type of archaeology was not confined to Egypt. But luckily such careless, ruthless plunder gave way gradually to honest and scholarly research. The "father of scientific excavation in Egypt" is Sir Flinders Petrie. His method is shown by the account we have, from one of his assistants, of the finding of what is called the Treasure of Lahun. "The recess was so low (only 40 inches to the roof) that I could not even kneel in it and had as a rule to work lying flat and resting on my elbows. Of course, the continued succession of finds, day after day, was amazing and utterly unexpected. The whole of the clearing, except

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Not so very long after Tutankhamon was buried, robbers broke into the Pharaoh's tomb; but the damage they did was very slight. Perhaps they were disturbed in their evil work; perhaps they were frightened by the gloom of the place and by the majestic statues of the Pharaoh. At any rate they went away and never came back again, and the tomb and its treasures were

forgotten for thousands of years. To the right is the opening the robbers made in the sealed doorway leading to a side chamber of the tomb. Among the objects lying on the floor of the antichamber are: No. 108, a wooden naos, or shrine, gleaming with heavy sheets of gold, and No. 110, a magnificent statuette of carved and painted wood.



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It was a long time before the excavators of Tutankhamon's tomb could start work on the chamber which held the body of the king. The delicate contents of the other rooms had first to be taken care of—literally to be wrapped in cotton wool and taken to the labora-

tory for careful treatment. But finally the room was opened. Above is the Pharaoh's sarcophagus. It is of sandstone, with a granite lid. Evidently something happened to the original lid, and another had to be put in its place.

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in certain areas where the mud contained no remains whatever, was done with a small penknife; or with a pin where there was a chance of finding small beads in position. The work of picking out the minute beads (there were over 9,500 of them) was so laborious that eventually any detached scraps of mud were examined in camp."

There is not space here even to list the treasures—not only of gold and jewels, of painting, sculpture, and architecture, but also of historical learning—which have been discovered in Egypt. We now have a remarkably complete history of the reigns of the

pharaohs covering more than three thousand years. Even the daily life of the common people has been pictured. When great men were buried, models of their slaves and possessions were buried with them. The finest of these have been found in the tomb of a chancellor who lived about 2000 B.C. For his comfort in the other world he had a whole fleet of ships, herds of cattle, herdsmen, scribes, and a model villa complete with granaries, bakehouses, and every useful thing. There were even musicians to while away his idle hours.

During the recent excavation of the beautiful tomb-temple of Queen Hatshepsut (hätshep'sōöt) an incident occurred which shows how far from the early days of piracy we have now come. Years ago German explorers found and took to Berlin parts of a fine seated statue of the queen and part of a granite sphinx. The Americans conducting the new digging found the rest of both figures. Instead of leaving broken fragments of each

in Berlin and New York, a happy exchange was made. Now Berlin has the majestic sphinx, complete, and the Metropolitan Museum has the statue of the queen.

For many, many centuries the tombs of Egypt were plundered by thieves. When the pyramids were young, tomb robbing was a well-known profession!

This was so true that it shaped the whole history of tomb building in Egypt. In order to provide a safe resting place for their illustrious bones, the pharaohs

built more and more elaborate tombs to hide them. From being contented at first with nothing but simple mounds, they came to build gigantic pyramids and to cut hidden burial places out of the solid rock. Sometimes they built false doors to confuse the tomb robbers. Some of

these doors were mere imitations which led nowhere; others opened on confused passages which stopped abruptly or led to empty rooms—so that a wild-goose chase was the robber's only reward for his trouble!

The Treasure Tomb of Tutankhamon

Not one royal tomb has ever been found in which thieves have not been at work at some time or other. Fortunately the thieves had not done much damage in the tomb of Tutankhamon (tōt'ängk-ä'mön). The late Lord Carnarvon and Mr. Howard Carter had been looking for this tomb in the Valley of the Tombs of the Kings, west of Thebes, for six full seasons. They had almost given up the search when, as Mr. Carter himself said, "hardly had we set hoe to the ground in our last despairing effort than we made a discovery that far exceeded our wildest dreams."



Photo by London Times-New York Times Copyrighted by Arrangement with the Earl of Carnarvon

Here are two of the beautiful things that were found in Tutankhamon's tomb. Above to the left is a "canopic chest," containing certain of the organs of the mummified body. Above to the right is a casket which Mr. Lucas, the chemical expert, is working upon.

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Photo by British Museum

This is the ruin of the great ziggurat of Ur, which archaeologists have uncovered quite recently. It stood on a high terrace surrounded by a double wall. Below it lay the main body of the temple of Nannar. The whole precinct was a place for business as well as a place for worship, for every temple had its lands where grain was grown and cattle raised. Tenants and worshippers brought in their offerings to the god, whose

holiest shrine was on the summit of the ziggurat. It was probably to the courtyard below the ziggurat that the people brought their sheep and cattle, sacks of grain, pots of butter, and so on. There everything would be inspected and weighed, receipts written out, and an account filed in the archives of the temple; and then porters would carry the goods to the store-houses opening off the great courtyard.



Photo by University of Pennsylvania Museum

A civilization already old when Egypt was in its infancy! That is what certain excavators think we have found at the site of Ur, an ancient city of Sumer long hidden in a mass of desert sand. Three generations ago nobody had even heard of the Sumerians, but to-day we know how they lived, what sort of food they ate, what sort of clothes they wore. We are familiar with

their religion, with their laws for the punishment of crime, for marriage, for divorce, for the treatment of slaves, for the carrying on of business. We even know how they milked their cows and how they did their hair! And of course we know how they buried their dead. The picture above shows you three types of tomb found at Ur.

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A rock-cut stairway was found, at the bottom of which was a doorway plastered up and sealed with the seal of the royal cemetery—the jackal and nine captives. Lower down were seals of Tutankhamon himself, but there were also signs that part of the doorway had been broken in, closed, and resealed by the inspectors of the tombs. A passage behind the door was cleared of stone and cement, and then there was found a second door exactly like the first, sealed and broken through, and then resealed. A small breach was made, showing a chamber beyond. After testing the air to safeguard against foul gases, Mr. Carter looked

in, with a candle for light. Lord Carnarvon describes the thrilling moment. "A long silence followed, till I said, I fear in somewhat trembling tones, 'Well, what is it?' 'There are some wonderful objects here,' was the welcome reply. . . . At first sight . . . all one could see . . . appeared to be gold bars. . . . Then it became apparent that there were colossal gilt couches . . . boxes here and boxes there." There were indeed couches and boxes, and in addition two great statues of the pharaoh, gold-plated chariots, alabaster vessels, painted and inlaid coffers, walking sticks and bows carved and decorated with gold and inlay. Yet this treasure room turned out to be only an antechamber!

How Egyptian Kings Were Buried

The inner barrier was broken through, and the first glance showed what looked like a solid wall of gold. This was something that no eye had seen for thousands of years, the

complete funeral canopy of an Egyptian king. Inside the canopy were four successive gilded shrines inclosing the stone sarcophagus, which was encircled with the outspread arms and wings of guardian goddesses. Within this were three successive coffins of amazing workmanship, each with a portrait of the

king. The innermost was of solid gold. Its value as gold alone is estimated at \$250,000. It was engraved both inside and out, and decorated with colored enamel, bright blue turquoise, deep blue lapis lazuli, and ruddy carnelian. The head and shoulders of the king were covered by a mask of beaten gold, inlaid with

rare stones and glazes, and exquisitely modeled into a portrait of the king.

Such was the burial of a comparatively unimportant pharaoh! When they were begging gold from the rulers of Egypt, neighboring kings used to begin their petition with the phrase, "In my brother's land, gold is as common as dust." The tomb of Tutankhamon seems to show that they spoke nothing but the truth.

For years it has been a question whether Egypt or Mesopotamia saw the earliest civilization, and the question is still undecided. The latest discoveries in Sumeria (sû-mé'-rî-à), the southern part of Babylonia, have been of things as old as the beginning of history in Egypt. The first Egyptian king had united the kingdoms of Upper and Lower Egypt. So Egypt was already an empire at a time when Sumeria was made up of separate little city-states each ruled by a priest-king. Lagash and Ur of the Chaldees, with its outlying temple, have been excavated.

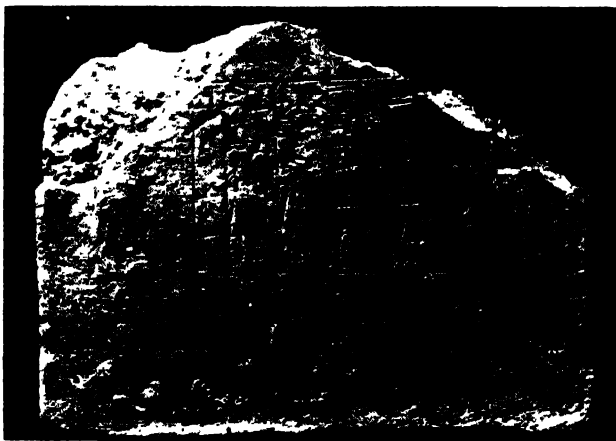


Photo by University of Pennsylvania Museum

With nothing but a pile of bricks to go by, an archaeologist may still be able to tell when and by whom a building was set up. For many of the bricks of ancient times bear, stamped upon them, the seal of the ruler of the period. Above is a brick belonging to one of the kings who ruled at Ur.

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Photo by Jeannette Monroe

For centuries the city of Babylon lay, buried and forgotten, in its grave-shroud of earth. Then excavators brought the ancient ruins to light again. Once more the proud walls of the city rise above the plain and

gleam with their decorations of bright tiles in the form of fantastic animals. The splendid palace of Nebuchadnezzar is no longer a myth, and a second "Tower of Babel" has been found.

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Athens has never been a buried city. It has lived through many a change since the time when man first built rude walls about its frowning Acropolis. Each

generation has left some sign of its having lived here, either by building new walls, temples, and monuments, or by destroying the old ones.

Strange, awkward sculptures were found, some remarkable bronze bulls, and still more remarkable gold work and jewelry. There were also inscriptions telling of petty wars, sieges, and destruction, of the building of temples, and many names of kings. The great ziggurat of Ur, a stepped temple-tower, was cleared by the spades of diggers. The work here of Mr. C. Leonard Woolley has given us a picture of the city that Abraham left to go to the land of Canaan. The temple kitchens and private houses show how the people lived. These houses, built around a court, must have been more comfortable than are most of the dwellings in that land to-day.

Books Written on Stone

The first discoveries in Mesopotamia were made over half a century ago, and were of much more recent buildings. The royal palaces of Ashur-nazir-pal and Shalmaneser III at Nimrud, of Sargon at Khorsabad, and of Ashur-bani-pal at Nineveh have all been unearthed. They were adorned with enormous human-headed winged bulls and lions, and lifelike reliefs of battle and hunting scenes. The sculptures were in stone, but the palaces were built of brick. So the palaces crumbled and were covered with earth. For that rea-

son no great monuments in Assyria have stood through the centuries, as in Egypt. But many treasures were covered at the same time. Perhaps the most important discovery was that of the library of Assurbanipal. In this were thousands of tablets containing writings on science, astronomy, medicine, mathematics, history, prayers, hymns, letters, grammars, and dictionaries. What secrets about the life and history of Assyria and Babylonia those old, old books revealed!

When Babylon Rose to Glory

Babylon was the proudest city of the whole land. The Assyrians conquered it again and again, but it always remained the holy city of the East. Finally, under Nebuchadnezzar it rose to its greatest glory, destroyed Nineveh, and wiped out Assyria. Herodotus' description of the city sounds like a fairy tale. Although he exaggerated some of his figures, he has been proved generally correct by recent excavations. Little but foundations remain, for Babylon was also built chiefly of brick; but the glazed blue walls and golden lions and dragons which have been collected from the ruins still tell us of the splendor of Nebuchadnezzar's capital.

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Photo by Edward Oullette

When Schliemann set out to find Homer's Troy, he found, not one city, but *nine*! Above is a corner of Troy, showing the walls of at least three successive cities. From the size and shape of these walls and from the weapons, jewelry, and pottery found in the various layers, we can tell a great deal about the peoples who made them. We know, for one thing, that nine Troys were not built in a day! Each city had to crumble and fall before the next was built

above it, and many years might elapse "between cities" when the site was abandoned entirely. The site had its ups and downs, too; a new city might not be so prosperous nor so advanced as the one that went before it. The most important cities are the second, sixth, and ninth. Schliemann thought that the second must be Homer's city; but we know that, if Homer's city is here at all, it must be the sixth, which, as its remains show, was contemporary with Mycenae.

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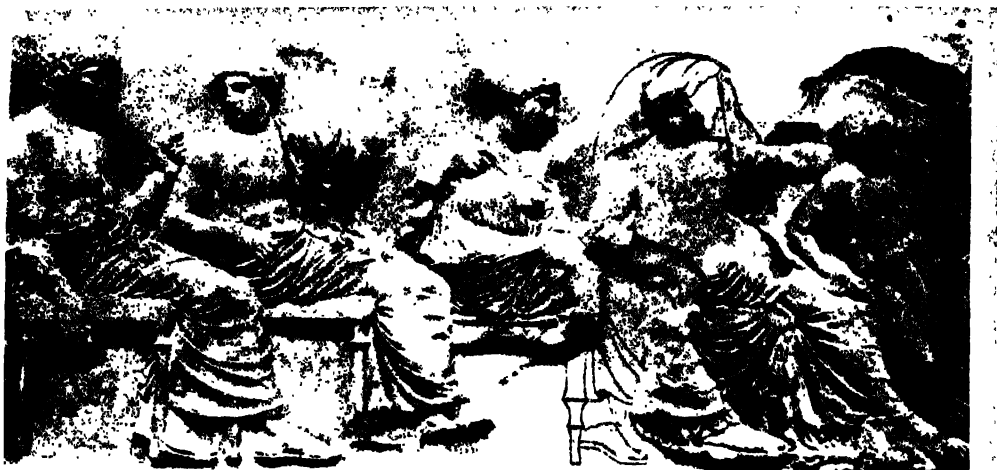


Photo by British Museum

This is one of the beautiful Parthenon sculptures which, in order to save them from further damage, Lord Elgin carried off with him to London. Far from thinking him a vandal, many people to-day believe that the only mistake he made was in not taking more! The marbles were not so well thought of at first, and

it was not until well-known foreign artists had admired these magnificent sculptures that they were finally bought for the British Museum. The purchase price was not enough to cover the amount Lord Elgin had spent in getting them; yet to-day they are the museum's greatest treasure!

The palace of the king, with a majestic throne room, was found, and, more important, the diggers even discovered the successor of the original "Tower of Babel."

A "Tower to Reach to Heaven"

This was a huge ziggurat, not unlike that at Ur. It was called E-temenanki—"The House of the Foundation of Heaven and Earth"—and occupied the site of an earlier ziggurat which was undoubtedly the tower mentioned in the Bible: "And they said, Go to, let us build us a city and a tower whose top may reach unto heaven." Nebuchadnezzar has left us an inscription in almost the same words, "To raise up the top of E-temenanki that it may rival Heaven, I laid to my hand." Below E-temenanki was the temple of Marduk, "The House of Heaven and Earth," the greatest shrine of the ancient East.

The most impressive remains of Babylonia and Assyria are from a time when Egypt was long past its greatest glory. Greek art was being born; and a tiny city, destined one day to rule the world, was rising on the banks of the Tiber in far-off Italy. A thousand years before Sargon of Khorsabad, Queen Hatshepsut's successor, Thutmose III (thōōt-mō'sē),

had conquered Assyria and Babylonia, bringing to them the culture of Egypt; and the pyramids were already centuries old when Abraham departed from Ur.

While Thutmose was leading his victorious armies, a civilization already ancient was flourishing on the island of Crete in the eastern Mediterranean. We have told elsewhere the Greek legend of a great king Minos (mī'nōs) who kept a monster, the Minotaur (mīn'ō-tōr), in the Labyrinth (lāb'y-rīnth) there. Every year Athens had to send a tribute of seven youths and seven maidens to be sacrificed to the bull-like monster. At length the hero Theseus with the aid of the king's daughter, Ariadne, slew the Minotaur and freed Athens from tribute. The first suggestion that this might not be all fairy tale came from the work of a man who was convinced of the truth of another great story. Heinrich Schliemann (shlē'män) had dreamt from boyhood of Homer's heroes and of the walls of Troy. He was sure those walls could still be found. After a life of ordinary but successful business, he devoted himself and his fortune to finding them. He was not a trained archaeologist, but he had learned enough to feel certain that they would be found beneath the mound of His-

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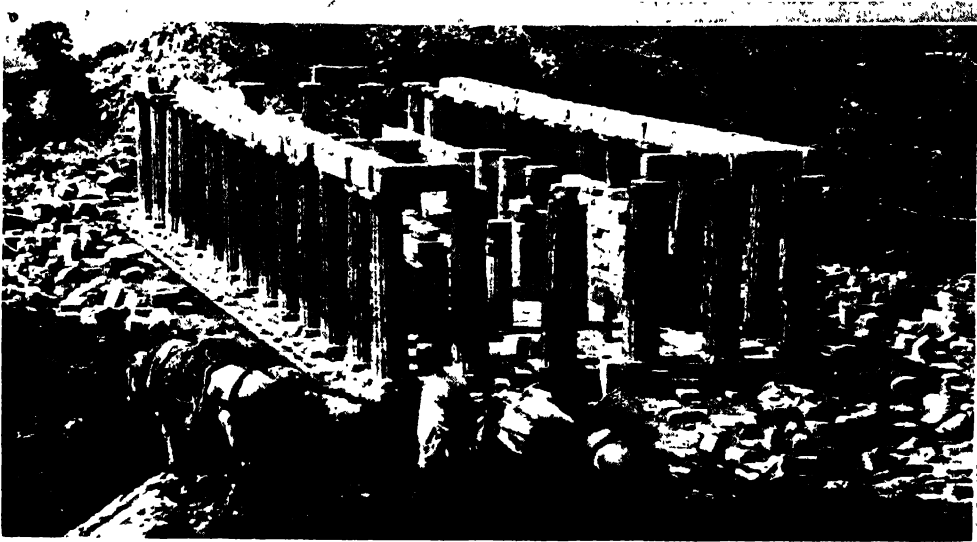


Photo by Keystone View Co.

At Bassae, on a lonely, rocky height in Arcadia, stands the ruined temple of Apollo. Long ago, in the days of adventurer-archaeologists, the frieze was wrenched

sarlik near the mouth of the Dardanelles (där'dä-nělz'), in Asia Minor. He dug there and found nine Troys! The second city from the bottom had been burned, so he naturally thought it to be the city of Homer. Later work under his successor, Dörpfeld (dörp-fēl), revealed more of the other cities and showed that the sixth one was probably that of King Priam. It was much larger and finer than all its predecessors, and contained remains like some that had been found elsewhere and that were thought to belong to the time of Agamemnon (äg'ä-mēm'nōn), Greek leader in the Trojan War.

The Search of Agamemnon's Grave

Schliemann, still looking for his Homeric heroes, excavated at Mycenae (mī-sē'nē), where Agamemnon was supposed to be buried. He unearthed a circle of tombs and found a treasure second only to that of Tutankhamon in wealth of gold and jewelry. The likeness between the finds here and those in the sixth level at Hissarlik seemed definitely to link Agamemnon and Hector once again.

This art was called Mycenaean (mī'sē-nē-än), but Mycenae did not seem to be the

center of this culture. Not until now has a modern scholar, Professor Dinsmoor, been able to restore the blocks in their original order.

from its place. So the search was carried on to Crete, an island suited by nature for the seat of a naval empire. Sir Arthur Evans found at Cnossos (nös'ūs) a royal palace and treasure like that of the tombs at Mycenae. The vast extent of the building with its many courts, the pictures of youths and maidens encountering bulls, and the wealth of gold cups, inlaid swords, and vases, could tell only one story—the story of the Labyrinth, the tribute to the Minotaur, and the power of Minos. But before the rise of Greece, the Cretan civilization, after lasting over three thousand years, had entirely vanished.

Probably scholars have worked harder to piece together the history of ancient Greece than they have worked to find the history of any other country. Yet Athens has never been a buried city. The Acropolis (ä-kröp'ō-līs), that hill which was the center of the city's life, has always stood out as a landmark. Until the seventeenth century the Parthenon (pär'thē-nōn), the finest temple of Athens, although used as a Christian church, a Turkish mosque, and an arsenal, looked much as it had looked in the great days of Athens, when the people of the city

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came to it bringing a newly woven veil to their patron goddess Athena. But it was finally destroyed by a shell fired from a bombarding Venetian fleet. Long before this, Greek works of art had excited the admiration of the people of Rome and many of them were carried off to decorate Roman villas and palaces. Later in Italy the craze for Greek and Roman antiquity led to reverence for all things Greek, although very little that was truly Greek was then known.

Lord Elgin's Great Treasure

At last in 1762 two Englishmen named Stuart and Revett published a book called "The Antiquities of Athens." This contained measured drawings, sketches, and descriptions of all the Greek remains then to be found. The book aroused great interest, and shortly afterward Lord Elgin (él'gín) was able to bring the famous sculptures from the Parthenon to the British Museum.

This was still the time when archaeologists were more interested in finding treasures than in extending knowledge. Archaeology was a money-making thing. Young men formed companies with the aim of collecting Greek sculptures to sell to wealthy men in Europe. Such a partnership "excavated" the remote temple of Apollo at Bassae (bās'ē). Their adventures included an attack by Turkish cavalry. At length they brought a beautiful marble frieze from the temple back to England. Their strenuous efforts had done much damage to the frieze and made it hard for serious students to restore the pieces to their original order. Luckily some of the adventurers were architects and kept notes and sketches.

It is only very lately that Professor W. B. Dinsmoor has restored this beautiful frieze so that we may see it as it looked when it was first set up. Six other attempts at this had been made by scholars who worked from the sculptures, trying to put them in some logical order; but the puzzle had never been

solved. Professor Dinsmoor worked entirely with the *backs* of the blocks. He knew that each block must bear on its back marks showing how it had been held in place, and that these marks would vary according to the original position of the slab in the building. But when the blocks were examined the marks were found to have been covered over with plaster!—put there, of course, in modern times.

So the first thing to do was to get permission from the British Museum to dig and scrape and chip up the blocks that made up its priceless frieze! This permission was generously granted, for the museum had long been eager to have its beautiful puzzle solved. So Professor Dinsmoor set to work uncovering the backs of the blocks. He made five trips to England before this part of the work was finished. But that gave him only the patterns of the holes he found in the backs. These were of no use to him until he knew all about the architecture of the walls to which those blocks were fastened. And the walls were standing far away in a temple in Arcadia, in the sunny land of Greece! But of course Professor Dinsmoor had already visited the temple, and had studied and photographed and measured.

And then the real work began! Patiently he toiled at his desk, arranging and arranging and rearranging little slips of paper marked with the patterns of the holes as they occurred in the backs of the original blocks. It was a baffling puzzle, which took every spare moment of Professor Dinsmoor's time for some two years. For

These three columns and a bit of the entablature above are all that remains standing of the temple of Castor and Pollux, in the Roman Forum. Not so very long ago only half of the columns were visible, for earth and débris had closed in upon the ruins of the Forum like a deep blanket of snow.

there were sixty-four quadrillion different arrangements in which those twenty-three slabs could be set up! But when he had finished, there was

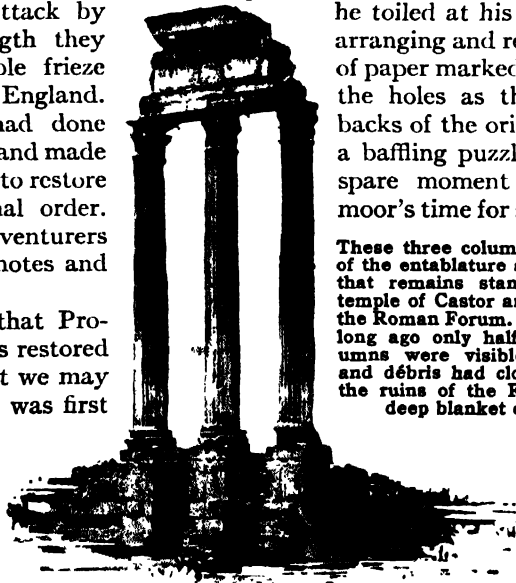


Photo by Anderson, Rome

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the whole of the noble frieze, telling a connected story of the battle between the Greeks and the Amazons and the one between men and centaurs. It was found that the sculptures had been skillfully designed to fit their places on the walls. Important groups and incidents came above the tops of the columns, and so were given emphasis by the design of the building itself. If you ever go to the British Museum you will see this hundred-foot frieze occupying a room all its own. And if you ever go to Greece, you may see the temple at Bassae, one of the finest that has come down to us from the ancient world; it was the work of the same two architects who designed the Parthenon.

A Guide to Classical "Sight-seeing"

We have told the story of this restoration in some detail, for it is just such painstaking work that has revealed to us most of the famous places of ancient Greece. All over the Greek Peninsula and along the coast of Asia Minor the ruins of Greek cities have yielded up the secrets of their glorious past. We are fortunate in having an old, old guide book which has been a great help to classical "sight-seeing." A Greek traveler of the second century after Christ, Pausanias (pō-sā'nī-ās) by name, toured the Greek world when much that is now lost was still in existence. He wrote a "Description of Greece" which is very complete and surprisingly accurate, as excavations have proved. For instance, the beautiful statue of Hermes by Praxiteles (prāk-sīt'ī-lēz) was found at Olympia exactly where Pausanias said he had seen it.

Pausanias was able to travel so widely because of the excellence of Roman roads. In his time the Roman empire covered nearly all the known world. Fine highways reached to its farthest limits. These limits were far indeed. Roman baths in England; the aqueduct at Segovia (sā-gō'vyä) in Spain; an amphitheater, nearly as big as the Colosseum, on the edge of the Sahara; the colonnaded streets of Palmyra (päl-mī'rā) on the borders of Arabia—all show how the power and art of Rome were carried to the four corners of the earth.

The Eternal City itself is a treasure house

of antiquity. Excavations have been carried on in Rome for centuries, but new discoveries are all the while being made. The Theater of Marcellus and the Forum of Augustus are being freed from the mass of houses which have covered them. The remains of ancient monuments seem inexhaustible. Endless study tells us more and more about long-familiar buildings like the Pantheon, the Colosseum, and the palaces of the Palatine Hill. Even the Roman Forum still hides some of its glories from us. And many other places in Italy are full of treasures—for instance, Pompeii (pöm-pä'ē), the buried city which you may read of on other pages of these books, and Ostia, the seaport which has left us a record of busy life in its ancient dwellings and warehouses.

Archaeologists have been at work in many lands. Sixty years or more ago a French naturalist stumbling through the jungles of Indo-China came upon a mighty temple with fine towers, such as had never before been seen. His tale of wonder brought men of science, who measured the ruins, studied the many sculptures, and translated the inscriptions. They found not far away a vast city with fifty towers and with walls eight miles around. They learned that the temple and city, whose name was Angkor (äng-kör'), were built about nine hundred years ago by people called Khmers (k'mēr). But who the Khmers were, whence they came, and where they went, can only be guessed. Some disaster caused the city to be abandoned, and left Angkor an unsolved, majestic mystery.

The Culture of the Mayans

On the opposite side of the world the jungle holds other pyramids and cities. When the Spaniards conquered Mexico they were amazed at the splendor of the carved stone buildings in the Aztec capital. Ruins from the time of Cortes still remain near Mexico City. The Aztecs were preceded by a more highly cultured race, the Mayans (mä'yän), who built splendid temples and palaces in many parts of Central America. Great pyramids were surmounted by shrines carved with grotesque and awesome designs of plumed serpents and vengeful gods. The earliest fragment for which a date is known comes

HOW WE DIG UP HISTORY



Photo by Globe Photo Co.

This is the Lion's Gate, the main entrance to Mycenae, the city which Schliemann excavated in his search for Homer's heroes. Great blocks of hewn stone set in horizontal courses form the walls. Larger blocks form the jambs and lintel of the gate itself. The builders were afraid that if anything very heavy were set above

the lintel, the great stone might break. So they filled the triangular space left above with a comparatively thin slab. This they carved with figures of lions standing one on each side of a top-heavy, tapering column—a type of column much used in Crete and on the mainland at the time.



HOW WE DIG UP HISTORY

from the fourth century after Christ. The Mayans had in turn been preceded by the Osmec people. And a people in Peru has left us remains from some 4,500 years ago.

The lost cities were hard to reach and were so distant that excavation has been difficult. Lately, however, exploration has been helped by the airplane. The flyer not only conquers the jungle but can see much that cannot be seen from the ground. What looks to the man on foot like an ordinary mound appears to the man in the air as a terraced temple lightly covered with earth. From the air the slightest variation of line, even the differences in the color of the grass, are distinct. Beneath English meadows plans of Roman camps and Stone Age forts have been detected from airplanes, and in the East buried cities

have revealed the arrangement of their streets to the aviator.

Archaeology may be the science of very old things, but in itself it is still young. There are still many gaps in history to be filled, many treasures to be found, and much unfinished work to be carried on. The work of the archaeologist is really never finished. With new tools and new inventions he must press the search. Each new discovery leads on to others previously unsuspected, and patient study fills the storehouses of knowledge with treasures whose value is not weighed in gold. It is practically certain that some of you who now read these books will some day help to piece together in this painstaking fashion the majestic picture of the past.

Because it was built on the edge of a high rock, this ruin has been called Gibraltar House. It is one of the prehistoric cliff dwellings at Hovenweep, in Colorado.

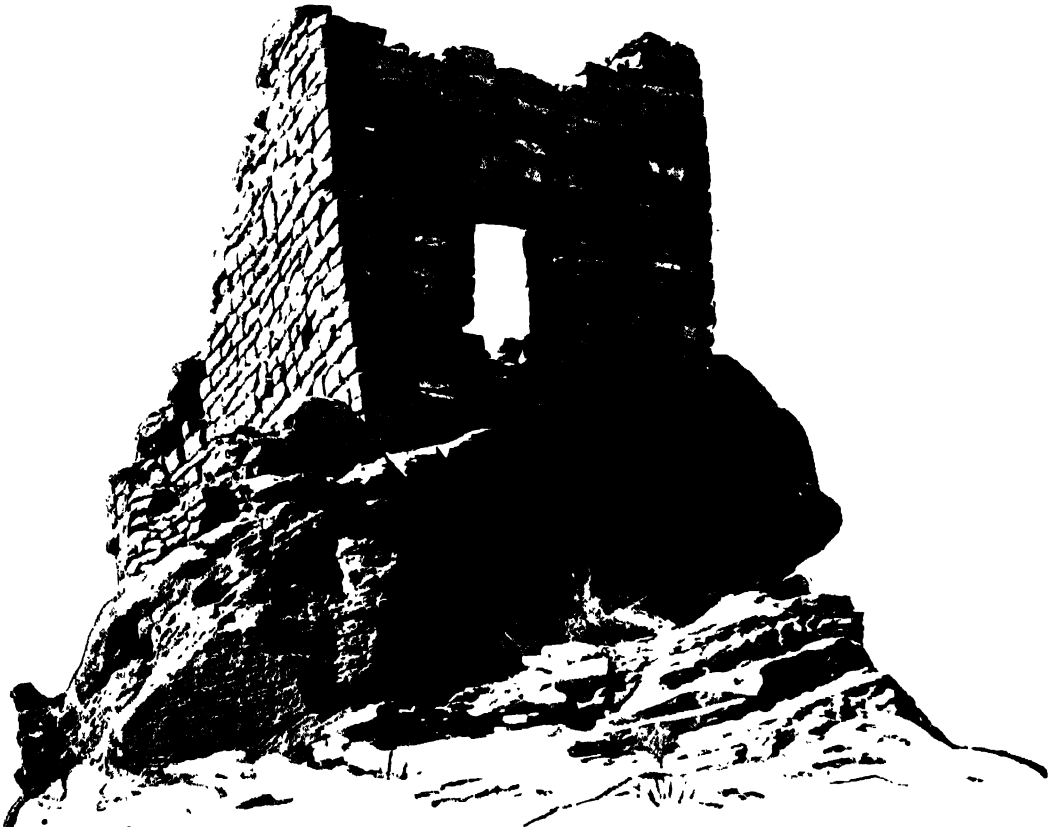


Photo by The Colorado Association

BEFORE HISTORY BEGAN

Reading Unit No. 2

WHO WERE THE PEOPLE BEFORE / HISTORY?

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

Interesting Facts Explained

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How the Stone Age got its name, 5-24, 26, 27
Different races of Stone Age men, 5-24, 25, 27
The Cro-Magnons, how they looked and lived, 5-27, 28, 29, 30

The earliest known art, 5-30, 32
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Farming, the contribution of the New Stone Age, 5-34-35
The lake dwellers of Switzerland, 5-36, 37, 38, 39
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Things to Think About

How does the New Stone Age differ from the Old Stone Age?
What kind of domestic animals did the Swiss lake dwellers

have?
Did the farmers of the New Stone Age have all the vegetables that we have?

Related Material

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Leisure-time Activities

PROJECT NO. 1: Can you make a miniature canoe like those of the Stone Age? 5-37

PROJECT NO. 2: Trace the river trade route from the Baltic to the Mediterranean.

Summary Statement

In the Stone Age, man gained ascendancy over the other animals and began his slow march

down the ages to the complex and varied civilization of our present day.

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For us the word "hearth" has come to mean "home" and everything that the home stands for; it is even hard for people who live in steam-heated houses to realize what a fire meant to the primitive men of long ago. Those far-off ancestors of ours had no homes but the caves which Nature provided for them.

Here you see an actual photograph of the entrance to one of those early cave homes. The Neanderthal family which the artist has shown grouped about it wasted little sentiment on their hearth, we may be sure; for them it was a grim necessity, a protection against animal enemies, damp, and cold.

WHO WERE *the* PEOPLE *before* HISTORY?

*Here Is the Story of the Strange Men Who Roamed the World
before Anyone Ever Learned to Write Down
a Record to Leave Us*

SOMEWHERE about fifty thousand years ago, a man awoke with a sudden start and a grunt. He shot a glance toward the fire at the mouth of the cave—for even at that far-away time man had already learned that fire was more of a friend than an enemy. The fire was still burning. Though it was dark as yet, the man got up and put on some more wood to stir up the fire; for he thought he had heard prowling noises, and he fancied there might be some cave lions or bears or hyenas roaming around. He looked about him and saw that the women and children were still sleeping soundly, in their heavy wraps of fur. He folded his own bearskin around him again, lay down on the ground, and went back to sleep.

After a while the dawn came. Everybody awoke, and soon the whole camp was bustling. Someone poked up the fire to make it burn more brightly. Some of the women looked after the crying children, others went out to gather nuts and berries, or possibly certain grubs and insects, for breakfast. Some of the boys went to hunt for wild birds' eggs, perhaps, while others set out to get more wood for the fire.

After breakfast, which everybody probably finished with a good drink from the brook near the cave, they all set to work again. The children went on hunting for wood. Some of the women were gathering roots and fruits from the wild plants. Others would stay around the fire and work at the

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skins of the animals the men had killed. With rude stone scrapers they would clean away the flesh from the inside of the skins; then they would stretch the skins out in the sun to dry. These were all the clothes and quilts they had.

A few of the men would stay squatting around the fire. They would work away at pieces of flint, slowly shaping them into scrapers, axes, pegs, and other tools of rude stone. They had never had the notion of making handles for these tools. They simply clutched their scraper or their axe in their hands when they wanted to scrape or chop.

But most of the men went hunting. They had mammoth and bison, reindeer and wild horses to hunt if they dared; but we suppose that with nothing but wooden spears and clubs to kill their prey they must have been mostly contented with much smaller game. They did

most of their eating wherever they managed to kill an animal, but of course they brought back what they could to camp. They certainly brought back the big bones, with much of the flesh still on them. The people in the camp ate the flesh raw. They ate the bones too. Squatting



Photos by American Museum of Natural History

This photograph shows you the front and side view of a restoration of Neanderthal man. The bust is the work of Professor James Howard McGregor, and is in the Hall of the Age of Man in the American Museum of Natural History. It seems extraordinary that an age-old battered skull can be clothed with muscle, flesh, skin, and hair to show us how a race of men who lived so long ago, must have looked. The scientists who attempt this work have made a profound study of human anatomy, both ancient and modern. They can tell the skull of a pure-blooded Negro or Mongol from that of a white man just as easily as we can recognize living persons of those races. Mr. McGregor modeled the bust you see above in plasteline, a material which is somewhat harder than the modeling clay you may have used in school. He used as a foundation the finest Neanderthal skull which had been found. The skull itself had to be restored from other Neanderthal heads, for several bones and most of the teeth were missing. On this restoration the thin layers of plasteline, representing muscles, flesh, and skin, were laid on with infinite care. Then hair was added, because less scientific persons prefer to see a bust that looks lifelike.

around the fire, they would break up the bones and suck the delicious marrow out of them.

Then with their stone hammers the women would beat the bones up into a gritty paste and eat it.

These were the Neanderthal (nā-än'dēr-täl') people, so called from the place in Germany where some of their remains were found. They lived in Europe for a long time, perhaps over ten times as long as the period since our written history began. Of course they never dreamed of leaving us any sort of record

of themselves. Far from being able to write, they may not even have known how to talk very well. At least, you and I would have laughed at their very primitive language. And yet we have found out a good deal about these people, from the skulls and bones of them we have discovered, and from the tools they left behind them.

They certainly were very different from the kind of people that we know to-day, but they were making progress. They were the nearest thing to modern men and women that the world had yet seen. Yet the modern men and women are not descended from them

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Above are front and side views of the bust of a Java man, as restored by Professor James Howard McGregor, who also did the bust of the Piltdown man you see below. Both of these busts are in the American Museum of Natural History.

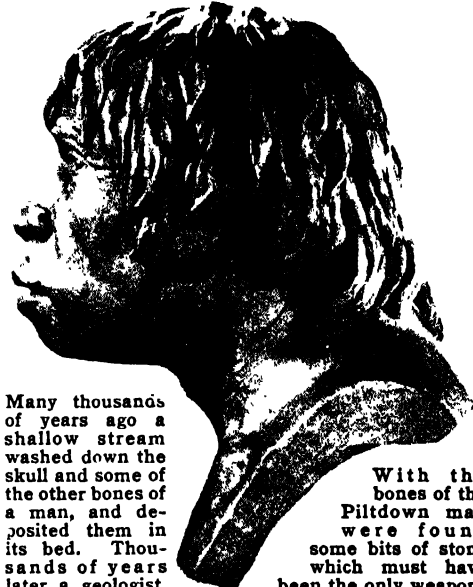


In 1891 the top of a human skull, a thigh bone, and two teeth were discovered in central Java. The fragment of a lower jaw had been found a year before, a few miles away. From these bits scientists have been able to reconstruct a new—or rather a very old—race, which they have called *Pithecanthropus* (pith'-ê-kân-thrô'pûs).

This "Java man," who looks so different from a man of to-day, may have lived as long as 500,000 years ago. That would make Neanderthal man, who lived from 40,000 to 25,000 years ago, quite a newcomer on the earth!



digging in Piltdown Common in England, found these bones. Many scholars think that they belonged to a member of yet another ancient race, the earliest true man that has been found so far. This primitive man has been called the Piltdown man, or the "dawn man." Other scholars think this skull is not so old.



Many thousands of years ago a shallow stream washed down the skull and some of the other bones of a man, and deposited them in its bed. Thousands of years later a geologist,

With the bones of the Piltdown man were found some bits of stone which must have been the only weapons and tools this earliest of "Englishmen" had. So you can see that in spite of his intelligent face, he was a very primitive creature.

WHO WERE THE PEOPLE BEFORE HISTORY?



Photo Courtesy Field Museum, Painted by Charles R. Knight

Neanderthal man had perilous sport when he hunted the woolly mammoth in that far-off age when Europe was very cold. Those huge beasts—now vanished—were

—for, as we shall see, after a long career in the world the Neanderthal people all seem to have disappeared.

The Men before History Began

The Neanderthal men were short and heavy, with such crooked legs that they must have found it hard to stand up straight and lift their heads high. They crouched most of the time. But though they were so short, they had very large heads—though not very large brains—with big, ugly, overhanging eyebrows, thick, wide noses, and heavy lower jaws. They had almost no chins; and they were very hairy. As you look at their pictures on these pages, you may count on the likeness being fairly accurate. All these things we can tell about them from the few remains of their life of long ago that have been dug up in various spots from Germany to Palestine, luckily preserved for fifty thousand years or so.

Fifty thousand years ago the northern part of Europe was very cold. It was the era of the glaciers, and the northern portions of the continents were covered and joined by great sheets of ice. As the animals traveled around in great droves, the Neanderthal men had to follow them, living in the

much like our elephants, to which they were related. But they wore woolly coats and their tusks curved upward. In the background are two woolly rhinoceroses.

open when there were no convenient caves, but always around their fire. They had no houses; at most they might have a rough wind-break of boughs and bark set up to screen them a little from the chilly blasts. They had no pots and pans, and could not carry water; so always they had to stay near some lake or stream. They seldom stayed very long in one place, but kept on traveling with the game, and digging roots or picking nuts and fruits when they could by the way.

Men of 100,000 Years Ago

Of course there could not have been a great many of them, as we count populations today. There would not be enough food easily at hand for a vast number. So we must suppose that Europe was thinly settled with little bands of these people. As the bands went roaming, they must now and then have met together and wanted the same game and fruits. There would be a fight, and the stronger side would win, while the weaker band would all be killed or would move on to another spot. In this way probably about a hundred thousand years of European life went on.

Where these Neanderthal men had come from nobody knows. The anthropologists

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(än'thrō-pōl'ō-jist)—scientists who study man, his origin, physical traits, and culture from prehistoric down to modern times—give us no answer to that question. But they can tell us about when these men disappeared from the earth, and they can make a guess as to why they vanished. With their vanishing a whole great epoch drew toward an end. It was the earlier Old Stone Age—or the Lower Paleolithic (pā'lē-ō-lith'ik) Period, which means the same thing; and it is so called because the men of that age had implements of nothing but rough, unpolished stone to work and get their food with.

Then followed the Upper Paleolithic Age, or the later Old Stone Age, and with it came another race of people in Europe—men who were very much like ourselves to-day, as you may see from the picture of one of them. There is no great difference between these men and us, except the difference that all the progress of science and art has made.

At the beginning of this age the climate was getting milder. The ice sheets were retreating, and the cold-loving animals, such as the reindeer, were following the ice to the north. Plants were becoming more plentiful, and great herds of wild horses were coming north to

feed in the vast plains. Following the herds came the hunters, from the south or east—perhaps from Southern Asia or from Northern Africa. They were the first men just like us in Europe, in so far as we know. They may have come about twenty-five thousand years ago.

They were by no means all alike. Possibly they had grown different on account of the different kinds of life they had lived in different places before they came to Europe. We know of two main groups of them.

The first group were the Cro-Magnon (krō-mā'nyōN') men, so called because the re-

mains of them were first found in a cave at Cro-Magnon, in France. These were handsome men, according to the standards of human beauty to-day. They were very tall, at least six feet in height, with long, straight limbs and upright bodies. They had large heads with high, broad foreheads, deep-set eyes, straight noses, and prominent chins. They were far superior to the Neanderthal men they found in Europe before them; and while we have no way of being certain, there is good reason to suppose that they simply killed off the

Neanderthal men—which would be the reason why those beings vanished from the earth.



Photos by American Museum of Natural History

This handsome man looks very modern—except that he wears his hair long. He is one of those remarkable people we call the Cro-Magnons, and was restored by James Howard McGregor. These men were tall and straight, with heads as nobly formed as those of the highest races of modern men. We know that they were intelligent, too, for they have left us their beautiful cave paintings, which show that the artists were not only keen observers of nature, but could reproduce from memory what they had seen. We also know that in some cases the Cro-Magnons reverently laid the bones of their dead to rest. They may have believed in a life after death, for in many cases we find ornaments and weapons buried with the dead. But you must not hold too exalted an opinion of these clever people. In their ideas of right and wrong they still had a long way to go, and there is evidence that they devoured one another.

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The second group were the Grimaldi (grê-mäl'dê) race, who get their name from that of a cave in Northern Italy where their remains were first found. These were shorter men, only about five feet tall, and they had features rather like the Negroes. They may have looked a good deal like the Bushmen of Africa.

These races did not surge into Europe all at once, or both of them together. They trickled north in little bands, through hundreds and thousands of years, until they spread over most of the continent, making a denser population than it had ever seen before. They may well have kept coming in during fifteen thousand years, from about twenty-five thousand years until about ten thousand years ago.

Toward the end of that long period, or toward the end of the Old Stone Age, the climate once more grew colder again. The reindeer came south.

Each band of men looked for the best cave and the best hunting ground it could find. There must have been a good deal of fighting, and there is reason to believe that the Cro-Magnon men were usually the victors. The losing tribes moved on to some other place. Some of the Grimaldi men are thought to have gone over into Africa—in fact, the Mediterranean Sea may have been only a series of lakes at that time—and to have kept on far to the south. Indeed, there is some reason to think that they may have become the ancestors of the Bushmen of our day. When these Bushmen were discovered, less than two centuries ago, they were still living the sort of hunting life that the men of the later Old

Stone Age lived in Europe twenty thousand years ago. Certain Cro-Magnon men seem to have gone north, and to have crossed over into America—for in those days there was no Bering Strait to separate Asia from Alaska. These men seem to have settled in the region

where the Eskimos now live, and they may just possibly have been the ancestors of the Eskimos.

And how did these people live, in the latter part of the Old Stone Age? There were a good many races of them, but their way of life was about the same everywhere.

Their lives were easier and more pleasant than those of the men before them. As the people sat around the fire they were dressed in warm, well-fitting clothes. The children probably did most of the hunting for wood. The women gathered the nuts and berries, and other small foods. The men did the hunting for big

game, and must have been very skillful.

They hunted the reindeer, the bison, the wild horses and cattle, besides smaller animals. They had improved weapons for the hunt, such as spears with heads of polished bone, some with a single barb, some with two. These would stick in the animal they pierced, who would probably soon be caught. Toward the end of the period the hunters invented the harpoon. This had a shaft with a barbed head of polished bone, and a long stout line. If the game was not killed by the first thrust of the shaft, it struggled to get free, but the barbed head only went deeper and clung faster; and the end of the line was in the hands of the mighty hunter. It was cruel sport, but these men were not very



Photo by Fu

This gentleman in tropical attire has posed for his photograph beside two Malay pigmies, to show you how small these strange little men are. These pigmies and their African cousins are believed by some learned men to be the modern descendants of an extremely ancient race. Possibly it was this race which gave rise to all the other races of Negroes.

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One of the most important things that distinguishes men from beasts is the ability of men to live peaceably under laws. Man would be in a very primitive state to-day if he had not learned at an early time to obey the laws of the group to which he belonged. He might even have died out, for his strength lay in his

numbers. Few creatures except men have learned to organize their lives. The ants and the beavers are among the few. Above, you see the old man of the tribe, whose word is the law of his people. On a bench of stone he sits in state while the hunters bring in the animal they have killed and lay it at his feet.

refined. It was exciting, and it had its dangers.

How the Cave Man Caught Fish

Or a man could go fishing. He might harpoon his fish in the same way, or he could use a hook and line and bait, just as we do to-day. The men had little rods of bone, sharply pointed at both ends, which we call "gorges." These were attached to the line and baited. When a fish snatched at one of them, it entered his mouth lengthwise, but when the fisherman gave it a jerk, it turned around and stuck in the throat of the fish as fast as any modern hook.

The hunters and the fishermen brought their game back to the camp. Here the women dressed and cooked it, no doubt by roasting it in or over the fire. There were no dishes yet, and everybody ate by pulling or cutting great chunks of meat from the roasted animal. They probably ate enormous meals, when there was enough.

After the feast they would squat around

the fire, while one of the old men of the tribe—for the people were already divided into little tribes, each with a chief at its head—might tell stories or legends to the rest. He might tell how a certain hero of the tribe who lived a long, long while ago had gone off on a Magic Flight, and of all the adventures he had had and the perils he had overcome. Another old man might tell tales about the moon and the stars, about the origin of death or the beginning of the tribe.

Curiosity That Led to Man's Knowledge

For men were already very much interested in explaining things and in finding out how the things came to be here, or came to be as they are. Men have gone on doing the same thing till now, and all our science is the result. Those early men wanted to know all about the animals, and just how they came to be the curious animals they were; why did the fox have a bushy tail, and why did the bear have a stumpy one? They were interested in exactly the kind of question that

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Photo by American Museum of Natural History

These are the skulls of the four ancient races which you have seen restored on the preceding pages. From

Kipling answers in his "Just So Stories" as to "Why the Elephant Got His Trunk" and "How the Camel Got His Hump." Or instead of the stories the people might sing simple songs, for they were already doing that. When they were tired of all this they could just rest, well-fed and happy enough. That is about the way they lived.

An Evening with the Cave Dwellers

When it grew dark, they went into the cave. The women brought in the oil lamps lighted at the fire outside. The lamps were nothing but shallow soapstone dishes with melted animal fat in them, and bits of dry moss at one end to serve as wicks. The lamps gave both light and heat, and made the cave fairly comfortable. In fact, when the weather outside was ugly and there was food enough in the cave, no one needed to be outside. The women could even cook inside, over their simple lamps.

When they stayed inside they had plenty of work to do. Some of the men would be shaping tools and weapons out of flint. They had more of these, and of better kinds, than the Neanderthal men. But there were still no handles to the tools, though there were handles for the weapons. Other men would be working in bone and ivory—making fish-hooks and spear heads, awls and needles. They gave their bone and ivory tools a fine polish, but they still had no notion of polishing the stone ones. That was left for other men to do, many years later.

Some of the women prepared the skins,

left to right they are the Java man, the Piltdown man, the Neanderthal man, and the Cro-Magnon man.

mostly of reindeer, while some sewed them into warm and well-fitting garments. Other women might be making trinkets of animals' teeth, ivory, or sea shells. They made necklaces, bracelets, rings, and all sorts of dangling ornaments to sew on their clothing. They were very fond of such things. And in addition they loved to paint their bodies with glistening colors—brown, black, red, and bright yellow.

They painted the walls of their caves as well. The artist of the tribe would decorate the walls with pictures of the animals he had seen in the chase. They always drew the animals in profile, but they were extraordinarily skillful in the art. Famous examples of their drawing and painting can be seen in the cave of Altamira (äl'tä-mŭ'rä) in Spain, where we first learned of their skill in making pictures. Some of the pictures are just outline drawings in black and white, others are paintings in a single color, and still others are paintings in several colors—red, brown, black, and several shades of yellow. Some of the drawings are outlined in the rock with a sharp instrument, others are painted on, while still others are outlined with a sharp point and then filled in and shaded with paint.

The First True Artists

The truth and beauty of these paintings are remarkable. They are the work of true artists. They are so lifelike that the scientists of our day can rely on them to reveal just how the animals looked in that day. And

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Photos by American Museum of Natural History and the British Museum

It is from these crude implements and weapons that we find out much of what we know of the men of the Stone Age. Sometimes it is hard to tell whether a bit of stone was sharpened by man or merely chipped off by nature. But flint scrapers such as 4 and 5 show

the work of primitive man in the early period, while the polished and rounded stones, 2, 3, 9, 11, 12, 13, show his progress at a much later date. No. 6 is a harpoon of bone; 1 and 8 show how wooden handles were bound to stones; 7 and 10 bear carvings.

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the people left many a piece of sculpture also, though they were not quite so skillful in this as in painting.

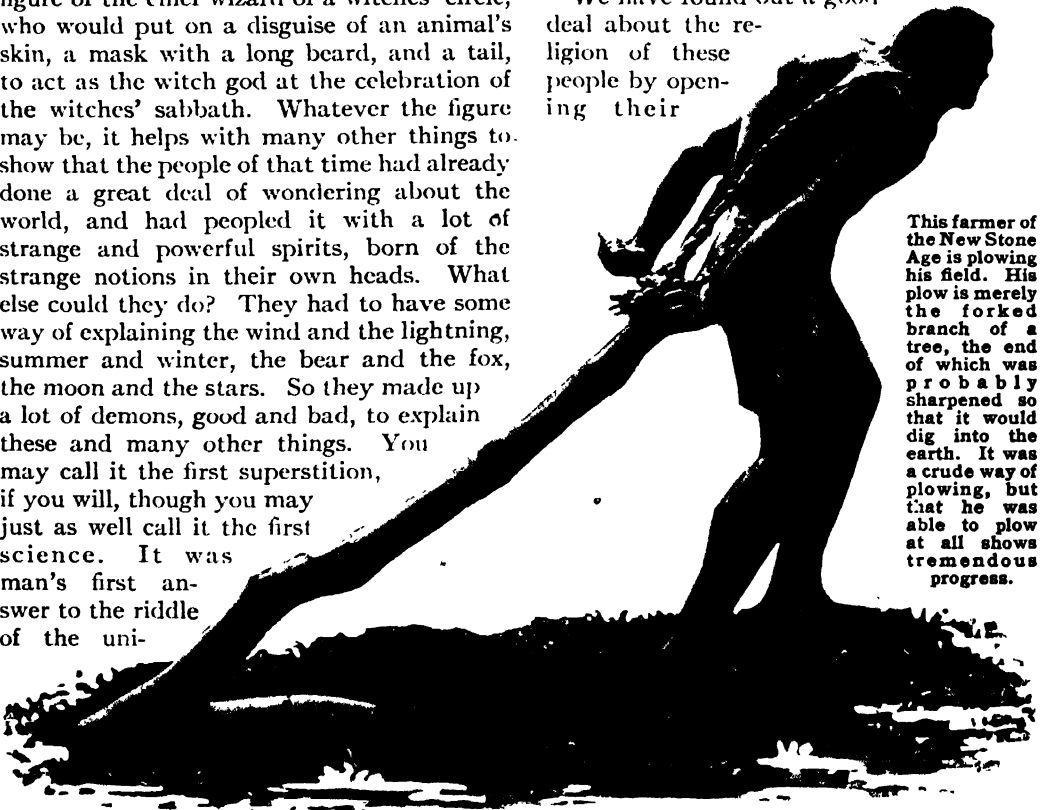
Later on the old men of the tribe might use such paintings and pieces of sculpture in their magic rites and ceremonies. In one cave, for instance, there was found a figure which must surely have been used in this way. It is a figure of a man which we call the Sorcerer. It has the horns of a stag, a face like an owl's, a long beard, the ears of a wolf, the paws of a bear, and the feet of a man. The body and legs are striped, probably to make them look like some animal. Now what was all that for? Surely to combine in one figure the notions of fleetness, keen eyesight, wisdom, and muscular power. The figure may stand for the chief of the tribe or for some legendary hero or mythical being; we do not know.

One anthropologist is reminded by this figure of the chief wizard of a witches' circle, who would put on a disguise of an animal's skin, a mask with a long beard, and a tail, to act as the witch god at the celebration of the witches' sabbath. Whatever the figure may be, it helps with many other things to show that the people of that time had already done a great deal of wondering about the world, and had peopled it with a lot of strange and powerful spirits, born of the strange notions in their own heads. What else could they do? They had to have some way of explaining the wind and the lightning, summer and winter, the bear and the fox, the moon and the stars. So they made up a lot of demons, good and bad, to explain these and many other things. You may call it the first superstition, if you will, though you may just as well call it the first science. It was man's first answer to the riddle of the uni-

verse, which is still a riddle. And as it grew into science in due time, it grew far sooner into religion.

For these stars and lightnings, these spirits of earth and air and sky, seemed to those men to have very special powers. The people stood in awe of them, and of the old men who told amazing tales about them. These old men gained a great deal of power over the tribe. They became the priests of the tribe, and their word was law. When they said "Do this," the tribe did it, and when they said "Don't do that," the tribe made sure to obey. Thus grew up a great system of "taboos," or things that nobody does or must ever dream of doing; a system that we find in every savage tribe to-day. The people felt that if any man broke these taboos the whole tribe would suffer for it. And such taboos were and are obeyed far better than many of the laws in our civilized world.

We have found out a good deal about the religion of these people by opening their



This farmer of the New Stone Age is plowing his field. His plow is merely the forked branch of a tree, the end of which was probably sharpened so that it would dig into the earth. It was a crude way of plowing, but that he was able to plow at all shows tremendous progress.

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These are New Stone Age fishermen of the Swiss lakes. How much more comfortable their lives must have been than the lives of men before them! Instead of huddling together in a damp cave with a smoky fire for heat, they had comfortable houses safely built out

over the water. They were no longer forced to follow the wild herds in order to get food, for they had herds of domesticated animals and had learned to cultivate and seed the land. And of course their back yard was full of fish!

graves. For they buried their chief men with religious ceremonies, perhaps in the belief that their spirits lived on after death. With the skeletons of their dead we have found weapons and tools, trinkets and food. These may have been placed near the body to make the spirit friendly, or to aid and comfort it on its way into the unknown beyond.

Thus did these men live and die, twenty thousand or so years ago. They covered

Europe for at least ten thousand years, and probably for longer. Toward the close of their period the Old Stone Age was drawing to an end. About this time the climate grew much colder again, and the reindeer came south once more in vast numbers. The last part of the Old Stone Age has even been called the Reindeer Age. But at the very end of the Old Stone Age it grew much warmer, for the ice sheets now retreated far to the north. The climate was nearly as

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Photo by Deutsches Museum

Here is the home of a Swiss lake dweller. The owner has hung his fishing net out to dry on the railing and

is setting forth in his log canoe—possibly to call on friends across the lake.

warm as it is to-day. And with this a new people began to wander into Europe from the south or southeast. The New Stone Age, or Neolithic (nē'ō-lith'ik) Period, began with them. That was probably about twelve thousand years ago.

These new people were a good deal farther along on the road to civilization. They were already farmers, though of course of a very primitive sort, and there had been no farming in Europe before. They had tamed the horse, the dog, the sheep, the cow, the goat, and the pig. They polished their stone tools and put handles to them. They knew some of the secrets of pottery, and so had vessels for carrying and cooking. And they also knew how to weave cloth. These were all new things in Europe, and they mark a great advance in the ways of life. Among other things, they made for a far larger population, for a great many farmers can live on the land that is necessary to support a single hunter.

As the farmers of the New Stone Age grew more numerous, they began to push the hunters out. The reindeer were now going

north again, too, and the hunters were following them. In this way we believe that men pushed over into America—again, but this time it was the taller men. They crowded the Eskimos farther to the north, and they themselves began to occupy the rest of America. From these men, we believe, came the American Indians.

Meanwhile the Neolithic farmers spread over Europe, even as far north as the Baltic lands, where no men had ever lived before. They were the last of the great races to come to Europe. They are the people from whom, with much intermarriage and much adaptation to varied surroundings, we have come down to this day.

The first relics of these people that we found were near the Danish coast. Those relics were great heaps of shell, or mounds of refuse and garbage, which we call "kitchen middens." From them we can tell that the people of the north were mostly fishermen. They lived on the fish they harpooned and on the shellfish they caught in their big nets. They had houses, too, of a kind. The houses were only small round pits dug into the

WHO WERE THE PEOPLE BEFORE HISTORY?



* Photo Copyright by the Milwaukee Public Museum

The lake dwellers may not have had *all* the comforts of home but they had a good many of them. This is the inside of one of their homes. To the right is the loom, with a weaver busily at work. Hanging from

the ceiling are some of his finished products. Two of his family are cooking dinner at the left. In the center are some of the clay vessels and woven baskets in which food was carried or stored.

ground, covered with branches, and plastered with clay, with a hearth or fireplace in the center of each pit. The pits could not have been very comfortable, but at least they could be warm in winter and cool in summer. These "houses" clustered together in fair-sized villages, and in the center of them there would be a much larger house belonging to the chief of the village. It would be rectangular rather than round, and in it there would be storage places where all the people of the village could keep their best things.

We know these huts came from the Neolithic people by the kinds of things we find in them. We find polished stone tools—and the fact that they are polished is what makes us call this the New Stone Age. Especially we find stone axes with firm handles, and rough pieces of pottery for use in preparing food.

But if the fact that they polished the stone in their tools and weapons gave us our name for these people, the fact that they were farmers was far more important. They knew how to plant and reap long before they came into Europe, as they knew their other arts and crafts; they simply brought these along when they came.

It must have been the women who first learned how to plant and cultivate. The men were all busy hunting and fishing, while the women used to gather the nuts and seeds, the roots and fruits. As the women would

be going home with their loads, some of the seeds and roots would fall to the ground. These would sprout and grow in the soil around the settlement, made rich by all the garbage and refuse that had been thrown out on it. In due time some woman genius had the idea of *planting* some seeds and roots, and in due time she found out that they would grow all the better if she stirred up the ground around them with a stick and also pulled up the weeds. The woman who started this made a vast part of the history of the race. She had started us on our way of feeding millions of people, of making the world hold thousands of times as many persons as before.

After a while the woman made her digging stick into a hoe by fastening a stone or a deer's horn or something else at the end of it. A good deal later came a rude sort of plow. It was just the sharpened branch of a tree, fastened to a yoke, and it did not turn up the soil like a modern plow, but merely dug little furrows in it. Yet it could break up the ground faster than a hoe, while the hoe was better for the cultivation of the growing plants. The people must surely have tried a good many plants to see which they could do best with. Above all they had wheat, and wheat is easy to grow. You just sow it and let it come up and ripen; you do not have to cultivate it. And as time went on, the men got into the habit of plowing the field for the wheat and sowing the grain,

WHO WERE THE PEOPLE BEFORE HISTORY?

while the women took care of the smaller patches of vegetables in the garden. That is just what happens on many a farm to-day.

Possibly the most interesting things we know about these people were found out in Switzerland in the winter of 1854. That winter was exceedingly cold and dry, and the water in the Swiss lakes sank lower than it had ever gone within the memory of man. At the bottom of one lake were found the remains of a village of Neolithic men. And thus we learned about the lake dwellers of long ago. They lived on the water, much like the people of Venice in our day.

These lake dwellers had to pick a good place for their village. It must be a sheltered spot, protected by the hills from winds that would stir up the waves too much. The land around the shores had to be good for pastures and crops, and the lake itself had to be fairly shallow in order that the piles for the foundations of their houses might be driven in easily and firmly. At such a spot the people would fell the trees for piles, partly by hacking them down with their stone axes and partly by burning them around the base. Then they would sharpen one end of the trunk and drive it into the lake bottom with heavy stone mallets. Yes, it must have been slow work, but these people had plenty of time. They had so much less to do than we have! Over the piles they laid crosspieces and then a flooring, filling in the cracks with

clay. They made the framework of the houses with small posts, and the walls and sides with little branches interwoven among the posts and covered with a thick layer of clay. The roof was thatched with straw or reeds, and the fireplace was made of three or

four stone slabs. Aside from the main part of the house, where the family ate and slept, there were stalls for the domestic animals. There were also storage rooms for the grain and fodder, and probably workshops with looms and weaving materials.

In such settlements the lake dwellers seem to have lived contentedly enough. In the morning the women doubtless milked the cows and goats and made ready the morning meal. They had a good many things to eat, and they could cook well. For a meal, besides their meat, they could have flat, heavy cakes of wheat bread, boiled or roasted barley, sweet or sour milk and cheese, fresh or

dried pears and crab apples, berries, nuts, and various other things. Of course it was not a hundredth part of what we have, but they did not miss our dainties—and it is possible that they had fewer stomach aches.

Then everybody would go to work. Doubtless the children took the animals out of the stalls to the pasture on the shore. With the dogs to help, they saw that the animals did not wander too far away, and that they did not trample on the crops of wheat, barley, flax, and millet, or on the smaller patches of



Photo by Ruediger

The discoverer of metal must have been a very much surprised and baffled person. He—or she—had probably made a fireplace of heavy stones, little dreaming that these stones contained a substance which, when its value became known, would change the whole history of mankind. The heat of the fire melted the ore in the stones, and the metal was found by the astonished owner of the fireplace, when the fire had cooled. From some such chance discovery developed one of man's first industries—the forging of metal. Above, you see a primitive forge.

WHO WERE THE PEOPLE BEFORE HISTORY?



by Rischert.

These men of the Bronze Age have taken a long step forward in civilization. No more must they wander from place to place in search of the animals on which

their ancestors, the ancient hunters, lived. For these men have tamed certain of the beasts, and keep them in herds; and agriculture too has made great progress.

vegetables. And surely those children must have made up some games to play as they watched their flocks.

Meanwhile the men were out in their canoes—these were tree trunks hollowed out with axes or with fire—looking for fish, or off in the forest hunting for game. The women would be busily at work in the home. Some would be spinning flax and possibly

wool, though we are not sure whether they were as yet using wool. Others would be weaving the spun stuff into cloth, while still others might be making baskets and pottery. The pots and jars were fairly rough things, but they served; and they were painted in bright colors and baked in the fire. Very soon after man learned how to make things, he started trying to make them pretty--

WHO WERE THE PEOPLE BEFORE HISTORY?



Photo by Rischgitz

Thousands of years after the Neanderthals crouched in their cheerless caves, men learned the use of iron. Then carts that the farmers had learned to set on

wheels lumbered through fields of golden wheat, and warriors armed with the tough metal, fought to win wider lands for the kings who now ruled mankind.

which is the origin of all the art in the world.

These women of the Neolithic Period were fine craftsmen, though they never made such pictures as the Cro-Magnon men had drawn. In weaving they learned to make many beautiful patterns, the best of which are almost modern in skill and design. They dyed their cloth in black, red, yellow, and blue colors; and they embroidered it with

bright hues, and worked fringes for it. Then they made it into clothes not very different from those of the peasants in some of the outlying parts of Europe to-day.

Evening at the Hut of a Lake Dweller

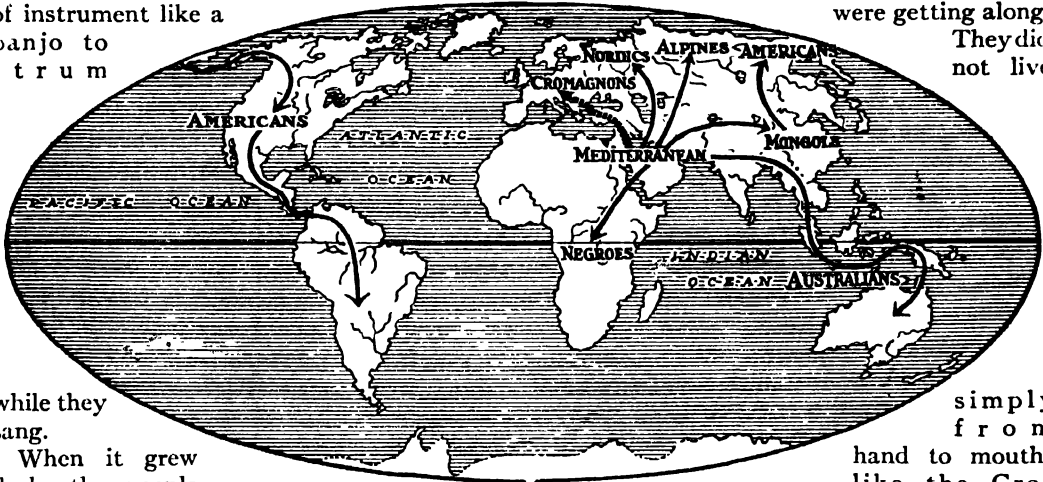
When the men brought home their fish or meat, the women roasted it over the fire. Soon the children would be driving their ani-

WHO WERE THE PEOPLE BEFORE HISTORY?

mals home from the shore. They would probably play around the house till another meal was ready. After that the people might sit around the fire for a while, and possibly sing their songs. They had drums of earthenware with skins stretched over them, to beat time to their music; and since they had learned to make the stringed bow, they possibly had some sort of instrument like a banjo to strum

all the time. You and I may do twenty times as many things as they did, and yet not work half so long. That is because we have found so many more things we want to do, and at the same time so many better ways, and quicker ways, of doing them. And that is one of the great differences between those men who lived so long ago and us to-day.

Yet these people
were getting along.
They did
not live



while they sang.

When it grew dark, the people went right on working by the firelight. The men would be putting a fine finish on their flint arrowheads or axes or other implements. The women might be dressing the skins of the animals that had been brought in, or sewing them into warm winter garments. Or the men might be making flaxen nets and rope for fishing, while the women made thread for sewing. When they were all tired they would bank the fire and go to sleep. Not to bed, of course; they did not have any beds. They lay down on the floor, in their fur blankets. To-morrow would be like to-day; so would the next day, and the next. . . .

We said these men and women had very few things to do, and yet they were working

Where did the races that exist in the world to-day come from to start with? No one really knows, but they are thought to have spread from some great center in Western or Central Asia. Of course the whole subject is very hard to unravel. Some primitive races, like the Neanderthals, have died out completely; though the blood of other ancient races, such as the Cro-Magnons, may still survive. And what a mixing of peoples has been going on for thousands of years! In general the movements of the later races of man can be followed in the map above. The arrows show the routes they may have taken to reach the places where they are most typical to-day. To the Nordic race belong the English, German, and Scandinavian peoples. The purest types—that is, the most unmixed—of the Mediterranean race are found in Spain and Italy. The Berbers of North Africa also belong to this race. The Celts of Ireland and Northern France, and the Slavs of Eastern Europe, belong, in part, to the Alpine race. The American Indians found their way to America when there was a land connection between Asia and America. And since that time many other peoples, one following upon the heels of another, have crossed the seas to populate the New World.

lived happily enough in their family groups, and peacefully enough with their neighbors. They helped one another. More than ever they observed the taboos of the tribe very strictly. To break the law of the tribe, they thought, would bring some calamity on the whole tribe; it would certainly bring calamity on the offender if the tribe knew it. They believed in sacrifices to please the mighty

simply
from
hand to mouth,
like the Cro-
Magnons. They had
begun to save. They
stored their food away
in great jars and
baskets for the winter
and bad weather.
They dried their food
so that it would keep.
They made sure that
their animals had
plenty to eat, summer
and winter, and in re-
turn they drank the
milk and often ate the
animals.

They seem to have lived happily enough in their family groups, and peacefully enough with their neighbors. They helped one another. More than ever they observed the taboos of the tribe very strictly. To break the law of the tribe, they thought, would bring some calamity on the whole tribe; it would certainly bring calamity on the offender if the tribe knew it. They believed in sacrifices to please the mighty

WHO WERE THE PEOPLE BEFORE HISTORY?

spirits who ruled all things. Sometimes, at seedtime, they would sacrifice one of their own group to the great goddess of fruitfulness because they thought it would bring them better crops. One person suffered for all. It was ignorant and cruel. But the men did not even know it was cruel; and it was not so much more ignorant than the fairly widespread belief in our own day that certain crops must be planted "in the dark of the moon."

When Commerce First Began

The waters on which the lake dwellers lived made such a fine path for canoes that travel was easy for considerable distances. Of course some of the villages made better cloth or weapons than others, while the others might be making better pottery. And we know what would happen then. They would begin to trade. Sometimes the men who started out for trade would go off to an entirely different lake; and as time went on they would get pretty far off into the country. They would finally go far enough to learn about the amber from the north and the gold and copper from the south. They would trade their goods for these things, and they would learn many a new notion about manufacture. In this way there finally arose a trade route all the way from the Baltic to the Mediterranean, spreading goods and ideas over the country.

With this new trade and these new ideas came the end of the New Stone Age, or Neolithic Period. It brought the beginning of the Bronze Age to Europe. Now this change from stone to bronze did not by any means happen in a day, or in a year. It

was a gradual change, and it took about a thousand years. We can understand this if we remember that even in our day, when ideas spread like wildfire, there are still great nations where a telephone is a rare thing, and where fairly few boys of sixteen have ever ridden in an automobile. But the Bronze Age slowly came and conquered. It did not bring any new race into Europe, it brought only a new idea to the people who were there already—first the idea of melting and moulding copper into tools and weapons, instead of chipping these out of stone, and then the much better idea of mixing copper and tin to make bronze, a much harder metal. This started in Europe four or five thousand years before the birth of Christ. Then there was no better metal for three or four thousand years more, until iron slowly came in and drove out bronze. By that time the true history of man has begun—that is, the written history. So our story of iron and of what it did for the race must come elsewhere.

For we have now come down to the time when real history could begin. The stage is all set, the people are all placed—though there is a great deal of wandering to come—the tools and the inventions are at hand. It has taken man a long time to get to this point. He had spent a far longer time on earth before he learned how to write down a word of his doings than he has spent since that day. But at last, down in the valley of the Nile and over along the banks of the Tigris (tī'grīs) and the Euphrates (ū-frā'tēz), men were learning how to write, and so to leave us their story carved on the rocks. And in those lands we must start our tale of history.



RACES OF MANKIND

Reading Unit No. 3

THE RACES THAT MAKE UP MANKIND

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

Interesting Facts Explained

What we mean by savages, by barbarians, and by civilized man, 5-42
The three races of man, 5-43
The subdivisions of the white

race, 5-43-44
All Europeans are a mixture of many strains, 5-44
The westward sweep of conquering Indo-Europeans, 5-44-45

Things to Think About

How many men of pure, unmixed race are there to-day?
Are men now fundamentally dif-

ferent from those of 6,000 years ago?

Related Material

Modern primitive tribes, 5-443.
520
The mixture of strains in Europe,

5-263
The story of writing, 10-35

Habits and Attitudes

A great lesson of history is the advantage of hard work, clear thinking, and healthful living, 5-45.
If he is to survive, modern man

must be more interested in peace and prosperity than in war and conquest, as his forefathers were, 5-45.

Summary Statement

Modern man is a mixture of many racial strains, and it is this

very mixture which makes for strength and power.

THE RACES THAT MAKE UP MANKIND



Photo by American Museum of Natural History

Long, long ago, before mankind learned how to read and write, the world was peopled with men who looked a good deal like this. We may think of them with scorn,

perhaps, yet to their bravery and dogged endurance we owe the very foundations of our civilization, together with many useful inventions, such as the wheel.

The RACES THAT MAKE UP MANKIND

Why Do the Races of Mankind Differ in Color, and Why Do We Have Many Different Languages?

IF YOU think about our great earth with all the different countries upon it, and if you remember that almost all of those countries for thousands of years back have had people living in them, it makes you wonder about the way your history starts in the books. For history begins about six thousand years ago with a few people living in two little countries not far away from each other. There was Egypt, a tiny country in Africa, and Sumeria (sū-mē'-rī-ā), a still smaller land a little way over in Asia. Why do we forget all the rest of the world and begin with these two little spots on the map?

The answer is that these were the places where people began reading and writing. Before people can read and write they are called barbarians, and before they can even make clay pots to keep things in they are called savages. When they can read and write they are called civilized, and the first

civilizations we know about began in Egypt and in Sumeria, the two little countries whose story you will soon hear.

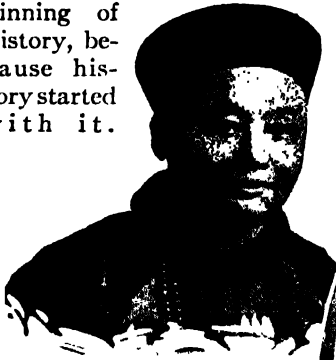
You see, when people learn to read and write they can put down the interesting things that happen, so that they may not be forgotten. They can tell us the names of their kings, the stories of their fighting, and all about the way they lived. Before we know those things we cannot get much of a story, or history, of those people.

Writing was invented about six thousand years ago, but of course only a few people knew how to write at first. As writing spread, so did history. We find more and more countries being drawn into the magic circle of civilization, until to-day, though there may be backward nations, very few people can be called really uncivilized. Nearly all the world can read and write.

History begins with what we call the white race of men. Both the Egyptians and the

THE RACES THAT MAKE UP MANKIND

Sumerians were of this white race, and so were the Greeks, the Persians, the Hebrews, the Assyrians, the Romans, and almost all the other people whose stories are told in these books. But you must not think that the white race is the only important one in the world. It is important for the beginning of history, because history started with it.



Above is a Chinese, a member of the yellow race, to which the Japanese also belong. This race has a very ancient civilization, and is highly cultivated.

But the other races are important too.

Those other races are the black, the yellow, and the red. The black race lives mostly in Africa, and its members are



At the left is a member of the black—or brown—race; and at the right an American Indian, thought to belong to a branch of the yellow race.

called Negroes. It did not invent reading and writing by itself, but learned them from the white race; so one may say that it borrowed its civilization.

Who Are the Mongolians?

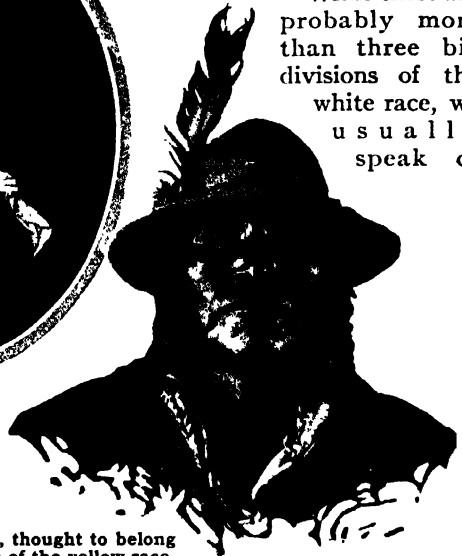
The yellow, or Mongolian (mōng-gō'li-ān), race lives in China and Japan, and in several other countries. It invented its own reading and writing, many thousands of years ago, and it has a long and honorable history, which you will read later on in these books.

Most men learned in these matters believe that the so-called red, or Indian, race is a subdivision of the yellow race. The Indians,

who live in North and South America, did invent a sort of writing, so that they cannot be called barbarians. Some of them were highly civilized. But most of them borrowed so much from the white races that their civilization is not all their own.

These three races—white, yellow, and black—are differentiated from one another by the color of their skins and eyes, the shape of their features, and the places where they live. Since the white race began history and is therefore most important for us at this moment, you will want to know a little more about it.

While there are probably more than three big divisions of the white race, we usually speak of



three great branches: Hamites, Semites, and Aryans or Indo-Europeans. The Hamites (hām'ite) were the white people who lived in the northern part of Africa. The Egyptians were Hamites, and so were the Libyans, who lived next to them to the west.

The Men of the Desert

The Semites (sēm'ite) were the people of the great deserts which partly cover Arabia and the country to the north and east. The Phoenicians (fē-nīsh'ān), Assyrians, Babylonians, and Hebrews were all Semitic (sēm'it'ik) peoples, and their stories are delight-

THE RACES THAT MAKE UP MANKIND

ful reading. The Hittites may possibly have been Semitic. Among modern people, the Jews and the Arabs are Semitic.

It is from the Semites that we get the Jewish, Christian, and Mohammedan religions, and also the alphabet which we use.



These gifts to mankind make us rank the Semitic people as one of the greatest in the world

And then we come to the Indo-European people, which is also called Aryan (är'yān). This is the biggest white group of all. Almost all people we call white—Hindus, Persians, Greeks, Italians, Spaniards, Scandinavians, Frenchmen, Germans, Englishmen, and Americans—all these great nations belong to the Indo-European group.

Where the Englishmen Came From

We believe that the Indo-European people began in Western India, and that its tribes pushed westward farther and farther until they just about circled the globe. Students sometimes divide Indo-Europeans into two branches: the fair-haired, blue-eyed Nordics, who settled Germany, Denmark, Sweden, Norway, and England; and the dark-haired, brown-eyed southern branch, the Italians, Spaniards, Portuguese, and others.

Of course it cannot be expected that races of men will always stay the same. People

of different races, if they live near together, will often fall in love and marry one another; and then their children will be of mixed race. In the thousands of years of history, the Indo-European peoples have come to be so mixed that very often we cannot say just what strain they belong to.

Take Englishmen, for instance. When the fair-haired German tribes came to England they found there a dark-haired people called the Britons. Most of the British men were killed, but many of the women married Germans, and there was the first mixing of strains. Then the Danes and the Normans came to England,

On this page are representatives of the three main divisions of the white race, as we find them in the world to-day. At the left is a modern Arab, a member of the Semitic branch, which once ruled in Asia Minor. In the center is an Englishman, a representative of the Indo-European branch, to which most Americans also belong. And at the right is a modern Egyptian, a representative of the Hamitic branch, which now has sadly dwindled in importance.

and two more mixings took place, so that the

Englishman of to-day is really a mixture of Briton, German, Dane, and Norman.

Still we can tell something about these Indo-European peoples as separate strains, and of how they moved about to cover the earth. They came by waves westward from India. Each wave was an army, but very often with the army came the soldiers' wives and children, all ready to stay and settle down. Some of these armies, for example the first one that came to Greece, arrived so long ago that by the time their descendants began to read and write they had forgotten that they had ever lived anywhere but in Greece. Others, like the Germans who came to England, could read and write when they arrived.

THE RACES THAT MAKE UP MANKIND

Many of the stories you will read—stories of the Assyrians, the Phoenicians, the Hittites, the Greeks—are stories of such waves of great traveling armies. They are tales of how a new, strong kingdom would rise somewhere within the magic circle of civilized history, how it would grow in power and riches until it was the greatest nation on earth, and how it would then gradually lose its power and grow weak once more, or perhaps split up into a great many little districts, or possibly come under the rule of another kingdom.

This rise and fall of kingdom after kingdom, this westward marching of waves of many different peoples, is the fascinating story you will hear. You will hear too how people lived in those far-off times, what they thought, how they dressed, and what became of them.

All through history you will see this rising and falling of kingdoms, with a country becoming powerful for a while and then weakening and passing away. What is the reason for their rise and fall?

The reason seems to be that so long as people are poor but live hard, free lives, they are strong and brave and can fight well, so that they conquer many other people and grow very rich. Then for a long time—perhaps several hundred years—they enjoy their riches and power. But little by little they come to hate hard work and careful thinking. They get lazy and careless, and when a new, free, energetic nation comes along, it finds them easy to conquer.

This is one of the great lessons of history—that it is through hard work, careful thinking, and healthy living that nations, like individuals, may become great. The real enemies

of civilization are not people, but luxury, greed, laziness, and hate.

Some people tell us that the nations of to-day will sometime go downhill just as the great nations of centuries ago did. They tell us that another war, with rocket planes and atomic bombs, might easily wipe out whole nations. Can our modern world last?

The modern world is not exactly like the old world. In the first place, we can keep in touch with the whole world and its people now, and an enemy country could not take people by surprise as it could long ago. In the second place, most of the great nations are earnestly working for permanent peace.

But the best chance our present world has of lasting, lies in the hope that people may grow to think in a more kindly, friendly way than they did three thousand years ago. They are already less greedy of victories by blood and war.

They are not quite so willing to fight blindly for conquest. The world as we know it has at least a chance to survive. And every one of us can help along that chance by working, thinking, and living in the best and most friendly way.

And meanwhile, of course, the constructive forces of civilization are

going right on. People are still pushing about to conquer the stubborn earth and better themselves and their children; and by these surging movements new strains are being forged out of the old—new peoples with new ideals and new capabilities. Right now the ceaseless pageant of history is passing before our eyes, and you who read these books will play your part in it.



Here the two great groups of the Indo-European people are clearly contrasted. The girl in the oval is a Spaniard, with dark eyes, smooth black hair, and clear olive skin. She belongs to the southern group.

Above are two Norwegian girls, whose blue eyes, yellow hair, and fair white skins mark them as Nordics, or members of the group from Northern Europe.

The HISTORY of EGYPT

Reading Unit No. 1

IN THE DAYS OF THE PYRAMIDS

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

Interesting Facts Explained

The country formed by the banks of a river, 5-47-48
When history began, 5-48-49
The White House and the Red House of Egypt, 5-49-51
Menes, the "Lord of the Two Houses," 5-51
The meaning of "pharaoh," 5-52
Why the pyramids were built, 5-

52, 54, 55
The secret of the sphinx is still a secret, 5-55
The rise of the priests of the sun god, 5-55, 56
The longest reign in history, 5-56
The first explorers, 5-56

Things to Think About

Imagine the history of the world if the Nile had flowed southward.

In all early religions the sun was worshiped. Why was this?

Related Material

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The greatest desert in the world, 5-452
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How the pyramids were built, 11-409

Contemporaneous Events

When Menes had succeeded in uniting Egypt into a single realm, Sumeria still consisted of independent city states.
While Khufu was building his pyramid, in far-off China lived

Fu Hsi, the legendary emperor who invented the lute and writing by pictures, and who cultivated mulberries for silk-worms.

Leisure-time Activities

PROJECT NO. 1: Copy a map of Egypt and locate on it Memphis, Gizeh, and the first cataract.

Follow on the map the explorations of Uni and Harkhuf.

Summary Statement

History began in the fertile valley of the Nile. And since that land was shut off from out-

side enemies Egypt was able to develop in peace for many thousands of years.



Photo by Grainger Bros.

For thousands of years the Sphinx has gazed in silent calm upon the doings of the little race of men. The mighty Alexander left him unperturbed; great Caesar came and went, and the conquering Napoleon, and

still he held his peace, as mysterious as the ancient men who carved him there out of the solid stone. All this the artist Elihu Vedder had in mind when he painted this picture of "The Questioning of the Sphinx."

In the DAYS of the PYRAMIDS

How the History of Man Began in a Crumpled Ribbon of Country Running through a Desert

IF YOU look at the map of Egypt in any geography book you will see a large oblong spot in the northeast corner of Africa. But that map will not tell you truly what the real Egypt is like. • It is the queerest-shaped country in the world. It is like a string of crumpled ribbon with a small bow or knot at one end.

Imagine yourself a farmer living upon the bank of a great river. For a few miles—from five to fifteen—back of this river on both sides there is the richest farm land you could possibly desire. It will grow such splendid crops that all by yourself you can raise enough wheat and barley to feed many people. •

The reason this land is so good is that

every year the river has a flood. The precious waters overflow your farm and fill all the many canals which you and your friends have dug to help carry the supply. And when this flood slowly goes down again there is left on your land a thin layer of new black, fertile mud—the gift of the Nile River to your farm. How plants love to grow in that mud!

But just behind this rich river country, on both sides of the Nile, is an enormous sandy desert, so vast that no one can tell surely what is on the other side of it. You never venture far into this desert, because if you did there would be danger that you might never come back to tell what you saw. You have never seen anyone, friend or foe.

THE HISTORY OF EGYPT

coming across it to visit you. To you there are only two directions that matter—upstream and downstream.

Egypt was just a ribbon of country 750 miles long and from ten to thirty miles wide.

It began at what is called the first cataract of the Nile, that is, the first place where the river is full of rocks which boats find it hard to pass. Then Egypt stretched northward along the Nile as it flowed to the sea, until at the very mouth of the river there was the knot or bow we spoke of. This is what is called the Delta of the Nile. A delta is land that has been built up by the mud which the river carries as it flows to the sea. The Nile has carried down enough mud to make a delta about as large as the state of Maryland.

So if you can imagine a sunny, peaceful land where it almost never rained, a land which was just a green ribbon unfolding its wavy length between yellow sands, with the river a blue stripe down the middle of the green, you have imagined Egypt. Even in ancient times seven million people lived in this queer country. To-day it feeds millions, who live closer together than almost any other people in the world.

If we say that history began in Egypt, we

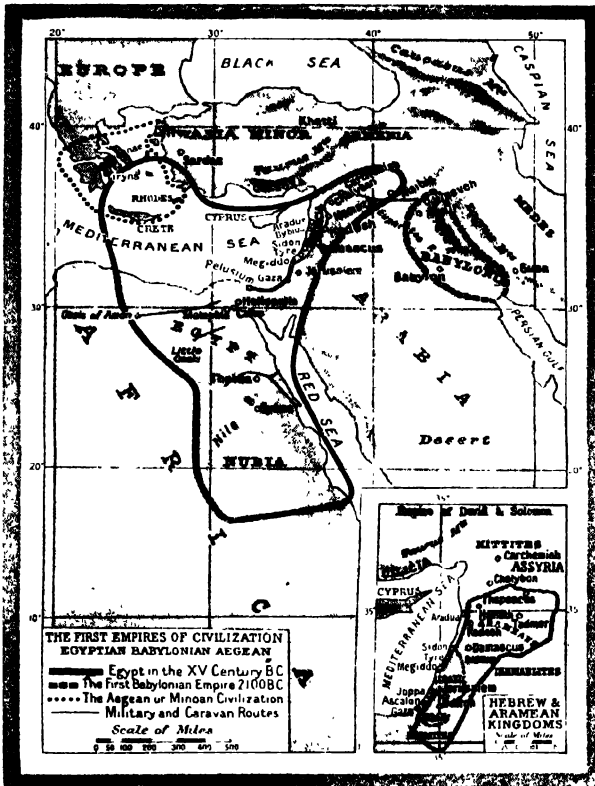
do not mean that people began there. People were living in the world many thousands of years before history begins, and we can tell a good deal about these people, too, from the tools, the weapons, and the other things

they left lying around where they lived. Often such things are found in caves or buried under layers of dirt and the refuse people threw out of their houses. Now learned men dig the relics up and study them to learn their story.

But such stories are not exactly history; they are called anthropology (ăn'thrô-pôl'ô-jî). To have history we must know not only what happened but when it happened. We must be able to say, "This thing occurred at such a place in such a year, and it was done by such a man."

It is not history to say that men used flint axes many thousands of years ago in France. It is history to say that Columbus discovered America in 1492.

Every day in Egypt men of our own times are digging up history. Like busy housewives they are removing the dust and dirt of centuries which covers the story of these old forgotten days, a story written on walls, on doors, even on pins and other trinkets. Every year we are learning more about the history of Egypt, but it is not likely that we shall



Sometime many of you who read this book will sail for many a sunny day up the blue waters of the Nile. Then you will feel the charm of this strange land of Egypt, where history began, and will visit for yourselves the ancient pyramids and temples standing, like outposts of the past, along the palm-strewn shores. Although the empire over which Egypt ruled reached far to the north and east, the country itself was but the merest thread of cultivated land along the banks of the Nile. On either side was barren desert, hot and beautiful and forbidding. Against that background of shifting dunes of sand the great drama of Egypt's rise and fall was enacted. During her long history other empires came and went around her. Some of them are shown on this map. But until the coming of the Greeks none of them built up a civilization to equal that of Egypt.

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Photo by Chautourier Rome

In the Vatican Museum at Rome is this ancient Roman sculpture of Father Nile. It represents the great river

that by its yearly floods nourished its children—the men who lived along its banks.

ever be able to push the history back of the Egyptian year one, the beginning of the story of Egypt. We do know, however, that the Egyptians have been living in the Nile Valley ever since 6,500 B.C. or thereabout.

The Egyptian year one is the year we call 4241 B.C.—that is, the year which was 4,241 years before the birth of Christ. This was actually the year one for the Egyptians, for it was then that they began their calendar. Hundreds of years before the Chinese and the Hebrew calendars began, the Egyptians knew enough to start counting time; and their year one is the oldest date in history.

What sort of people lived in Egypt in this "year one"? We know that they were Hamites (hām'it), and so belonged to the white race, that they had dark hair, and that they often wore a few clothes, made sometimes of skins and sometimes of linen. They were great makers of jars and vessels, first in pottery and later in stone also. They knew how to write and to count—their calendar shows that. They could hammer gold thin to make handles for flint knives.

And above all they were great makers of pictures. Everything they made—knife handles, pots, jars, even the walls of their houses and their tombs—they covered with

pictures of all the pleasant things which interested them, such as boats, birds, and gazelles, as well as of events like the opening of a new canal. It took a happy, active people to draw so many designs and pictures.

Of course the river meant everything to these early Egyptian farmers. In their religion the Nile was a chief god. The crocodile in the river was a god too, and so were many other animals and birds. Seeing the river flow past every day, always in the same direction, people imagined that it must flow back continually through underground caverns. The sun must go round in much the same way. He was a god too; and every night he tunneled under the earth and came up again in the east.

Egypt's Two Kingdoms

It was such simple beliefs that these first Egyptians made up for themselves. The sky was a great cow, or sometimes a woman lying across the heavens. Or it was a blue sea across which the sun god rowed his boats. Always the boats and the river came into the story somewhere.

In their year one this 750-mile-long country was probably split into a great many little towns or districts, each with its own

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Photo by Metropolitan Museum of Art

For thousands of years the hands that carved and wielded these tools have been dust, but their handiwork has come down to us. In many of the crafts the early Egyptians worked with great skill. Here are mallets, wedges, chisels, a wooden dipper, and a plasterer's float, such as is used to smooth the plaster

before it is left to set. In the pyramids there is plaster that has stood for nearly five thousand years and is still firm and hard. Some of it is better in composition than the kind used to-day. The shape of their land early made the Egyptians into competent shipbuilders; and they were expert workers in stone.

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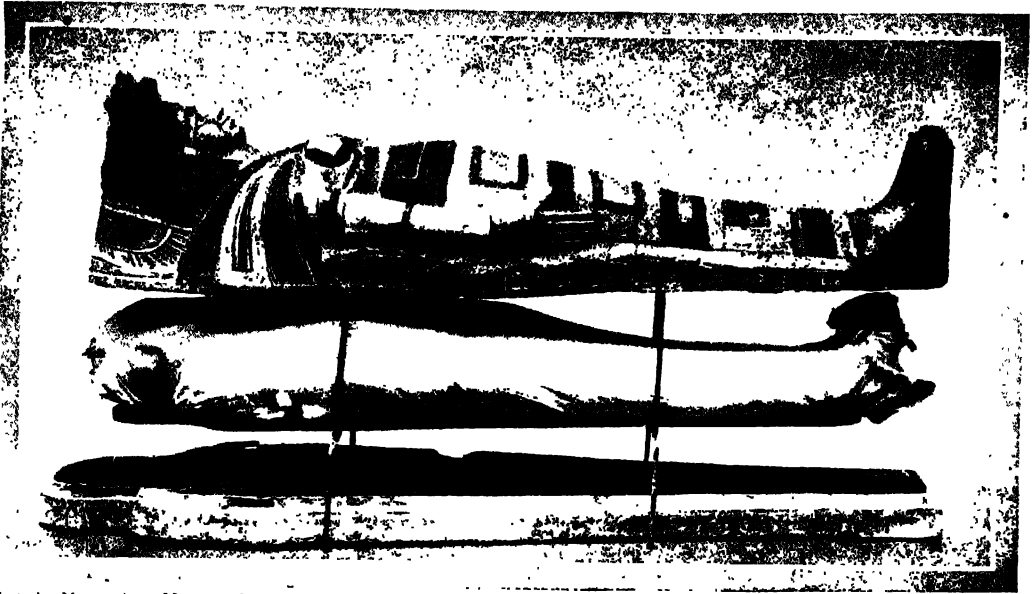


Photo by Metropolitan Museum of Art

No people has ever cared for its dead so skillfully as the ancient Egyptians, for they thought it necessary to preserve the body as a home for the soul to return to some day. The photograph above shows an opened mummy case with the mummy suspended between the top and bottom. The body has been wound in yards and yards of linen bandaging, after having been treated with asphalt, resins, and spices—and numerous charms, as well! A mask of linen and stucco often

helped to preserve the outlines of the face; and the dry air of the desert did its part in the process of mummification. The outside of the case—the shell of this huge chrysalis—was often carved or moulded to look like the face of the dead man, and was painted in brilliant colors. To have all this done might take as long as seventy days, and was very expensive. Only the rich could afford it. But sacred animals—cats, birds, crocodiles—often were made into mummies.

chief or ruler, and even its own special local gods. But soon after that time chiefs who were a little stronger than their neighbors began to conquer the districts next their own and bring them under their own rule. This conquering went on until soon there were just two kingdoms in Egypt; but these two lasted separately for many hundreds of years.

One of these kingdoms was called the Upper, or Southern, Kingdom, because it was farther from the ocean and therefore farther up the river. Its treasury was called the White House, because white was the special color of this kingdom. It was long and thin, covering about six hundred of Egypt's 750 miles.

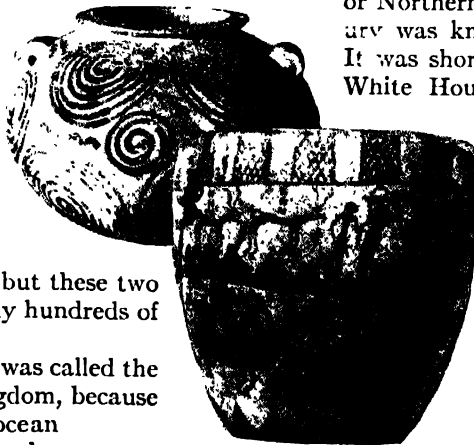


Photo by Metropolitan Museum of Art

Long before Egyptian history began, men in the Nile Valley were making fine pottery, sometimes a polished ware in red and black and sometimes pieces decorated with figures or geometrical designs, as shown above.

The other kingdom was called the Lower, or Northern, Kingdom, and its treasury was known as the Red House. It was shorter and broader than the White House, because it contained the Delta of the Nile. And by the way, it was in this delta that the calendar began.

At last there came a king strong enough to join the two Houses together and make one Egypt out of the two. This was Menes (3400 B.C.), the first Egyptian king we know much about. Menes (mé'nēz) was called the "Lord of the Two Houses" because he succeeded in uniting the Upper and

Lower Kingdoms into a single realm.

For hundreds of years afterward the kings

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Beside the Nile at Gizeh are these famous pyramids, the only one of the seven wonders of the ancient

world remaining to this day. Each one of these royal tombs was many years in the building.

of Egypt were known by this name. As the memory of the two kingdoms grew dim, the name changed to "Lord of the Great House," or just "the Great House," which in Egyptian was the word *pero*; and this word *pero*, meaning "great house" or "king," is the same as the word "pharaoh," which we use to-day as the title of the kings of Egypt.

Menes and the kings who followed him lived at Memphis (mēm'fīs), at a place they called the "White Wall"—that is, the border between White and Red. They built their palaces double, and in front they often had two gates, one bearing a red crown and one a white. At first there were even separate officers and separate accounts for Red and White, but finally these were merged into one. The double crown too became one crown, and Egypt was one country.

A Missing Page in Egypt's History

Of course all this took hundreds of years. There were some seventeen kings following Menes who took part in the slow process of

merging the two kingdoms. We know very little about these kings, not even the names of some of them. We do know that they often had trouble keeping the Upper and the Lower Kingdoms together, and that the people of the Delta, especially, rebelled again and again, and had to be punished. But there is very little real history between Menes (3400 B.C.) and Zoser (2980 B.C.).

Why Pyramids Were Built

Zoser (zō'sēr) was himself a good and wise king, but he is remembered mostly because of his vizier, or chief counselor, Imhotep (ēm-hō'tēp). The vizier (vīz'yēr) of the king had to be his architect or builder, his engineer, his judge or lawyer, his scribe or writer, and his secretary; so you can see that Imhotep had many duties to perform. In two of these fields he was one of the greatest of the Egyptians. He wrote down many wise sayings, so that his books and his wisdom were the model for future ages; and also he planned the first pyramid as a tomb for his master, King Zoser.

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We are sometimes puzzled to know how the Egyptians constructed the pyramids with the simple tools they had. We know that they built an incline leading to the top of the structure, and that the stones were

dragged up this causeway and let into place; our picture shows the feverish activity with which the work was carried on. A nation must be well organized and prosperous before it can undertake so vast a project.

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Now it would seem to you very queer for a man to spend twenty years out of his life building a magnificent house to hold his body after its death, would it not? Yet tombs are just what the pyramids were, and that is what the Egyptian pharaohs (fā'rā-ō) beginning with Zoser spent their best energies in doing. Before this, pharaohs had built great tombs, but those were poor affairs of brick or stone, nothing like the tremendous structures of Zoser and the kings who followed him. Imhotep planned and directed the building of the first pyramid, which is called the "terraced pyramid" because it is built with zigzag edges, like steps, and is not finished off so neatly as the later pyramids.

The Egyptians did not believe that death was the end of a man. They believed that there was life after death, and around that belief they built a whole religion, the religion of Osiris (ō-sī'rīs), the god

of the hereafter, and of the "ka," the vital force or spirit of man. To take care of the "ka" (kā) after the body's death, the body itself must be preserved, and this was done so skillfully that the mummies, or

preserved bodies, of the Egyptian kings and queens still show us very clearly what the rulers looked like when they were alive. This belief in the continuing of life after the body's death was the reason for the pyramids, and for all the elaborate burial customs of the Egyptians. There was even a "Book of the Dead," intended to direct

the soul as to its conduct in the world to come, and to give it certain charms to use in case of danger.

But the pyramids also show us that Egypt was at last really one country. It took the

work of a whole united nation to build such royal tombs, and for

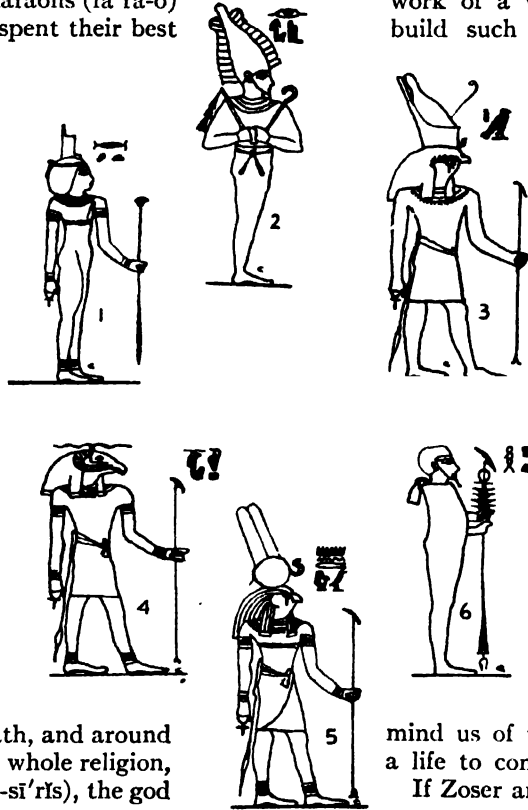
nearly two hundred years after Zoser the Egyptian people lent themselves to this pious task. The years from 2980 to about 2800 B.C. saw the setting up of the pyramids we see and marvel at to-day. The Greeks saw them and marveled at them over two thousand years ago. They put the pyramids among the seven wonders of the world. They are the only one of the seven that we still have to-day. The others have all disappeared, but the pyramids will stand for ages to come, to remind us of the Egyptian's faith in a life to come after death.

If Zoser and Imhotep started the

building of pyramids, it was Khufu (2900 B.C.) who built the biggest one. The Greeks called this man Cheops (kē'ōps), and perhaps you have heard of him by this name; but his real

Egyptian name was

Khufu (kōō'fōō). The pyramid he built was so large that it covered nearly thirteen acres, or perhaps four good-sized city blocks. Khufu called it "Khut" (kōōt), which means "Glory," and it certainly deserves its name. Not very many of our modern skyscrapers are higher than it is; and those that are higher are nowhere near so big around. A



The ancient Egyptians drew these pictures of the gods they worshiped. It was their belief that in the beginning there had been only a great ocean, but that finally upon it an egg appeared which hatched into the sun god Re—shown at 5. He was also thought of as a hawk, and was represented by a disk with outspread wings, a design one often sees to-day. Re gave birth to the earth and the heavens, who in turn produced the gods Isis and Osiris. Osiris, shown at 2, was god of the dead and of the life-bringing Nile, and to him his wife Isis, shown at 1, bore a son Horus, who ruled the earth. He is shown at 3, and his bird, too, was the hawk. Ptah was the god of artisans and artists; he is shown at 6. At 4 is the god Kneph.

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Photo by Gramstorff Bros

The Great Sphinx dates from the time of the pyramids and is known to have been the portrait of one of the pharaohs, though of which one we do not know. It was given the body of a lion by way of showing the ruler's power, and is thought to have been set to guard

the Nile Valley. The statue is 189 feet long, and is carved in the solid rock. The picture above shows the conqueror Napoleon regarding this great figure that has outlived so many empires, itself the monument of a king whose very name is lost.

hundred thousand men had to work for twenty years to put up the huge pile. No other building in the world is so heavy. And yet the stones are so beautifully fitted together that we can barely see where they are joined.

Khufu Changes Architects

Students of history nowadays think that Khufu changed engineers when his pyramid was half built, because the top half is not quite so beautifully done as the lower half. But the very greatest engineers of our day marvel at the skill and patience which are shown in the building of this mighty mass of stone, in days when no modern machinery had been invented.

Was Khufu's pyramid building a waste of time? In some ways it seems so, for in itself no tomb, however splendid, could be worth all the mighty effort this Egyptian king gave to it. But in building the pyramid many good results were achieved. Roads were

opened up; mines and quarries were sought out and worked; trade with other countries was carried on; and Egyptian artists and skilled workmen were given a chance to develop and to display their skill. So we cannot say that Khufu was a waster of his country's wealth, even if the main aim of the work was not worth all the labor it took.

Altogether nine pyramids, at Gizeh (gē'zē), mark the resting places of the bodies of Khufu and the kings who reigned before and after him in Egypt. Near them is the famous Sphinx (sfīngks). This is simply a huge rock some two hundred feet long and seventy feet high. It was made—no one knows by whom—into a stone lion with the face of a man, and with a temple between its two paws. Once the Sphinx was painted red.

When Priests Ruled Kings

You remember that the sun was a god in Egypt. His name was Re (rā), or Ra. After the reign of Khufu his religion became

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stronger and stronger, until finally the priests of Re were able to tell the king what he might or might not do, and even sometimes to say who should be king.

Each king, these priests said, must take a new name of which the name Re was a part, and before this name must be placed the title "Son of Re." Beside the royal palace, which was still at the "White Wall" near the city called Memphis, was to be a magnificent temple to the sun, where the god could be worshiped suitably. Since the king was called "Son of Re," he became in a way a god, and was to be worshiped in much the same way as Re himself. At this time the sun god gained a political power in Egypt which lasted for many years.

When the Sun God Was Challenged

Many kings came and went during this period of sun worship, but they were not very strong rulers, or they would not have let themselves be governed by the priests of Re. So the chiefs or rulers of the towns or districts, who since the time of Menes had been nothing but king's officers, began to feel that now was a good time to get back some of the power which had been lost to them. They became stronger and stronger, until finally they were able to establish a new king who would not be so completely ruled by Re.

Among these later kings of the Old Kingdom, whose story you are hearing, were Mernere (mûr'ně-rā) and his half brother Pepi II. Pepi (pěp'ě) is interesting because he was king for ninety-four years—the longest reign in the history of any country. Mernere ruled only four years, but the two reigns together saw an undertaking which you may think even better than building

pyramids. It was that of exploring new countries.

You remember that Egypt ended—or began—at the first cataract, and so, about 2575 B.C., Mernere built a canal through which boats might pass up and down safely. Near this first cataract was the island we call Elephantine (ěl'ě-făn-tí'ně), and it was Uni and Harkhuf, two of the lords of this island, who became the earliest explorers in history, first under Mernere and later under Pepi II.

Both of these explorers, Uni and Harkhuf, have left us the story of their adventures, which must have been as thrilling as any we read about to-day. They pushed eastward into the countries beyond the Red Sea, and beyond the first cataract they went southward into the heart of Africa, bringing back loads of treasures to delight the heart of the King.

The present which most pleased the little boy king Pepi II was an African pigmy, or dwarf, brought by Harkhuf from one of these trips. When Harkhuf wrote to tell the child pharaoh of the prize, Pepi II wrote back, "My majesty desires to see this dwarf more than the gifts of Sinai and of Punt." There was much more in this letter, which pleased Harkhuf so much that he had it inscribed on his tomb on the island of Elephantine.

Altogether the Old Kingdom lasted a thousand years, from Menes in 3400 to about 2400 B.C., when it fell to pieces. Perhaps the kingship was made weaker by the long rule of Pepi II, who in his old age cannot have been a very strong king. Anyhow, the Old Kingdom with all its glories passed away about 2400 B.C., and Egypt again became a series of separate districts lying one after another along the Nile.

A heavy curse was laid by the Egyptian priests upon anyone who should disturb a dead man's grave; but the old gods are gone, and no fire from heaven or withering blight fell upon the men who unwrapped this mummy.



Photo by Metropolitan Museum of Art

The HISTORY of EGYPT

Reading Unit No. 2

THE GLORY OF THE MIDDLE KINGDOM

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

Interesting Facts Explained

How Egypt fell apart into small separate districts, 5-58
The advent of a new "Menes," 5-59
The new dynasty of pharaohs, 5-59
The contributions of the Theban pharaohs to Egypt, 5-60
Another time of trouble and de-

cay in Egypt, 5-60-61
The "Shepherd Kings," 5-61
The Napoleons of Egypt, 5-62
The first queen in history, 5-62-63
The first of the great conquerors, 5-63
The prophet pharaoh, 5-64

Things to Think About

How did the pharaohs, in adding to their own income, contribute to the welfare of all Egypt?
Do you think the common people were happier under the rule of

Hatshepsut or under that of Thutmose III?
What would have been the effect on history if Egypt had been open to invasion, as Palestine was?

Related Material

Roads of water, 10-269
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Egyptian dress, 9-5-6
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Habits and Attitudes

The pharaohs whose building was for the good of the people, 5-60
A queen brings a period of calm to Egypt, 5-63

The pharaohs were trained for their jobs, 5-60
The barbaric Hyksos, 5-61
The pharaoh who was centuries ahead of his time, 5-64, 11-16

Leisure-time Activities

PROJECT NO. 1: "Cleopatra's Needle" was the shaft of a sundial. Construct such a sundial in miniature, 10-460.

PROJECT NO. 2: On your traced map of Egypt, locate Thebes, Fayum, and Avaris.

Summary Statement

Egypt enjoyed her greatest days under the conscientious Theban kings, who developed the resources of the country, opened

trade with other countries, and won vast wealth by conquest. Most remarkable of all was the religious reformer Ikhnaton.

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Photo by Metropolitan Museum of Art

Egypt is still a land of mystery. This painting by Charles Frère pictures an evening in Cairo, with a caravan passing along the sandy road and women filling their water jars at a quiet pool.

The GLORY of the MIDDLE KINGDOM *How Egypt Grew and Prospered Until She Conquered* *Nearly All the World*

THE ribbon of a country that was ancient Egypt began so far back in history that her childhood years are shrouded in mystery. But by 4241 B.C. she had learned how to read and write, and in that year she began, as it were, to keep a little diary. This simple record grew fuller and fuller as time went by, until, as you already know if you have read the first chapter of Egypt's story, it came to be an elaborate account of all the important doings of the Egyptian kings, who were busy welding their land into a single nation that should be strong and prosperous.

But eventually this "Old Kingdom" fell apart, and for about 250 years after 2400 B.C. there was no strong pharaoh in Egypt, no "Great House," no supreme pyramid builder. Instead, each little district, or nome, as the Greeks called it, along this narrow string of country had its own little king or chief.

Some of these district rulers grew very proud, and built themselves little pyramids on the model of Khufu's great one. Most of them ruled wisely and well, or at least so they say in their own stories, which they wrote on the walls of the tombs they built.

But of course this string of separate districts did not speak very well for Egypt as a whole. To be really strong, a country needs to have a single central government which can fight enemies or cultivate friendships. To be sure, Egypt did not have many enemies. Rich as the Nile Valley was, it was almost impossible to get at. In this it was very unlike Palestine, the country to the northeast of Egypt, and north of what is now Arabia. Palestine has been fought over hundreds of times, while Egypt has generally remained undisturbed, being somewhat like a very deep and narrow pocket into which it is hard to get one's hand. •

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Photo by Keystone View Co

The first cataract of the Nile is really a rapid, and marked the southernmost boundary of early Egypt.

Here Sesostri III cut his great channel and opened the upper river to boats.

Again it seemed as if a new line of kings—what historians call a “dynasty” (dī’nās-tī), or “ruling family”—must arise from among these district chiefs, a “Great House” or pharaoh which would swallow up all the little houses. What Egypt needed was another Menes, to make it one country. And that is what it got.

The Reign of the Theban Kings

The new king, Intef (ĕn’tĕf), came to power in 2160 B.C., that is, 260 years after the old monarchy had fallen apart. Intef had been the lord of Thebes (thĕbz), a town far upriver in the south, only about a hundred miles from where Egypt ended at the first cataract. Intef did not succeed in bringing all Egypt under his sway, but during the fifty years that he was king he made his realm larger and larger, until it included about all the southern, or upper, half of Egypt’s 750 miles.

After Intef came a long line of Theban kings, and the same names are used over and over again—Mentuhotep (mĕn’tōō-hō’tĕp), Amenemhet (ă’mĕn-ĕm’hĕt), Sesostri (sĕ-sōs’tri). Altogether they ruled till 1788 B.C.

And some very interesting things were done during their reigns.

One problem of these Middle Kingdom pharaohs was how to be sure of enough grain and other supplies to meet their needs. You see, during the long time—over two hundred years—during which Egypt had again been a string of little independent districts, people had got used to paying taxes to the district ruler or nomarch (nōm’ărk)—lord of the nome—and not to the king. Some of these nomarchs were so powerful that it was dangerous to try to take the taxes away from them. It was far better to win them as friends than to fight them as enemies, and the kings named Amenemhet and Sesostri were wise men and usually did what was best.

How Egypt’s Kings Grew Rich

But there were many possible ways for a king to make his living. He owned all the mines for gold, silver, and copper, and the quarries for alabaster and other costly stones. These were outside Egypt—to the south of the first cataract, or to the east by the Red Sea. So they did not fall into any of the nomes or districts; and a great deal of money

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could be made from them. That was one way for a king to get rich.

Second, there was new country to be conquered and taxed. Back in the time of the Old Kingdom a passageway through the granite rocks of the first cataract had been built, but it was in bad repair. Now Sesostris III set out really to make it easy for boats to go up and down. At the worst place in the cataract his engineers cut a channel in the rock 260 feet long, 34 feet wide, and 26 feet deep. Sesostris III was very proud of this channel, and well he might be.

All the Nile Valley between the first and second cataracts this king conquered by means of his canal. He drove out the Negroes and forbade them to pass northward beyond the first cataract, where he built two great forts. Of course all this new Egyptian country was owned by the king and had to pay taxes directly to him. So more supplies flowed into the royal treasury.

The King Who Made the Desert Bloom

The next way in which this Theban line of pharaohs added to their income was very splendid. About twenty miles west of the Nile and sixty-five miles south of the Delta there was a low-lying region called the Fayum (fi-yōm'), where a shallow lake was filled up every year by the flood of the Nile River. King Amenemhet III built a wall about twenty-seven miles long around the lake to hold the waters, and he also dug canals to carry the water between the lake and the Nile, a distance of about twenty-three miles.

By this lake and canal Amenemhet III stored up enough water to moisten about 27,000 acres of good farm land

which before had been worthless because it never got any water. Of course this new farm land belonged to the king. Amenemhet III was so pleased with his work that he built his central capitol building near by. This capitol building measured about one-sixth of a mile each way, and in it there were roomy halls for each district of Egypt, where travelers from the nomes might go to worship their own local gods and so feel quite at home.

A Great Line of Pharaohs

These undertakings seem to us of to-day much more modern and worth while than building pyramids. They made those wise pharaohs rich and beloved of their people. One poet sang of Amenemhet III:

"He makes the Two Lands verdant more
than a great Nile.

He hath filled the Two Lands with
strength.

He is life, cooling the nostrils."

These wise kings had a habit of letting their sons rule with them for the last five or ten years of their reigns. In this way the prince learned how to rule well, and when he came to be king he knew his work thoroughly. However, Amenemhet III, who was probably the greatest of this Theban line of kings, and one of the greatest of all the pharaohs, had no practice at ruling before his father died.

But all good things have an end. By 1788 B.C. the kingdom of Egypt had fallen to

pieces
once
more,
and the
pharaohs
were
kings in
name

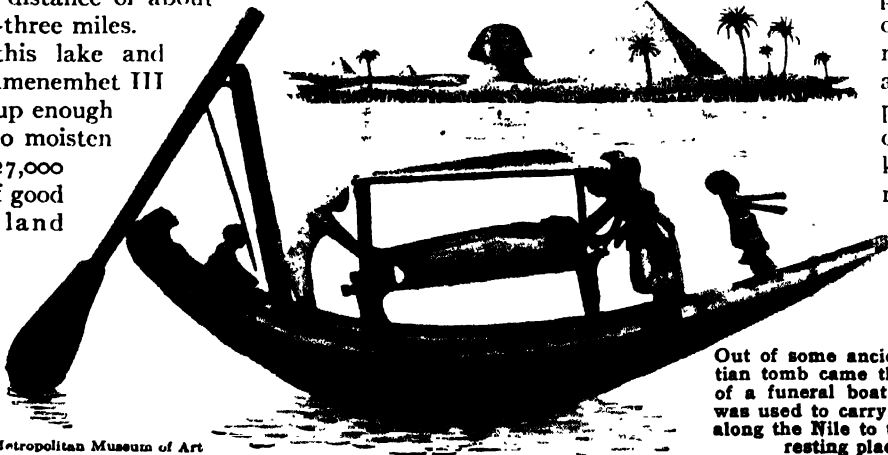


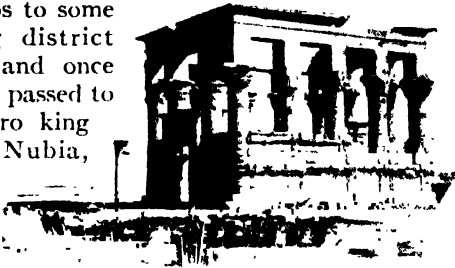
Photo by Metropolitan Museum of Art

Out of some ancient Egyptian tomb came this model of a funeral boat, such as was used to carry the dead along the Nile to their final resting place.

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only. The real rulers of Egypt were again the district chiefs.

Two hundred years of trouble and disorder were now to come in Egypt. The Thebans still ruled Thebes, and now and then they claimed wider powers; but the central crown in Egypt was just a prize to be scrambled for. Some "kings" managed to reign only a few days. The crown would pass to a general of the army, then perhaps to some strong district ruler, and once it even passed to a Negro king from Nubia,



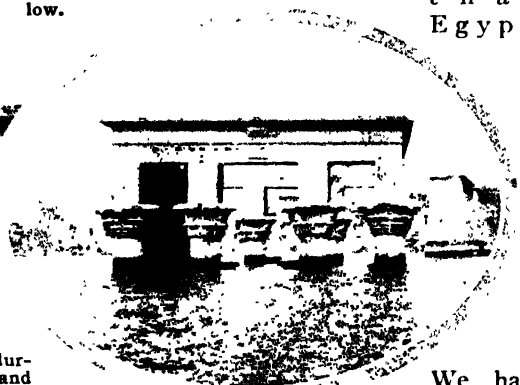
At the first cataract of the Nile is the little island of Philae (fī'lē), with a number of beautiful temples built not long before the time of Christ. One of them is shown below.

far up the Nile. Our records of this time are very few, because these weak kings did not bother to write down their stories. Still there is a story, and a remarkable one, about the second of these two centuries from 1788 to 1580 B.C.

During this century, we believe, Egypt and several neighboring countries were overrun and conquered by a wandering people who may have been related to the Hebrews. We know them only as the Hyksos (hīk'sōs). The word Hyksos is said to mean "Shepherd Kings," but of course not all these people were kings. The name "shepherd kings" may sound very pretty, but the rule of these invaders was anything but pleasant for the Egyptians, for the Hyksos were cruel and barbarous and cared nothing for the welfare of the Egyptian people. After these enemies were finally driven out of Egypt their memory was so hated that the Egyptians tried to erase from their records all evidence of their ever having been a conquered people.

We believe that the capital city of the

Hyksos was at Avaris in the Nile Delta; and that this is one reason why we know so little about them. You see, the Nile Delta is near the sea, and its salt air destroys buildings and other such things much more rapidly than does the dry, hot air of the Nile Valley. So all records of the Hyksos in the Delta are gone, and we can only guess at their story from a few bits of evidence picked up here and there. We know the name of one of their greatest kings, Khian (kē'an), whose kingdom was much larger than Egypt.



by James's Press Agency

We have also one or two other names of these cruel kings, but we know very little else about them save that they were unlike the good kings who in the Middle Kingdom spread prosperity and happiness among the people. No wonder Egypt rejoiced when at last the hated invaders were forced out of the land.

Egypt Throws Off Her Yoke

Thebes, being so far from the Delta, probably suffered far less from the Hyksos than the Delta and the lower northern regions, which were easier to get at. There were Theban rulers in Thebes even during the Hyksos invasion; we think these Theban princes may have played a large part in driving the enemy from Egypt. Certainly it was a Theban chief, Ahmose (ä-mō'sē), who became the next Egyptian king of Egypt. He assumed the kingship 1,580 years before our own year one.

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Photo by Anderson

Many centuries after the power of ancient Egypt had vanished from the earth this picture of the triumphal procession of one of the pharaohs was painted. But

while it is incorrect in many of its details, it nevertheless shows the great power of the Egyptian rulers over other men, who worshiped them as gods.

Ahmose had to fight both the Hyksos and the district rulers, or nomarchs. He was so successful that in the course of his reign of twenty years the barbarians were driven out, the Negro kingdom beyond the first cataract was won back, and the nomarchs were not merely beaten but almost entirely wiped out. Ahmose did not have to cultivate friendship with the local lords in Egypt; none of them were left. All Egypt was crown land, and so all Egypt was in the hands of this Theban pharaoh.

The Napoleons of Egypt

Now the Hyksos, as well as Ahmose's other enemies, had taught him very thoroughly how to fight; and when one has learned this lesson he often wants to use it by keeping on fighting even when there is no real need for it. So Ahmose and the pharaohs who followed him were the Napoleons of Egypt, the great war lords, who built up for Egypt a great empire which lasted for a century or more before it met the usual end of empires. In this period,

the period of the First Empire (1580-1350 B.C.), there were three very interesting rulers—Queen Hatshepsut, Thutmose III, and Ikhnaton (1375-1358 B.C.)

After Ahmose I came Amenhotep (ä'měn-hō'těp) and then Thutmose I (thōōt-mō'sě), all warlike kings who fought in Nubia to the south and in Syria to the northeast of Egypt, and who were generally very successful in their campaigns. And then there occurred a very remarkable thing: the first queen in history ruled over Egypt!

In those days kings had many wives, but only one of these wives was the real queen, and only her children were supposed to become kings. The queen of Thutmose I had four children, two sons and two daughters; but only one, a daughter named Hatshepsut (hăt-shěp'sōōt), was living when Thutmose himself died. Then the question arose, could a mere woman sit on the throne of the pharaohs?

Thutmose II, a son of Thutmose I by a different wife, thought she could not, and succeeded in being king himself for a little

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while, until he died. Thutmose III, a son of Thutmose I by still a different wife, also disliked seeing the beautiful and energetic Hatshepsut rule over Egypt, but he had to endure it, for rule she did. After her death Thutmose III did regain power—he had ruled a little while before she became queen—and you will hear of his reign soon.

Queens, like many women, are apt to care more for religion than for war; and Hatshepsut was no exception to this rule. She did not send armies of conquest to far countries; she minded Egypt's business and left other nations free to mind theirs. She built an exquisitely beautiful temple at Thebes, and she had obelisks put up, as was the fashion of the time. An obelisk (ôb'ê-lîsk) is a very tall pointed shaft of stone; and two which this queen erected were nearly a hundred feet high.

Another unusual act of Queen Hatshepsut was to send an expedition down the Red Sea to Punt (pōont), which we nowadays call Somaliland, to bring back rare treasures of myrrh or perfume, leopard skins, tropical plants, and other valuable things, for her temple. She kept up friendly relations with other nations, ruled her kingdom smoothly, and did good work repairing old temples and monuments. Altogether, the first queen in history gave a good account of herself.

While Hatshepsut reigned, Thutmose III was waiting impatiently for his chance, and finally it came. Thutmose III was a war lord through and through. No modern general has known better than he how to plan a war, or has been more bold and shrewd in carrying through

his plans. Thutmose III must be given a place beside Alexander the Greek, Julius Caesar the Roman, and Napoleon the Corsican, as one of the world's great soldiers. He and his armies pushed southward, eastward, northeastward, fighting and winning, until Egypt had conquered most of the world as people knew it then, and had placed her boundary marks even beyond that other great river of the old world—the Euphrates. Thutmose III always went along with his armies, but what he wanted was riches, not blood. After he had captured a town or a district—and he captured 119 in his first campaigns!—he would place upon it a yearly tax of gold, grain, or some other valuable product, which it must send to Egypt. Small wonder that Egypt now grew rich!

Indeed, under Thutmose III Egypt grew so rich that gold was weighed by the pound instead of by the grain, and all sorts of luxuries became common things. Men stopped wearing the short little linen skirts you see in the pictures, and made themselves dresses which were much more elaborate. For music at feasts there were harps twenty feet high, instead of the six-foot harps which had served in earlier ages. Egypt was becoming almost too luxurious to be a really strong nation, and some of the religious practices made matters worse. For instance, the priests now had charms which they said would keep a man from being punished for his sins. And of course, if people think they will suffer no bad effects, many of them will do wrong things.

In the midst of Central Park, in New York City, stands an old Egyptian obelisk known as "Cleopatra's needle." But it really has nothing to do with Cleopatra, for when scholars learned to read the inscriptions on its sides they found that it was one of a pair that had been set up by Thutmose III, the Napoleon of Egypt. Below, you may see it as it looked when it was in its far-off home by the Nile. Its mate now stands beside the Thames in London.

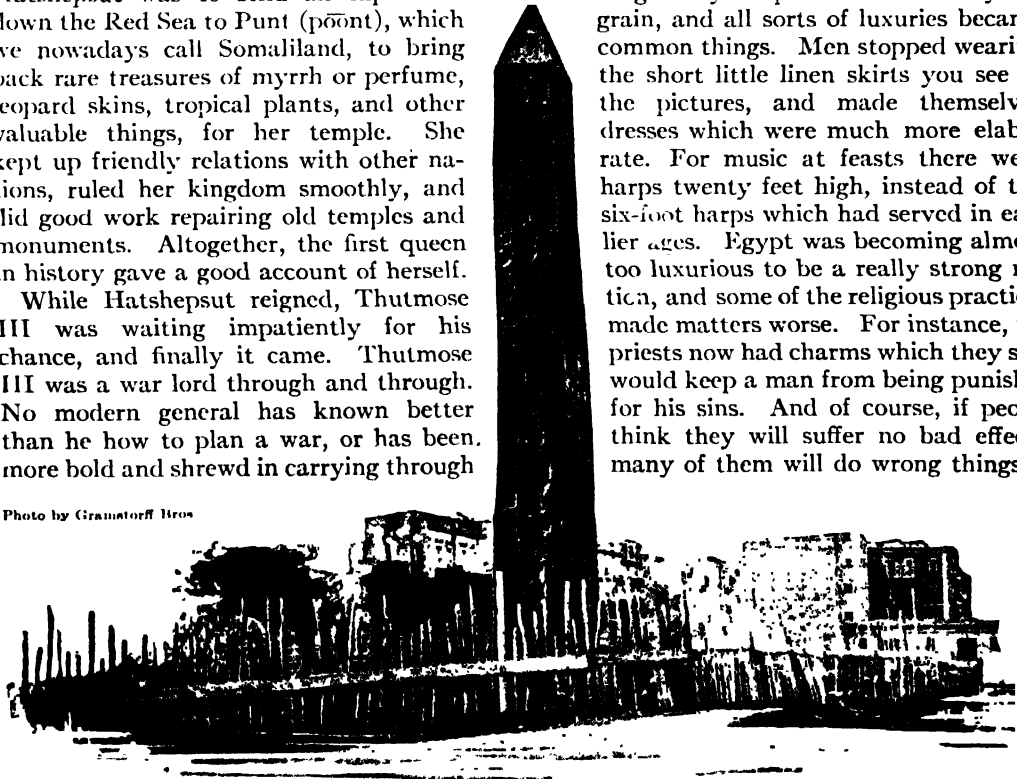


Photo by Gramatorff Bros

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Three war kings followed Thutmose III, and then came to the throne of Egypt the most remarkable of all her kings—a pharaoh who was also a prophet, or wise man. This was Ihknaton (ēk-nā'tōn)—and to explain him we shall have to tell you a little more about Egypt's religion.

As you know, there were many gods in Egypt. Some were just local gods, worshiped in some one district or another. Others, like Osiris (ō-sī'ris), god of the dead, were worshiped all over the country. You remember that Re (rā), the sun god, was also very powerful in men's minds. But the most powerful god of all, in this period, was Amon (ä'mōn), called also Amon-Re.

Now King Ihknaton thought very deeply about all these gods, and he did not care very much for any of them. He felt there must be something wrong with religions which relied upon curses and magic to make people afraid. He was sure there could not really be more than one God, a God of life and truth and beauty.

In the year 1375 B.C., when Ihknaton began to reign, this belief was just beginning to spring up in Egypt. But Ihknaton had the courage of his convictions. In spite of the fact that the temples and their priests were exceedingly rich and powerful, he tried to overthrow them. He sent workmen around to cut away the name of Amon wherever it appeared on stone inscriptions. He changed his own name from Amenhotep to Ihknaton. He seized the temples and turned out the priests. He built a new city—several new cities, in fact—in honor of Aton (ä'tōn), the One God whom he wished to worship.

Unhappily most of the people of his time did not hear or understand Ihknaton when he tried to tell them about the One God. A

few of his courtiers pretended to, because they wanted to be in favor with the pharaoh. But almost all the other people in Egypt clung to their old fears, their many gods, their curses and magic. Ihknaton was living in a world which was not ready for him. We can understand him to-day.

Unhappily also, while Ihknaton built and dreamed, Egypt's empire was falling. A new race, the Hittites, who spoke a language somewhat like that of the Greeks, were sweeping over Syria and Palestine, and carrying all before them. One by one the yearly tributes stopped coming to the palace of the pharaohs. Little by little the luxury faded, and the power of Egypt grew feebler. Finally the line of great Theban pharaohs ceased, and what is called a "pretender," a man who had really no right to the throne, came to be king.

Just before the pretender Harmhab seized the throne, there ruled for about four years a king of whom you may have heard. This was Tutankhamon (tōōt'āngk-ä'mōn), or King Tut, as he has been familiarly called. He was not a very great king, but he is interesting to us because his tomb is the only royal Egyptian tomb which has been found with all the treasures in it, just as they were left when the king died. All the other kings' tombs have long since been robbed of the precious things with which the Egyptians always filled them in order to add to the happiness of their dead, and to enable them to go right on with their customary existence. Somehow the tomb of Tutankhamon escaped; and while it was not by any means the costliest of kings' tombs, it is the only one which has been found just as it had been sealed up when the young king died, nearly thirty-three hundred years before. It was opened only a few years ago.

It was at Thebes that this neat little Egyptian mummy was taken from its age-old resting place.



Photo by Metropolitan Museum of Art

We may be sure that every one of these wrappings was regulated by a custom that could never be broken.

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Reading Unit No. 3

THE GRANDEUR OF EGYPT FADES

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

Interesting Facts Explained

Egyptian power begins to decline, 5-67

Ramses II, the greatest of a new line of lesser pharaohs, 5-68

Sheshonk the Libyan founds a foreign dynasty, 5-68-69

Fifty years of Ethiopian domina-

tion, 5-69

Egypt's last period of glory, 5-70-72

For 2,400 years Egypt was under the rule first of one country, then of another, 5-72

Egypt to-day, 5-73

Things to Think About

What were the causes of Egypt's decline?

What might have been the effect on history if Egypt had been more interested in the future

than in her glorious past?

What was the difference between the Nubians, the Ethiopians, and the Egyptians?

Picture Hunt

Compare the dress of the modern Egyptian with that of the ancient Egyptian, 5-68, 71

The beast of burden in the desert

and in the towns, 5-66, 71, 73

Why the Jews chose to wander in the wilderness, 5-69

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The queen of fatal beauty, 5-72

Summary Statement

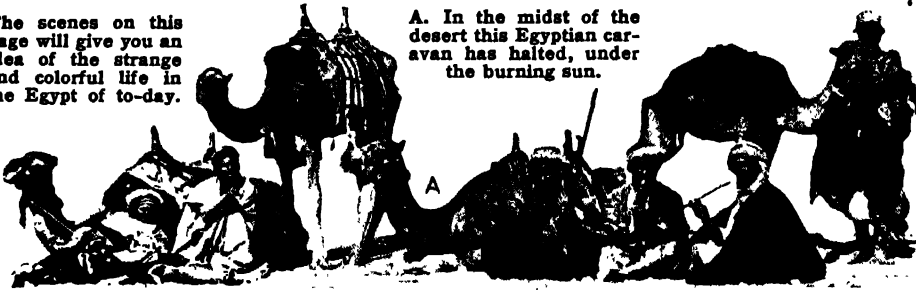
With the passing of the Theban Dynasty, Egypt gradually lost prominence in world events. In 525 B.C. she became a subject state, and for the next 2400

years she was ruled by one nation after another. It was not till 1936 that she regained her independence and became entirely free under her own king.

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The scenes on this page will give you an idea of the strange and colorful life in the Egypt of to-day.

A. In the midst of the desert this Egyptian caravan has halted, under the burning sun.



B. An Egyptian musician performing upon a strange and very primitive instrument belonging to the lyre family.

C. This Arab woman is going to market upon her donkey. Of course she is veiled, as Mohammedan ladies in Egypt always are whenever they appear in public.

D. Our Egyptian water carrier is transporting his precious liquid in a skin, just as Hagar did when Abraham drove her and Ishmael out into the wilderness.

E. One of the pylons, or great entrance gates, at the temple of Karnak.



Photos by Grametford Bros.

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Photo by The Courtenay Gallery of Art

Toward the close of Egypt's history, when the old religion was dying, people turned to the worship of animals in which the gods were thought to reside. Then every black and white bull was sacred, for the

god Ptah was supposed to enter into one of them named Apis. At Memphis is a vast tomb where all these bulls were buried with great magnificence, and above is shown a solemn procession held in honor of Apis.

The GRANDEUR of EGYPT FADES

How a Great Nation Finally Wore Out, and Lost Her Freedom for Twenty-four Hundred Years

IN THE very earliest part of the story of Egypt we see a thriving, peaceful land that had no fear of enemies from outside and no desire to conquer the world. Later, in the great period of the Middle Kingdom, the works of peace are still carried on, and Egypt still keeps friendly with the world outside.

And then with the Hyksos a change comes. Groaning under the humiliation of being slaves to foreigners, the Egyptians learn to fight so that they may drive out these invaders. And with the knowledge of war comes the desire for war, to treat other people as they themselves had been treated.

Under Thutmose III this desire is fully satisfied, until in 1450 B.C. Egypt is lord of nearly all the known world. Riches flow into her treasury; luxury takes the place of good hard work; and Egypt begins to decline. The simple virtues of justice and industry

are forgotten, the priests and rulers grow greedier and greedier, and the farmer groans under his burden of taxes. Such is the tale that comes to us from the dawn of history. We must get used to it; how often we are going to hear it again!

And so the story of Egypt after 1350 B.C. is not a very happy one. But it has its bright spots. For one thing, it is in this part of the story that we hear for the first time about the people living over in Europe—the Greeks, the Sicilians, and the others. Their history, so much shorter than that of Egypt, begins at about 1000 B.C. We can also catch glimpses of the Hebrews, poor in worldly power but with untold riches in the greatness of their thoughts about God. And the story of Egypt herself is not all unhappy.

The first king of this new period was Harmhab, a general in the army who made himself pharaoh and then married a princess

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of the royal line so as to make his kingship legal. Harmhab was followed by a long line of kings, twelve of whom had the same name of Ramses (rām'sēz)—or Rameses, as the older books write it. None of these kings was a fighter like Thutmose III, or a thinker like Ihknaton, or a builder like the great Khufu. Probably the greatest of this new line was Ramses II, and even he was not so great as he thought himself.

In the early part of his long reign (1292-1225 B.C.), Ramses II fought one great battle at Kadesh in Syria. Against him were a number of kings, but particularly the ruler of the Hittites, a people who were trying to establish an empire of their own in Syria and Palestine. This battle was celebrated in Egypt as a brilliant victory for Ramses II. But what really happened was that the pharaoh trusted two lying messengers and separated the parts of his army so that they were an easy prey to the enemy. His whole army would have been wiped out but for the curious fact that in running away he and his soldiers left behind them their rich possessions—gold ornaments, fine robes, and other things—and the Hittite army at once stopped to pick up these things and to quarrel over the division of them among themselves.

This delay gave Ramses II the chance he needed, and he bravely charged at a weak spot in the Hittite line and kept on fighting until the rest of his army could come up and help. The battle was not a clear victory for either side, but Ramses II claimed it as an enormous triumph for Egypt. Later he and the Hittite king quietly made a treaty in which they promised that neither would fight the other any more.

Most of the long reign of Ramses II was spent in luxury at home. One favorite work of his was making immense statues of himself and of his wife. This was not a new idea

with Ramses II; in all Egyptian drawings from the very beginning it was the custom to draw the king at least twice as tall as anybody else, and huge statues, called colossi (kō-lōs'i), had been made of nearly every king from the earliest times. But Ramses II made bigger ones. There is a broken stone

colossus of this king which weighed two million pounds, or a thousand tons. A tall man would not reach halfway to the knee. Think of the labor of making and moving such a statue!

This proud pharaoh, Ramses II, finished the Great Hall of Karnak, the largest hall in the world, with columns greater than anything we have nowadays, and stones nearly as wide as a man is tall. He is also supposed to be the pharaoh who oppressed the Hebrews, although the Egyptian records do not tell us of this. We do know, however, that at about this time the Egyptian language took in a great many Hebrew words, which shows us that the Egyptians must have lived in close touch with people of this race, since that is the way words get from one language into another.

After Ramses II came a long line of kings, none of them very good or strong. They gave a great deal of the wealth of Egypt to the gods, especially Amon. This was not good for Egypt, because the priests did not use

the wealth for the good of the people, but wasted it instead.

A Foreign King on Egypt's Throne

Finally (945 B.C.) a foreigner, Sheshonk (shē'shōnk), a Libyan from the coast of Africa to the west of the Delta, became king. This was not a bad thing for Egypt, because Sheshonk was wise and active, and did what he could to bring back prosperity. But a single king could not do very much; and Sheshonk's line of Libyan pharaohs, though

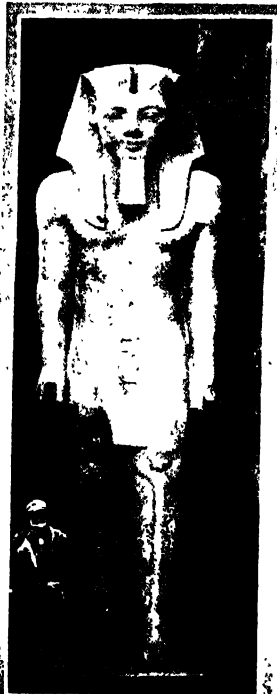


Photo by Gramstorff B

At Luxor, in Egypt, is this enormous statue of Ramses II. The figure of a man beside it will give an idea of its size, and probably illustrates the king's estimation of himself in comparison with other men.

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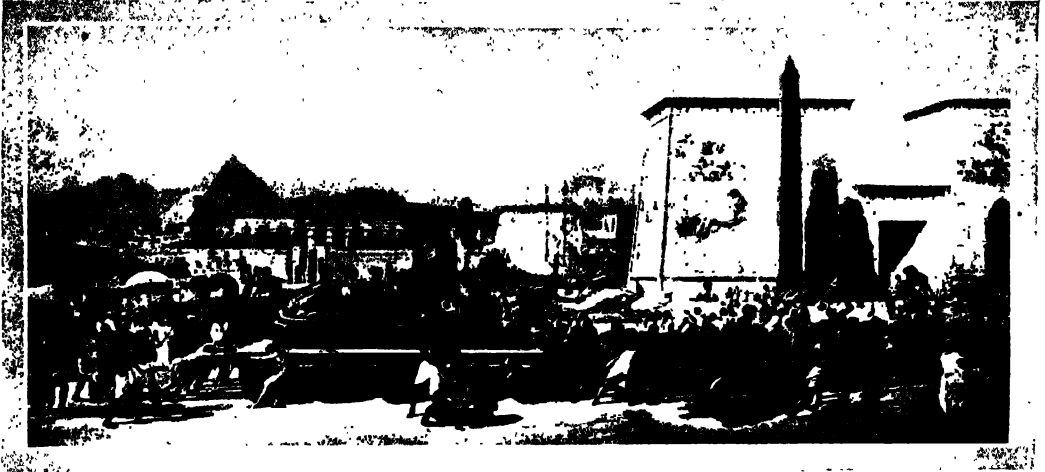


Photo by the Autotype Co

The cruel sufferings of the Hebrews in Egypt are told in the Bible. The picture above shows them harnessed

to draw the chariot of one of the hated Egyptian idols, under the site of the lash.

they ruled for over two hundred years (945-718 B.C.), have not left us so very much worth telling. They could not untangle Egypt from her thousands of little gods—animal gods, nature gods, king gods; for the king too was a god and was worshiped like the rest.

Sheshonk himself was the best of his line. He kept up active relations with other countries—indeed, he gave a daughter of his as a wife to King Solomon of Israel, the wise Solomon of whom you have read in the Bible. To the south of Egypt Sheshonk ruled Nubia, the country of the Ethiopians, where gold was mined. He also planned to build a huge gate, called a pylon (pī'lōn), for the Great Hall of Karnak, but he died before the work was done, and the scaffolds and materials are lying to-day beneath the dirt which has collected on them, just as they were when Sheshonk stopped building.

For many centuries Egypt had governed the upper Nile beyond the first cataract, where Uni in the Old Kingdom and Sesostri III in the Middle Kingdom had built their canals. Indeed, the Ethiopians (ē'thī-ō'pī-

ān) had become very much like the Egyptians in their religion and government. Now, as the Libyan kings became weaker and there was no lord in Egypt strong enough to rule, an Ethiopian called Piankhi (pē-ān'kī) seized the kingship, and he and three other Ethiopians following him ruled all together for over fifty years (718-663 B.C.).

Of course these Ethiopian kings could most easily rule the south of Egypt, which was nearest to their home. They never really got control of the Delta, where a city called Sais (sā'is) was the seat of government. This government at Sais was under the control of Assyria, a great nation to the northeast of Egypt, which came to rule

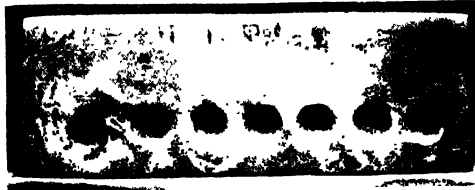


Photo by Metropolitan Museum of Art

The picture above shows the top of a table used for making an offering of seven holy oils in ancient Egypt. Each oil was contained in one of those hollowed cups.

most of the known world. In 661 B.C. "the Assyrian came down like the wolf on the fold," in the words of the poet Byron. Egypt was plundered, and the Ethiopians were driven back to their own country. The northern, or Delta, government had submitted to Assyria and was left undisturbed.

And now we come to a strange time in the history of this strange country. You know how a stick of wood which is about burned

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Photo by Gramstorff Bros.

In magnificent splendor Cleopatra, queen of Egypt during the period when it was under Greek rule,

maintained her court at Alexandria, the capital. She is shown above presiding over a festival.

up will sometimes flame with a clear fire just before it becomes a blackened cinder? Well, Egypt now had over a century when it really seemed as though her flaming splendor might come back. This is called the Saitic (sâ-î'tîk) period, from the name of the Delta city Sais, which was the center of its civilization.

The Rebirth of Art and Industry

As you might expect, the first king in this Saitic period is also the greatest. He had to be, because it was he who had to bring the whole country under his sway and put the government in good shape to go on. Psamtik I (sâm'tîk) began by being lord of Sais, and then became pharaoh. His long reign of fifty-four years (663-609 B.C.) covered over a third of the Saitic period. He suppressed the priests and the local rulers, and he encouraged the art and the trade which had once made Egypt great.

At this time the Greeks, across the Mediterranean Sea from Egypt, were just begin-

ning to be a strong people, and Psamtik was glad to have them come to Egypt to trade and study and work. Greeks and Hebrews and Phoenicians (fê-nîsh'ân) now traded with the Egyptians in wheat, in barley, in papyrus (pâ-pî'rûs), or paper, and in many other articles. There sprang up factories in Egypt, where these things were made or stored. Artists also were busy making splendid pictures and beautiful statues, some of which we admire as much as those of earlier times.

The Last Days of Egypt

The Egyptians themselves looked back at the old glories of their land, and tried to make things as nearly as possible like what they had been in the past. The sayings of wise men like Imhotep were much read and studied, and the priests became eager students of long-forgotten lore. Side by side with the busy foreign trade and manufacture went this keen interest in the past, an interest so great that Egyptian gentlemen even took

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A. This apple merchant of modern Egypt carries his wares on his back, and weighs them out on the scales he holds in his hand.



B. The old dealer in pottery has stacked his vases and plates in a convenient nook on the street, and is waiting for customers.

Egypt to-day is a crowded land pulsing with life, in spite of the fact that everything there moves with the slow pace of the Orient.



C. These Arab boys are at school, where they learn a smattering of useful knowledge and many, many texts from the Koran, which is the Mohammedan Bible.



At D is a family on its way to visit the cemetery. Like most Mohammedan women, the ladies are veiled.

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The great Napoleon never succeeded in conquering the land of the pyramids. He came, he saw—but had

to go away again! Here he is shown in command of his troops during one of his Egyptian engagements.

to copying their tombs from those of the Old Kingdom.

Unluckily, toward the end of this period Egypt again wasted her energies with fighting in Palestine. By this time Assyria had passed away, and Babylon and Persia were the great powers. In 525 B.C. the Persians conquered Egypt, and her final day was over.

The Battlefield of Many Nations

From 525 B.C. until 1936 A.D. there had never been an independent government in Egypt. The Persians ruled it as a province until 332 B.C., when it fell to Alexander the Great, who, being a Greek himself, favored the Greeks in Egypt. He was followed by a line of kings many of whom were named Ptolemy (töl'ê-mī). The later ones of these were really vassals, or underlords, of Greece or Rome. It was the thirteenth Ptolemy

who had a sister named Cleopatra (clē'ô-pā'trâ), who ruled for a time. Her beauty, adventures, and tragic death have been sung by many poets, and above all by Shakespeare. You will find her story told elsewhere in these volumes.

Thirty years before the birth of Christ, Egypt was conquered by the Romans, and for many years the Egyptians yielded to Rome their great stores of grain and other supplies. After the Roman empire broke up in the fifth century after Christ, Egypt was invaded now and then from the south or from the north, and in 640 it fell to the Arabs, who in that year burned the city of Alexandria and its famous library.

Since that time Egypt has seen many a foreign ruler, all the way down to the Turks, after 1517; to the French, after Napoleon; and to the English in our own time. But

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Photo by Presse-Photo, Berlin

Under the shade of its palm trees this little Egyptian village of to-day tries to hide from the pitiless sun.

in 1936, after long negotiation, Egypt once more became an independent nation,—with a close British alliance. She is ruled by a parliament, with a king at the head of the government.

Now, as in the long ago, Egypt lives mainly by agriculture—and this in spite of the fact that fourteen-fifteenths of the land is desert. The Nile is still a kindly parent to the green Egyptian fields, and under the broiling sun the date palms ripen their valuable fruit. Turquoises and emeralds, granite and marble, and many other minerals are taken from the soil. And all sorts of semi-tropical fruits—oranges, lemons, pomegranates—will grow where water is to be had. All together Egyptian exports amount to well over \$200,000,000 in a year. They include raw cotton, cottonseed, onions, rice, fats, hides and skins, minerals, and chemicals.

So some eighteen million people manage to live to-day in this old, old land. Of these a good many are wandering Arabs whose homes

are their tents and whose homeland is the desert. A fifth of the population live in towns—many of them in Cairo, the capital and largest city; in Alexandria, at the mouth of the Nile; in Port Said (sä-äd'), at the northern entrance to the famous Suez (sō-žz') Canal, which connects the Western world with the Orient. Most of the Egyptians are Mohammedans, but there are a certain number of Christians, most of them Copts (köpt)—that is, members of that ancient branch of the Christian church which was established in Egypt not long after the time of Christ.

The Egyptians are a handsome race, with their clear, dark skins, fine features, and graceful proportions; and whenever they have been well governed—as under the British, for instance—they have made rapid progress. In 1939, on the outbreak of war in Europe, Egypt came at once to England's side. Her part in the struggle has been described in our story of World War II.

(History of World War II 6—493)

THE HISTORY OF EGYPT



For thousands of years this fine river has carried the goods and watered the crops of the people along its shores. For this is the Nile, without which Egypt would be a desert. Modern Cairo relies on it to help bring supplies for her teeming bazaars and smart shops. We must not imagine that all oriental cities are merely quaint and dirty. Many, like Cairo, have

fine concrete buildings, trolleys and buses, good lighting and sanitation, beautiful parks and public gardens, and all the other attractions of a great modern city. Across the river, above, is the finest residential section of Cairo, and below is one of her main business streets. She is proud of her great Arab university of El Azhar, which is nearly a thousand years old.



Photos by British Information Services

EGYPT

AREA

Occupied lands, 13,600 square miles. Total area about 386,000 square miles. Egypt is about as large as the combined area of Arizona, New Mexico, and Colorado, but its fertile land is about equal to Massachusetts and Connecticut.

LOCATION

Egypt extends from 5° to 31° N. Lat. and from 25° to 35° E. Long. Northern Egypt is in about the same latitude as Florida.

CLIMATE

Egypt lies in an almost rainless area, where the temperature is high by day but falls rapidly at night. The mean temperature at Alexandria varies between 57° F. in January and 81° F. in July. At Cairo, where the desert makes itself felt, the temperature averages 53° F. in January and 84° F. in July. Farther south the range becomes greater as pure desert conditions are reached. In Alexandria and on all the Mediterranean coast, rain falls abundantly, but southward it rapidly decreases, and finally disappears. Rain is furnished by storms; there is no rainy season. Showers fall occasionally even in the open desert. Snow is unknown in the Nile Valley. The climate would be very trying were it not for the north wind, which is one of the most striking factors in Egypt's climate. During the spring there are hot, sand-laden winds which come from the south and form a thick yellow fog that hides the sun.

PHYSICAL FEATURES

The Nile, overflowing its banks, leaves rich sediment from the Abyssinian highlands on the floor of the valley, between the river and the cliffs, which are the borders of the desert on either side. Since ancient times a system of irrigation by canals has been in use to increase the fertile area. It carries the silt-laden water to the fields. The dam at Assouan, which was raised in 1935 to increase storage space, has added over 2,000,000 acres to the cultivated land. Under irrigation two and three crops a year are grown. North of Cairo the fertile lands spread out in a silt-created delta, the richest

soil of the country. The delta is a wide plain sloping down to the sea, and irrigated both by canals and by branches of the Nile. At the sea line are low sand hills, and behind them salt marshes and lagoons, or shallow lakes. Along the whole length of the Nile, which has no tributaries, stretch desert lands, which from Cairo southward rise even to 1,500 feet above sea level. In these deserts the processes of weathering have carved out valleys which occasionally become steep ravines. In the western desert, which is covered with impassable sand dunes, lie the five large oases of Egypt, their fertility due to water in a sandstone bed 300 to 500 feet below the surface. Two interesting features of the desert are the mirage and the "zobaa," a lofty whirlwind of sand that looks like a pillar and moves with great speed. Egypt has a good many valuable minerals. Manganese is mined, and deposits of petroleum are constantly being found. Alum is taken from the oases, and nitrates and phosphates from the desert. Turquoise and emerald mines are worked. Granite, porphyry, and breccia verde are quarried, and the cliffs of the Nile yield limestone and sandstone.

THE PEOPLE

Four-fifths of the people are descended from the ancient Egyptians. Most of them are now Mohammedans and speak Arabic. Those who are Christians are known as Copts. The people may be divided into Fellahin, or the peasants and their kindred in the towns; Bedouins, or wandering Arabs; and Berberin, or farmers, of mixed Negro and Arab blood.

GOVERNMENT

Egypt is in theory a constitutional, hereditary monarchy. In 1928, however, the king dissolved parliament, forbade it to meet for three years, and ruled by royal decree. In 1936 the constitution was reinstated by the king and a general election held in which the nationalist party was victorious. A new treaty with England was signed in 1936, promising the end of British military occupation. But World War II intervened. In 1947 a new treaty was in the making, but agreement was hard to reach on the question of who should defend Egypt and the Suez and of who should control the Sudan.

The HISTORY of the SUMERIANS

Reading Unit

No. 1

THE OLDEST PEOPLE IN ASIA

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

Interesting Facts Explained

Sumeria, the seat of one of the most ancient civilizations, 5-75

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Finding history in rubbish heaps, 5-76-78

The curious kind of writing used by the Sumerians, 5-78

Life in old Sumeria, 5-78

Rivalry between the Sumerians and the Semites, 5-78-80

The various cities of Sumeria, and how first one and then another conquered and ruled the rest, 5-80

How Sargon conquered Sumeria, and how for 200 years the Akkadians ruled the land, 5-80

The rise of Babylon brings the decline of Sumeria, 5-82

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Things to Think About

What similar conditions favored early civilizations in both Sumeria and Egypt?

Why was Sumeria so long hidden,

and unknown?

Where did the Semites get ivory for trading with the Sumerians?

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The Semites gained by exchange what they could not get by the sword, 5-78.

Librarians in all ages have had

the same troubles, 5-78.

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Summary Statement

Clustered along the rich banks of the Tigris and Euphrates rivers lived the Sumerians, who had a civilization as ancient as the

Egyptians. These people were the predecessors of the Babylonians. To-day the land is known as the kingdom of Iraq.

THE HISTORY OF THE SUMERIANS



Photo by Metropolitan Museum of Art

The British Museum and the University of Pennsylvania have lately been working together to dig up the ancient cities of Sumeria, a land that is probably as old as Egypt, with an art that was developed earlier than Egyptian art. There the workers have toiled, in

the midst of discomfort and hardship, to uncover the springs of the stream of civilization that has been sweeping steadily on down to our own day. The picture above shows natives at work digging in the sand which now covers many a populous Sumerian town.

The FIRST GREAT PEOPLE in ASIA

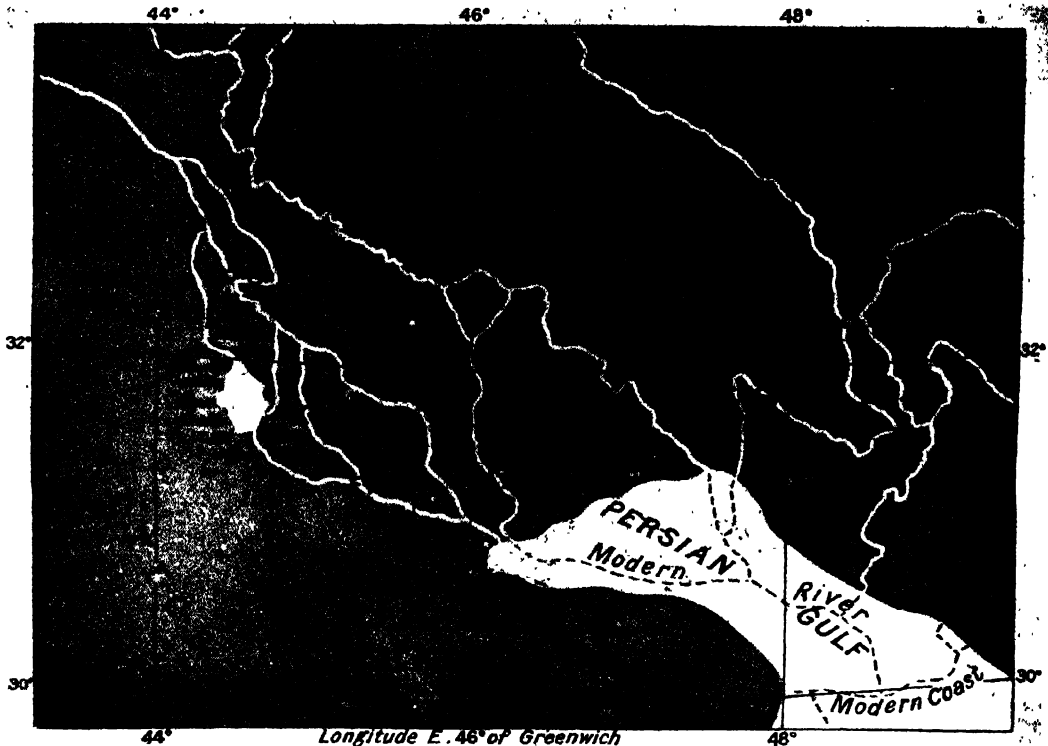
How the Sumerians Lived on Mounds and Wrote Their Letters and Their Books on Little Bricks

NO DOUBT you have often heard of the Egyptians and their pyramids, but it will not be strange if you have never heard of the Sumerians (sū-mē'rī-ān) until now. Yet they are a very interesting people, and they come at the very opening of history, like the Egyptians. The reason why they are not so well known is that their history has been dug up only in very recent years. And already we are finding that still other peoples preceded them.

Their home was at one end of a very remarkable country which has no name, but which we may call the "Fertile Crescent." This ancient land lies in Western Asia, be-

tween the Mediterranean Sea on the west and the Persian Gulf on the southeast. To the north of the country there are mountains, and to the south there is the great sandy waste which we call the Arabian Desert. This desert might be likened to a huge ocean, with the fertile crescent-shaped country for its northern shore. In that fertile strip crops could be raised and people could live by farming the land. You will do well to look at the map carefully and fix the shape of that strange country in your mind, because you are going to hear a great deal about its early inhabitants. Some eighty-five hundred years ago people were living there.

THE HISTORY OF THE SUMERIANS



Here at the head of the Persian Gulf, where the land was watered and made fertile by two great rivers, the

Tigris and the Euphrates, the Sumerians dwelt six thousand or more years ago.

Through the northern and eastern part of the Fertile Crescent run two great rivers, the Tigris (tī'grīs) and the Euphrates (ū-frā'tēz). The country between them is called Mesopotamia (mēs'ō-pō-tā'mī-ā), which means "between the rivers." Those rivers, like the Nile, have a flood each year, and leave a gift of black mud when the waters go down. But farming along them cannot be really successful unless people work together to store up the flood waters for the dry season and then to send the stored-up water about by means of canals. Now when men have to work together, they are likely to think together, and it is only by thinking together that men can ever make progress on that long and difficult road called civilization.

Four thousand years before our year one, the Sumerians were living in the country they called Sumer (sū'mēr), at the eastern end of the Fertile Crescent, along the lower part of the Tigris and the Euphrates. The

Sumerians had not always lived there, we think, but had come in from the hill country to the northeast. We do not know what people they were related to. They were not Semitic (sē-mīt'ik), like the Hebrews and Assyrians, and they were not Indo-European, like the Greeks and Persians.

When we first meet them, the Sumerians were living in houses built on great round mounds from twenty to fifty feet high and perhaps as big around as a city block. And what were those remarkable mounds made of? Simply of the rubbish cast off by all the people who had lived there before!

Sumerian houses were built of clay baked in the sun. Every now and then the houses would tumble down. Then no one would bother to clear the mess away. The people would just smooth the ground over it and build another house. And so the mounds grew. The height of the mounds and the things people now find in them show that

THE HISTORY OF THE SUMERIANS



Early Sumerians making pottery, which was usually buff-colored and decorated with geometric designs.

THE HISTORY OF THE SUMERIANS

Sumerian houses had been building and tumbling down for thousands of years before real Sumerian history begins.

For as you know, history begins when people learn how to read and write. By 3000 B.C. the Sumerians could read and write very well. They had a queer and interesting way of writing, which we call Sumerian cuneiform (kū-nē'y-fōrm).

At first the Sumerians, like the Egyptians, made pictures for whole words, as for the sun or the rain or an eagle. But soon they found such pictures awkward, and they invented a series of several hundred signs, each of which stood for a whole syllable like *kal* or *ur*. This syllable language was better than a picture language, but of course it was not so good as an alphabet.

The Sumerians did not exactly write their syllable signs. Instead, they stamped them with a writing tool into soft clay, which would harden and make a letter or even a book. There were libraries full of such clay books in some of the Sumerian mound villages, and the kings who owned the libraries had to put on their books warnings to people not to carry the books off and forget to bring them back. You see the Sumerians were not so different from people to-day.

When Letters Were Written on Clay

A Sumerian letter was a flat piece of clay stamped with hundreds of these strange little wedge-shaped syllable signs. Often it was inclosed within a sealed clay envelope. The clay envelope would be broken off instead of being torn open like one of our paper envelopes. The seals that the Sumerian letter writers used were little cylinders, or rolls, of stone, each with a particular design or picture

carved in it. When these were rolled over the soft clay, the picture carved into them was stamped into the clay, and this picture signed and sealed a Sumerian's clay letters.

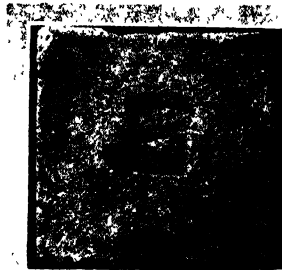
Life in Old Sumeria

Each of the mound towns or cities in Sumer was the center of a farming district, in whose rich fields the farmers raised wheat and barley and other crops. In each town one man had charge of working and repairing

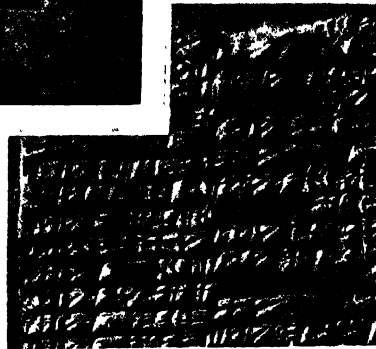
the canals; and he was also the head of the town and the chief priest of the temple. Such a priest-king was called a patesi (pā-tā'sē).

The Sumerians, prosperous and civilized as they were, were not very peaceable. The towns fought among themselves, and they also fought the Semites (sēm'it), or desert folk. Those Semitic wanderers, who lived in the desert and herded

At the left is a brick from ancient Ur, the Sumerian city where Abraham was born. The Sumerians were the first people to learn how to make brick.



At the right is a clay tablet from Ur. All those strange marks upon it are writing, and were made by pressing the wet clay with a blunt instrument.



Photos by University of Pennsylvania Museum

sheep and goats for food, were always envying the rich folk in the Sumerian towns and wishing they could get some of the riches for themselves. They tried two ways, fighting and trade.

In fighting the Sumerians could usually beat the Semites, because the Sumerians had learned how to make swords and other weapons out of metal. Then too, as one of their pictures shows, they had drilled themselves to fight in companies, while the Semites at first fought helter-skelter.

When the Semites could not get the best of the Sumerians by fighting, they tried to get the treasures peacefully by trade. Of course money had not been invented in 3000 B.C., so trade was really the trading or exchanging of goods. The Semites would bring to the Sumerian towns cattle, ivory or elephant tusks, rare kinds of wood or stone,

THE HISTORY OF THE SUMERIANS



People still live in the ancient land of Sumeria, which to-day is called Iraq (é'rák'). The camel boys at A were photographed near Kish.

Iraq has been an independent Arab kingdom since 1932. At C is one of its citizens.

The little nursemaids of Iraq carry their babies in the manner shown at D.

At E is a man of modern Kish, near which a Sumerian palace of 3500 B.C. was lately unearthed. Today the chief city of Iraq is Baghdad its capital. The country has about 5,000,000 inhabitants, mostly Mohammedans, and is ruled by a king.

B. A water carrier of Iraq, a country where water is scarce and crops can be grown only under irrigation.

F. This Arab workman of Iraq knows how to protect himself from the heat in a land where the thermometer goes to 120° F.

Photos by Field Museum

THE HISTORY OF THE SUMERIANS

spices, jewels, and probably gold and silver. In exchange they would get grain, fruit, vegetables, clothes made of wool or linen, and especially knives and swords and tools made of metal.

You may think it was foolish for the Sumerians to let the Semites have good swords, and perhaps it was. But sooner or later the Semites were certain to get hold of swords anyway. For they kept trying to make their own things out of metal until at last they finally learned how. They took up farming along the river above or to the north of the Sumerians, and began to try to be civilized too.

But before the Semites settled down beside them, Sumeria probably included all the land between the Tigris and the Euphrates. The main Sumerian cities which we know about now were Ur, Uruk, Lagash, Kish, and Umma. These cities mostly did not get together under one king, but stayed separate, sometimes quarreling and fighting, sometimes at peace.

Now and then during the two or three thousand years of Sumer's history, one city would grow very powerful and its king would try to assert his rule over all the other Sumerian cities as well. The first such king we know about was called Mesilim, and at the time of his rule (about 3200 B.C.) the city of Kish was the chief one of Sumer. Ur-Nina was also a famous king, although students of history do not think his city, Lagash (lā'gāsh), was ever quite so powerful as some of the other cities.

One of the most famous Sumerian kings had a very long name—Lugal-Zagizgi. He

was king of Umma and Uruk, and about 2750 B.C. he became head of all Sumer and even sent armies out to conquer other countries from sea to sea—from the Persian Gulf to the Mediterranean. Lugal-Zagizgi was a great conqueror.

But fifty years later Sumeria had gone down before the Semites. A Semitic king named Sargon was ruling in Akkad (āk'ād), which was a city the Semites had built up the river from Sumeria.

Sargon was a great warrior. He conquered not only all Sumeria but also much country to the north and west as well—a land we nowadays refer to as Babylonia (bāb'ī-lō'nī-ā). It takes its name from a Semitic town which was near Akkad and later became the capital of the country.

When the Semitic Akkadians became lords of the Sumerians, they learned a good deal more about civilization. They took over Sumerian cuneiform writing to express their Akkadian language. Often an Akkadian prince would have a Sumerian secretary to do his writing for him. The

Semitic Akkadians now made great progress in working in metals, and their merchants took their goods clear over to the Mediterranean coast, where they met the dark-faced traders of Egypt, whose boats had come all the way up from the Nile.

For over two hundred years the Akkadians ruled the Sumerians, but soon after 2500 B.C. the Sumerians got control of the country once more. After this the land was called "Sumer and Akkad." Various cities—Ur, Larsa, Isin—took the leadership one after another but generally the country was at peace.



Photos by Field Museum

The land of modern Iraq is as fertile as it was in the great days of Sumer. About a third of the world's date palms grow there, and good crops of rice, barley, and wheat. This native woman and child are from Northern Iraq; she is busy harvesting—on land that saw some of man's first experiments in agriculture. Iraq is also rich in oil.

THE HISTORY OF THE SUMERIANS



Photo by University of Pennsylvania Museum

This Arab workman is carefully digging into the ruins of the ancient city of Ur, in modern Iraq. He has unearthed a vertical drain and two burial vases, such as

were used to hold articles buried with the dead. All this work of excavation must be done with the greatest care, under expert supervision.

THE HISTORY OF THE SUMERIANS

During this time many books were written in cuneiform, both Sumerian and Akkadian. But gradually the Sumerian language was spoken less and less in this country of Sumer and Akkad, until it became a "dead" language, like Latin to-day. The Semitic civilization was swallowing up the Sumerian.

Near the town of Akkad, in the Semitic country north of Sumer, was the little town called Babylon (bāb'ī-lōn), a place of no special importance. This town was seized by a tribe of Semites called the Amorites (ām'ō-rīt), who came from the part of the Fertile Crescent lying west of Akkad.

The Amorites made Babylon an important city. They grew stronger and stronger, and finally (about 2100 B.C.) a great king named Hammurabi (hām'ōō-rā'bē) began to rule in Babylon. Like Sargon, Hammurabi was a conqueror. He made himself ruler of all Sumer and Akkad, and even conquered several neighboring countries.

After this we hear no more about the Sumerians. For from now on all the land of Sumer and Akkad is called Babylonia, after its capital city of Babylon. And the people who lived in the land are called Babylonians;

you will hear their story just a little later.

When you weigh a thing by means of pounds you are using the old measure of the Sumerians, called a "mina." When you divide an hour into sixty minutes you are using the Sumerian way of counting, which went by sixties. Whenever you see an arch over a door or a window, you are looking at an invention of the Sumerians. So even now the Sumerians live on in the civilization of the world, and you and I owe them something to-day.

When you go to a great museum you may see a quaint little figure, or perhaps a clay tablet, which has lasted all the thousands of years since the Sumerians were famous in the valley of the Tigris and the Euphrates. As you look at these ancient objects that have strayed so far down the ages into a century so different from their own, you may know that you are traveling back to the very beginning of civilization. And then you will remember that civilization began when people found out how to think and work together in harmony. It is for all of us to remember that civilization will go on only in the same way.

Across the plains of ancient Sumeria, now modern Iraq, long caravans of camels wend their way, for those sturdy beasts still work for the people of Mesopotamia just as they did in the long ago.



Modern enterprise has sent locomotives into the land where the Tower of Babel was built, but the camel, secure in his age-old position as carrier to mankind, looks upon the newcomers undisturbed.

The HISTORY of BABYLONIA and ASSYRIA

Reading Unit No. 2

BABYLON THE GREAT

Note: For basic information not found on this page, consult the general Index, Vol. 15

For statistical and current facts, consult the Richards Year Book Index.

Interesting Facts Explained

Why the very name of Babylon stirs the imagination, 5-85
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to become fighters, 5-89
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How the Assyrians conquered the Arameans, 5-91
How the Assyrians conquered most of the known world, 5-92
How the Assyrian empire fell apart almost overnight, 5-92

Things to Think About

Explain the meaning of "A City between Three Fires."
If the cuneiform writing had come down through the ages as

man's only method of recording his thoughts, what would have been the effect on civilization?

Related Material

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5-89
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Leisure-time Activities

PROJECT NO. 1: Write a letter on clay as it would have been done in Hammurabi's day, 5-87.

PROJECT NO. 2: Read Byron's poem, "The Destruction of Sennacherib."

THE HISTORY OF BABYLONIA AND ASSYRIA



When Nineveh fell the king of Assyria set fire to his palace and ended his life in the midst of the flames.

THE HISTORY OF BABYLONIA AND ASSYRIA



Photo by Gini

Many early peoples had marriage customs that seem very strange to us to-day. This modern picture, called "The Babylonian Marriage Market," illustrates the old Babylonian custom of selling wives—though in later days the "bride price" was handed on to the

bride by her father. A father had complete control over his children until they married. He married them to whom he pleased; he could even sell them if he chose. Yet the position of women in ancient Babylon was much better than in other countries at that time.

BABYLON *the* GREAT

The Story of the Great Empires of Babylonia and Assyria, and of Their Speedy Fall

THERE are certain words that seem to cast a spell. The sound of them stirs us with all sorts of dim pictures and powerful feelings. Often it might be hard to say just what it is that they make us feel and see, but nevertheless we suddenly find ourselves awake, in a world that has unexpectedly turned very beautiful and romantic. Now one of these magical words is "Babylon." Few people know anything much about the city's history. Probably many of us have a pretty hazy notion as to just where she was built. And yet poets and preachers and painters all use the word because of its amazing power over our minds. What has made the name of that ancient city into a kind of spell?

The story of Babylon (băb'ŷ-lŏn) really begins about 3000 B.C. with a little mud village on the banks of the Euphrates (ŭ-fră'-

tēz) River, not far from Akkad (ăk'ăd). We may remember Akkad as the home of the great Sargon, who was not only the king of Akkad and Sumer (sū'mēr), but the ruler of several other countries in addition.

The village of Babylon, inhabited by Semites (sēm'it), a people to which the Hebrews belonged, was not of any importance until the Semitic (sēm'it'ik) tribe called the Amorites (ăm'ô-rīt) came there to live, about 2200 B.C. The Amorites quickly made Babylon greater and more powerful, and their kings ruled more and more cities, until, in about 2100 B.C., there came a very interesting and mighty king called Hammurabi (hăm'ôo-ră'bē), who made Babylonia (băb'ŷ-lŏn'ŷ-ă) the ruler of all the countries round about. Because he did so many important things, we shall begin our story of Babylonia

THE HISTORY OF BABYLONIA AND ASSYRIA

with Hammurabi, the first great lawmaker in history.

Long before people grow civilized, they begin to make rules or laws to keep them from doing harm to one another. In old Sumeria the kings were the judges and lawyers, as well as the priests; and we have to-day some of the laws they made and wrote down on their clay tablets. But from the day of Hammurabi has come down to us a whole collection of laws, the first code (kōd) in history.

This collection of laws is written, or rather carved, not on soft clay, as other records of his time were written, but on a great pillar of hard black stone called diorite (dī'ō-rīt). The pillar is nearly eight feet high, and at the top of it is a picture of Hammurabi receiving his laws from the Babylonian sun god Marduk (mār'dōök), or Shamash. The writing goes round the pillar, and so there is room for a great deal of it. This pillar of laws was discovered a long distance from Babylon, showing how widely the laws of Hammurabi were read and obeyed.

Babylon Four Thousand Years Ago

Besides this code of Hammurabi's laws, we have to-day a collection of fifty-five of his letters, written on clay tablets in the Babylonian language. One of the letters is an order to clear out the Euphrates River, which had been blocked up by a flood. Another was written to a man who was in

trouble because he had to attend to two things on the same day—a case in a law court and a religious feast. Hammurabi orders the judge to put off the lawsuit to another time.

Through the letters and laws of Hammurabi we can get a very good picture of what life was like in Babylon over four thousand

years ago. We know that women led a very free life and often managed a business or worked for pay, just as men did. The law insisted on justice for the poor widow or for children whose parents were dead.

Perhaps you have read in the Bible about the rule of "an eye for an eye, and a tooth for a tooth." This was the rude notion of justice in the time of Hammurabi. If a man put out another man's

eye, whether or not he meant to do it, he must have his own eye put out. And sometimes the rule was even harsher. For instance, if a mud house fell down and happened to kill one man's child, then the child of the man who owned the house might be put to death, even though he had done nothing at all to deserve such a hard punishment. So we may see that although many of the laws of Hammurabi were very wise, some of them now seem cruel and absurd.

School Days in Babylon

Boys and girls of Hammurabi's time could go to school just as they do now. But it was much harder to learn to write in the Baby-

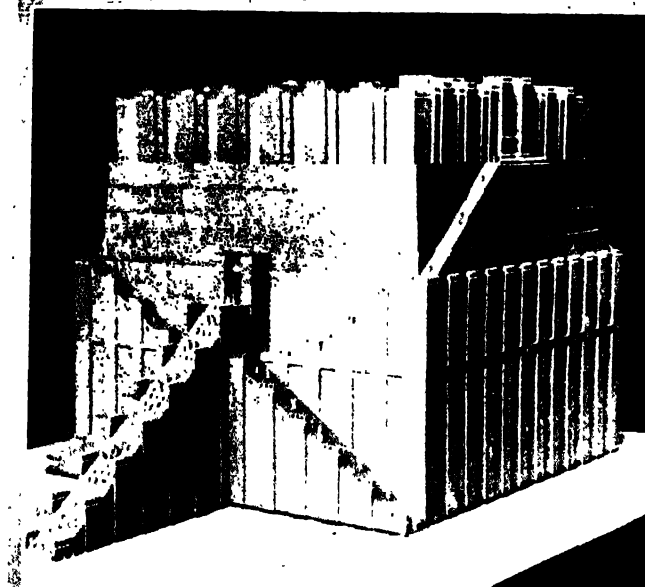


Photo by Wile World Pho

Thousands of years ago the temple of which this is a model was built in Babylon, and groups of worshipers came and went just as they are doing here. It must have seemed a veritable skyscraper to the men of that day, for it was 300 feet high! In plan it was very much like the temples of the earlier Sumerians, whom the Babylonians copied in matters of art.

THE HISTORY OF BABYLONIA AND ASSYRIA

lonian cuneiform (kû-nē'y-fôrm) than it is in our alphabets to-day. For in cuneiform there was a separate sign for every syllable, so that all together there were about 350 signs to learn. Imagine having 350 hard letters instead of the twenty-six we now learn when we first go to school.

The men who dig up the history of those old countries have found a Babylonian schoolroom of Hammurabi's time, all complete and showing just how children studied in those days of long ago. Of course the children had no paper or pencil. Instead there was a basket of wet clay near the door, and the boy or girl would take a handful and make his own little mud pie to write on. If he wrote something wrong, he could take a ruler and smooth over the top of the mud pie; then it would be all clear and ready to write on once more. When he finished, he could let the mud pie harden into a tablet. It might even last to our own day.

The writing tool was called a stylus (stī'lūs), and was made of a reed from the river. One end of it was left round, and the other was whittled to an edge a little like that of a screw driver. With the round end the child could write down numbers, for these were round marks. With the other end he could put down the marks that made up words.

Learning to Write on Clay

So the little Babylonian used to get his mud tablet ready, and then with his reed stylus he would make rows of wedge-shaped

marks on it, some up and down, some across, and some slanting. He would keep on with this practice until he could make the wedges well, and then he would be allowed to begin putting the separate wedges together to form

letters. To encourage him the teacher might quote a Babylonian proverb, or wise saying: "He who is best in tablet writing shall shine like the sun."

Another important thing in Hammurabi's reign was the coming of the horse. The Babylonians did not themselves tame wild horses for use, but they imported them from the mountains to the northeast of Babylonia, and for this reason they called their new creature "the animal of the mountains." The horse was brought down into civilization by a wild mountain tribe of men called Kassites, who had themselves received it from other lands to the eastward.

Why was the horse so important for civilization? Already men had donkeys, bullocks, and camels to haul and carry things, to plow, and to ride on. But none of these animals could go so fast as the horse. The horse was to the patient donkey what the airplane

is to the street car. He could be harnessed to light chariots for racing or fighting. He could overtake an enemy or help his master to escape from a strong foe. He could draw or carry like the donkey, plow like the ox, and run like the wind. So the horse was a great addition to civilization, and he first gallops into history about

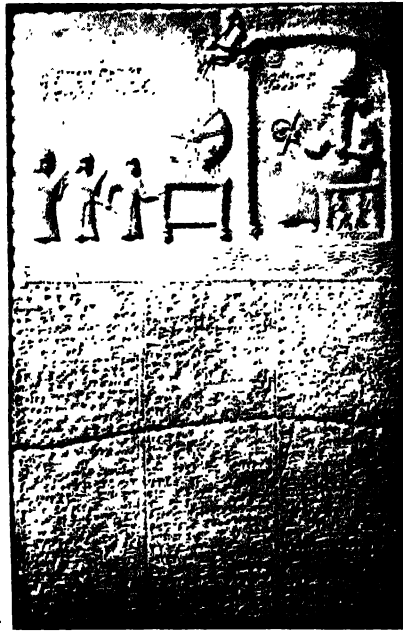


Photo by National Museum

The chief god in ancient Babylonia was Shamash, the sun god, whom you see seated above at the right. In his right hand he holds a staff and circle, emblems of his authority, and on the altar before him is the sun disk, which two attendants are holding up by ropes. Three worshippers are standing in front of the altar, and over them is an inscription which says, "Image of the sun god, the great lord, who dwells in the temple Ebabbara in Sippar." It was in the ruins of ancient Sippar that this alabaster tablet was found. In that city was built the most magnificent of all the temples of Shamash; it was named Ebabbara, or "the shining house." Because the sun drives away darkness people came to think that Shamash could right wrongs; so he became the god of justice, and could release people from bodily suffering. Hammurabi says that it was Shamash who inspired him to put forth his famous code of laws.

THE HISTORY OF BABYLONIA AND ASSYRIA



Inside the heaviest dotted line is the great empire over which the Assyrians ruled. You will notice that it takes in all the Fertile Crescent, which extended from the southeast corner of the Mediterranean north to take in Carchemish and Nineveh and then swept southeast

2100 B.C., in the Babylonian kingdom of Hammurabi.

The End of the Sumerians

The country which Hammurabi called Babylonia took in all Sumer and the land just above Sumer along the Two Rivers—the land where were the towns of Akkad and Babylon, the capital city of all Babylonia. The old Sumerians (sû-mê'rî-ân) had by now just about disappeared. Their language was not spoken or written any more, and they had become so mixed with the Semites that the two were really all one people.

The Kassite tribes who brought the horse to the streets of Babylon saw the riches of this old country and decided to rule it if they could. They did manage to seize the power and govern the country soon after the end of Hammurabi's forty-two-year reign, but their rule was a bad thing for Babylonia. The Kassites were not really civilized people, and they did not know how to take care of the details of government as Hammurabi had done. They did not care about keeping up the canals and seeing that the laws were fairly administered. So the Babylonians were a

good deal less happy and prosperous under the new government.

For many hundreds of years after the Kassites seized Babylonia there is little of importance to tell. The people cared less for learning, and left fewer records; and the laws were not so well made or obeyed. Indeed, Babylonia itself did not write the next chapter in history. She left that to the Assyrians, a people who lived very near, northwestward and upstream along the Tigris River. Do you see how history is broadening and spreading out? First we have only Sumeria, and next Akkad, very near at hand; then Sumeria and Akkad together take the name of Babylonia; and now another next-door kingdom, Assyria, comes into view.

A City between Three Fires

Assyria (ă-sŭr'ŷ-ă) is named after its chief city, Assur. The Semitic people from the desert were living in this town of Assur at about the time when the Amorites came into Babylon (2200 B.C.), but for many hundreds of years Assur was just a little place and by no means strong or rich. In those early days Assur was only about half a mile across, and

THE HISTORY OF BABYLONIA AND ASSYRIA

it was always having to fight off enemies who wanted to conquer it and make it pay them taxes every year.

Even though the Babylonians of Hammurabi's time were of Semitic stock like the Assyrians, even though they both had the same sort of language and writing and sculpture and the same calendar, they were not friendly at all. Much of the time they were fighting, and very often the Assyrians had to defend the mud-brick walls of their little town against the Babylonians. Often the Assyrians were beaten and had to let the Babylonians rule over them.

And if the Babylonians were poor neighbors, the people who lived to the north and west were much worse. These were wild Hittites from the mountains and from the shores of the Mediterranean Sea. These Hittites would every now and then march through the farming country around Assur and drive the Assyrians out of their fields. They conquered the city of Assur again and again, and held it until they were driven out by the Babylonians.

Why the Assyrians Took up Arms

After a few hundred years of this sort of thing, the Assyrians became expert fighters. Every boy had to be a soldier, trained to defend his home against the enemy from one side or another. And when people once learn to fight well, they often learn to love fighting.

Perhaps if the Assyrians had been let alone they would not have grown so warlike. They loved to plow their fields and raise their sheep and goats. But when bands of soldiers kept invading their country to kill the farmers and to steal the sheep and goats, it is no wonder that the Assyrians took to arms and put their trust in war. And so by about 1300 B.C. the peaceful Assyrian farmers had turned into terrible warriors.

First they beat the Hittites and drove them clear out of the valley of the Euphrates. Then they turned and fought Babylon and succeeded in conquering it. They had made up their minds that Assur was not to be taken and taxed any more by cruel foreign kings. It was Assur's turn now, and her soldiers were to go out and conquer all the cities around them.

The victories and conquests of the Assyrians were the greatest that the world had seen so far, and their empire grew to be the largest and the most magnificent of any up to

their time, except perhaps the empire of Thutmose III in Egypt. But did their conquests last? Assur was long ago a heap of ruins, and the Assyrian empire was soon to be only a memory. Another empire, started in peace at this very time, lasted much longer; and

before you hear of the Assyrian victories you may care to learn something of this peaceful conquest.

The conquest was made by another Semitic desert people called the Arameans (ar'-ā-mē'an). Their language was called Aramaic (ār'-ā-mā'ik), and it was the very language which Jesus and his disciples later spoke in Galilee. The Arameans came out of the Arabian desert and settled the country from Damascus to the Red Sea, a country later called Syria. Of course Syria was a very different country from Assyria, and the Syrians, or Arameans, very different from the warlike Assyrians of whom we were just now speaking.

The Wandering Arameans

The Arameans were a little like the Jews of our modern world. They were found among the Hittites, among the Assyrians, the Babylonians, and all the other old peoples. They were great traders and business men, and their language could be heard in many different countries, wherever trading



Photo by Field Museum

This lion was unearthed in the ruins of ancient Babylon, where its sturdy strength delighted the hearts of a warlike people.

THE HISTORY OF BABYLONIA AND ASSYRIA



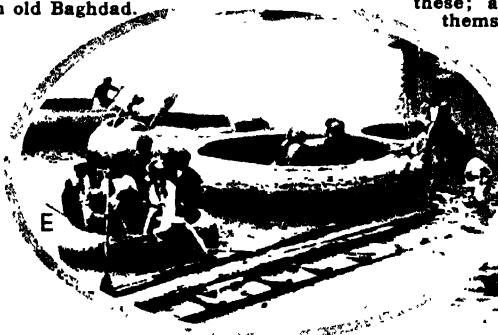
Where the terraced temples of Babylon used to stand is the modern kingdom of Iraq, with a busy population of simple farmers and small merchants. They are pictured on this page. At A is a Mohammedan priest selling chickens for twenty-seven cents a pair in old Baghdad.



B. An old Arab, typical of his race. C. The Kurds, a stranger race of Asia who live in the land where the Assyrian armies once marched, like to bake their bread in shapes like these; and they never laugh at themselves when they eat it!



D. A scissors grinder of Iraq, the modern name of the land which Babylon once ruled.



E. These are the strange boats in use in modern Iraq. As you may guess from their build, they are used by a people who never are in a hurry to get anywhere, and to whom time is the cheapest thing in the world.



F. Back and forth across the land that once was Babylonia the long caravans weave their way, carrying loads of dates and grain, of tea and almonds and rugs.



G. Here is an old tea vender selling his steaming wares from a samovar in the street; for in this easy-going land everyone has his tea wherever it is most convenient.

H. This patient donkey, with his huge Arab trunk, is crossing a stream on a bridge that is made of boats. Automobiles are a rarity in this far-off land.



THE HISTORY OF BABYLONIA AND ASSYRIA

was carried on. It came to be a good thing for a business man to know the Aramaic language; and since this language was simple and easy to learn, it gradually grew to be a sort of international speech from Egypt on the south to Persia on the north.

The Aramean traders had a great deal of writing to do and many accounts to keep. Clay tablets and cuneiform writing were clumsy and awkward. So the Arameans borrowed pen and paper from the Egyptians, and an alphabet from the Phoenicians (fē-nīsh'ān), and they taught their sensible and easy ways of writing to the people in the countries where they lived. They spread their alphabet about until it was known as far as India in the East and Greece in the West. And down through the centuries that alphabet has come to be used by us also.

Proud Damascus

The Arameans never fought if they could help it. They always preferred trade to war. But when they had to fight, they were so clever that they grew to be skillful soldiers. One of their cities, Damascus (dā-mās'kūs), stood for four hundred years unconquered, while all the other cities around bowed to the Assyrian yoke. Indeed, Damascus is still a Syrian, or Aramaic, city.

But while the Arameans were making their way peacefully, the Assyrians were conquering the world with the sword. And how did they do it? What was it that made the Assyrian armies so terrible in strength?

First of all, the Assyrian generals made huge machines to use against the city walls in other lands. These machines must have been a little like a tank, a steam shovel, a battering ram, and a pile driver, all in one. They were great towers with smaller towers on top where soldiers could stand and shoot at the men within the town. They had great rams, or arms, which banged against the brick walls of the towns and battered them to pieces. Few city walls could stand against an attack from the Assyrian war machines.

Second, the Assyrians learned from the Hittites to make strong, hard swords and other weapons out of iron. Before this, swords had been made of bronze, a very much softer metal, and most of the old coun-

tries still used bronze for swords. An iron sword could cut right through a bronze one.

Third, the Assyrians succeeded in making other people very much afraid of them, and when you are afraid of an enemy he can conquer you far more easily than if you refuse to fear. The Assyrians had several ways of making people fear them; they did it with their machines and swords, but most of all, by their cruelty. They were as cruel soldiers as the world has ever seen. It is not good even to tell of the horrible things they did to their beaten foes.

The Fall of Damascus

It took Assyria many centuries to grow big and strong enough to conquer the world, but when Damascus fell, in 732 B.C., the path was open southward and westward for the Assyrian armies, and they swept onward "like the wolf on the fold."

The first great war lord of Assyria was Sargon II (722-705 B.C.). That was not his real name, nor was he a king by birth. But when he seized the throne he took the name of that first great Sargon who had ruled Akkad about two thousand years before. Sargon used some of the taxes and plunder which he wrung from unhappy peoples to build himself a magnificent palace near Nineveh (nīn'ē-vē). To put up this palace Sargon brought craftsmen from Phoenicia or even from far away Egypt, for the Assyrians were by no means such good artists as they were soldiers.

Great Babylon Falls at Last

The son of Sargon was Sennacherib (705-681 B.C.). When Babylon tried to revolt against the cruel rule of Assyria, Sennacherib (sē-nāk'ēr-īb) totally destroyed the old city. His soldiers killed every human being there, battered down the houses, and turned a canal over the ruins. Babylon the great was fallen indeed.

Under Sargon, Sennacherib, and the warrior kings who followed them, war was the main business of the Assyrian state. It was a profitable business too. Caravans from all the world brought rich trains of tribute to Nineveh, the capital of Assyria, and much rich plunder was taken in war. Even the

THE HISTORY OF BABYLONIA AND ASSYRIA

Greek cities along the Ionian coast paid tribute to Assyria. All the "Fertile Crescent" was under the Assyrian sway.

The Assyrian kings even wanted to rule Egypt, and Sennacherib sent a vast army to fight the old country along the Nile. In order to reach Egypt the Assyrian army had to pass through Palestine, where the Hebrews were living. You may read in the Bible, and in a splendid poem by Byron, the story of what happened. One night the Assyrian host was in camp; the next morning it was gone, its soldiers killed by a terrible plague. But later an Assyrian army did conquer Egypt for a time, and the Egyptians were forced to pay tribute to their conquerors.

One interesting thing the Assyrians did was to build up a post-office system with a regular service of messengers. This post office went on working for centuries, and some of the clay letters it delivered are in our museums to-day. Also the Assyrian kings built up a library of 22,000 clay books. But their works of peace were few and unimportant beside the sufferings which the Assyrian armies brought upon the world of their time.

With all their fierce fighting and their cruel armies, the Assyrians could not keep their hold upon the lands they conquered. The peoples who had to pay such heavy taxes could not be expected to enjoy their burdens. They revolted again and again, and the Assyrian army had to be made bigger and

bigger. At last there were not enough Assyrians to make up an army large enough, and Hittites and Arameans and other peoples were drafted as soldiers. But such soldiers were listless fighters and not so faithful as the Assyrian soldiers had been.

Besides these troubles, savage tribes were beating down upon Assyria from both sides. The Medes and the Persians were attacking from the north, and tribes of fierce desert men called Kaldi from the south. With their farms deserted, their troops unfed, their armies full of foreign soldiers in revolt, the Assyrians saw their war machine weakening and cracking. It was ready to be scrapped when it was scarcely 130 years old. It had grown too big to hold together or to save.

When the Kaldi, whom we call Chaldeans (käl-dē'ān), attacked the city of Nineveh with the help of the Persians, it fell, in 612 B.C., and its fall was the signal for a song of rejoicing from the Nile River clear around Asia Minor to the islands of Greece. It was more like a collapse than a mere fall. Assyria simply went to pieces, and her cruel power vanished like smoke. For centuries it had been growing, but in a few brief years it disappeared.

And then the story of history shifts back for a little while to Babylon, that very Babylon which the Assyrian Sennacherib had so utterly destroyed, but which the Chaldeans were soon busily rebuilding and making the head of an empire.

Not far from the dust heap that is what was once the ancient city of Babylon stands this interesting building.

Here dark-eyed Arabs come and go, undisturbed by echoes from the romantic past whose relics lie all around them.

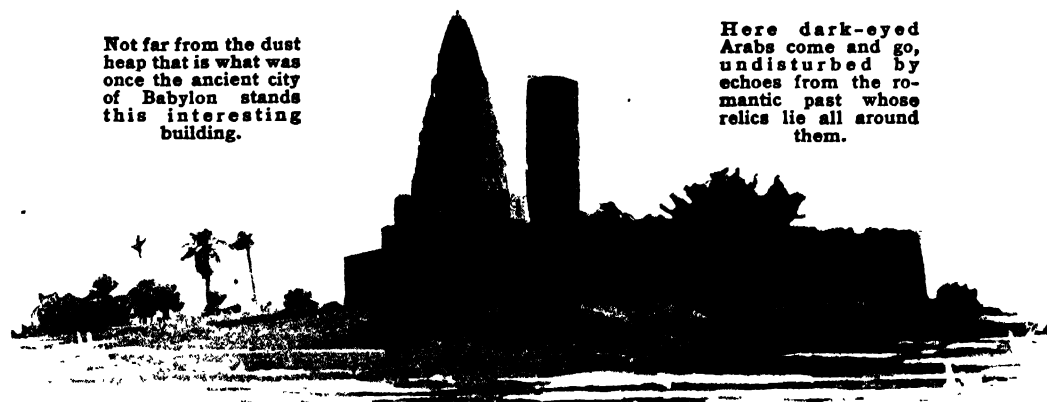


Photo by Field Museum

The HISTORY of the CHALDEANS

Reading Unit No. 3

THE LAND OF THE FIRST ASTRONOMERS

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

Interesting Facts Explained

How Babylon was rebuilt by the Chaldeans less than 100 years after the Assyrians had destroyed it, 5-95
The great king Nebuchadnezzar, and the hanging gardens he built for his queen, 5-95-96
How people even in early days

looked back to the "glory of the past" and tried to imitate it, 5-96-97
The first appearance of the Indo-European people in history, 5-97
How the Indo-European people conquered Babylon, 5-97

Things to Think About

Why are the Jews, although repeatedly conquered, still a strong, thriving people to-day, while their great Semitic conquerors have vanished?

What was there in the background of the Chaldeans that inclined them to become astronomers?

Related Material

The Chaldeans' idea of the earth, 1-101
The Hanging Gardens of Babylon, 11-408
The gate of Ishtar, 11-28
Ancient and modern bricks, 9-

375
Related history:
Jewish, 5-127
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Persian, 5-99

Habits and Attitudes

A kingly gift for a bride, 5-96
The people of a mighty city lived in the past, 5-96
Chaldea's contribution to civil-

ization, 5-97
Frightened soldiers make but poor fighters, 5-97
The world's greatest book, 5-97

Leisure-time Activities

PROJECT NO. 1: Read in the Bible the Book of Daniel, which gives a good account of the life

in Chaldea under Nebuchadnezzar and Belshazzar.

Summary Statement

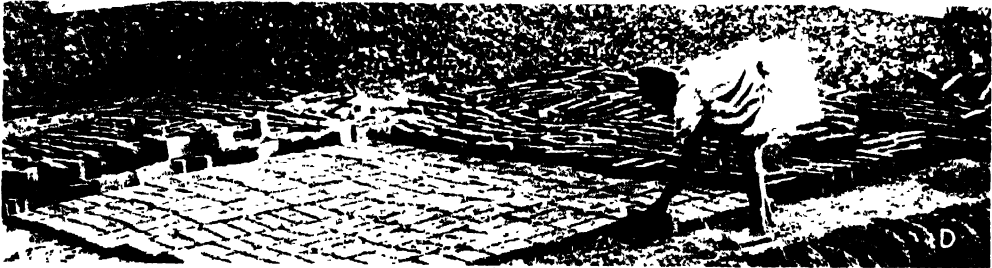
Fifteen hundred years after the great age of Hammurabi, Babylon for a short period was

again a mighty city, this time under the rule of the star-loving Chaldeans.

THE HISTORY OF THE CHALDEANS

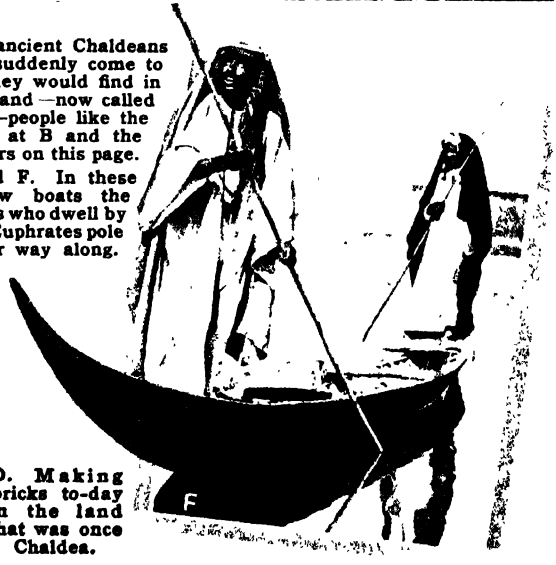


A. Bee-hive houses of sun-baked clay built on the site of the Biblical town of Haran.



If the ancient Chaldeans could suddenly come to life, they would find in their land—now called Iraq—people like the man at B and the others on this page.

C and F. In these narrow boats the tribes who dwell by the Euphrates pole their way along.



D. Making bricks to-day in the land that was once Chaldea.

Photos by Keystone View Co.

Some of the craft one sees to-day along the Tigris River have been in use there since the dawn of civilization.

E. This raft, called a kelak, is made buoyant by goat-skin bladders blown up in the simple way shown here

THE HISTORY OF THE CHALDEANS

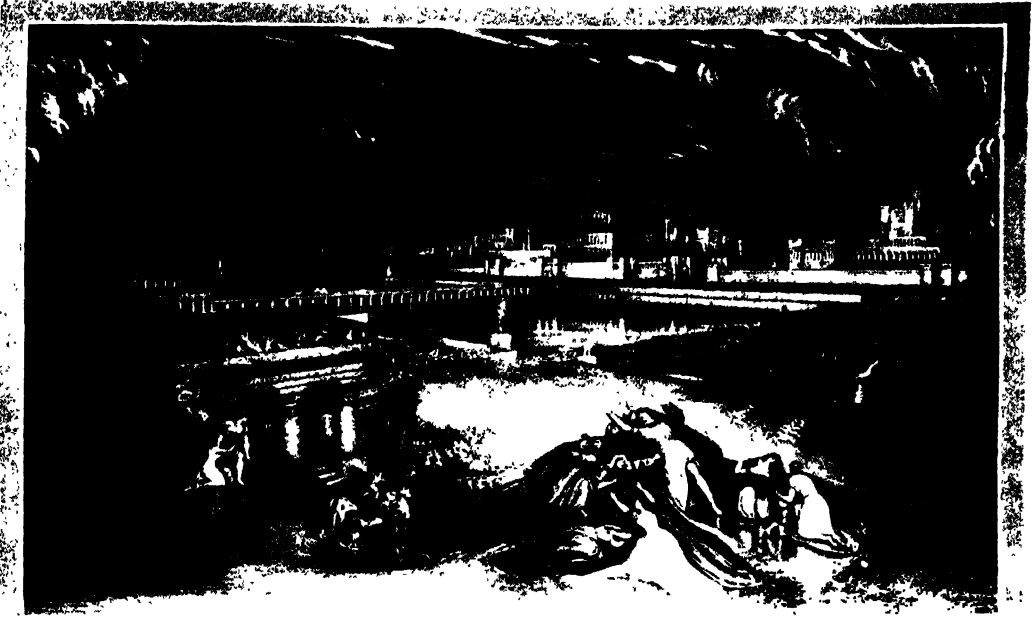


Photo by Gramstorf Bros.

Great Babylon at last went the way of other ancient cities. The Persians swept down from the north, and

amid scenes like the one above, the famous towers and Hanging Gardens became the prize of the conquerors.

The LAND of the FIRST ASTRONOMERS

Old Babylon Rises Out of Its Ruins under a New Name, and Gives Birth to One of the Greatest of the Sciences

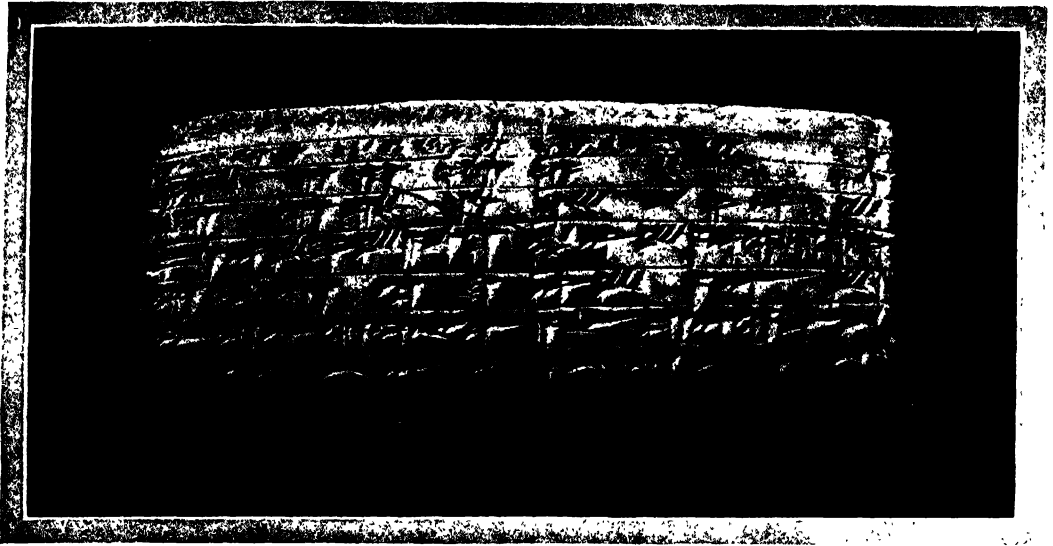
IF SOME wise man or magician had told the Assyrian king Sennacherib, when he was tearing down the walls of Babylon (bāb'ī-lōn), that in less than a hundred years the ruins would become a city greater and more magnificent than his own Nineveh (nīn'ē-vē), the King would probably have been very angry, and it might have gone hard with the magician. Yet the story would have been a true one.

The Chaldeans, who helped to destroy Assyria in 612 B.C., loved the old city of Babylon. They worshiped the same gods as the Babylonians, and spoke the same language. So when the Chaldeans became the masters of the Fertile Crescent, that much-fought-over strip that sweeps through western Asia, they rebuilt Babylon and made it their capital city. Only they called the country Chaldea (kāl-dē'ā).

The man who planned most of the rich buildings in the new Babylon was the great Chaldean king Nebuchadnezzar (nēb'ū-kād-nēz'ār). He ruled for forty years in Babylon, and he spent all his days of peace in building the great city. When we call one of our cities a "modern Babylon," we are comparing it with the great city of Nebuchadnezzar. The walls of the new Babylon were forty miles around. The blocks of houses were three and four stories high. The gate of the goddess Ishtar, the main gate of the city, was known all over the Chaldean empire for its size and beauty. The walls of the street leading to this gate were decorated with pictures of lions and tigers and other wild beasts in colored brick which gleamed in the sunlight.

But greatest of all the sights of the city were the temple of Marduk (mār'dōōk), god

THE HISTORY OF THE CHALDEANS



This cylinder of baked clay is inscribed with a cuneiform inscription which tells how Nabonidos, the last king of Babylon, rebuilt the famous temple of the moon

god at ancient Ur, where it had first been built two thousand years before. Nabonidos was father to the famous Belshazzar, whose downfall Daniel foretold.

of war, and the enormous palace of Nebuchadnezzar. The temple had many great towers with sloping paths, or ramps, winding up around the sides to the top. And the palace of the king must have looked like a huge green mountain with palms and trees and grassy lawns growing right on top of it. These were the famous Hanging Gardens of Babylon, which were one of the seven wonders of the old world. There is a story about the planting of them.

The Whims of a Median Princess

Nebuchadnezzar had married a princess from the mountains of Media (mē'dī-ā), a country to the north of Chaldea. This princess did not care for the flat river country around Babylon. She was homesick for the rolling hills of her father's kingdom. So to please and surprise her, Nebuchadnezzar had the high roofs and lofty terraces of his new palace covered over with earth and planted with gardens and groves just as if the whole thing were a high mountain. Then his queen might see a mountain top from her window, or she might walk in the gardens among running streams of sparkling water. To make those streams Nebuchadnezzar had his engineers build pumping engines which lifted

water clear up from the Euphrates River and poured it in cascades here and there over the mountain.

Never had the world seen such a palace. And if Nebuchadnezzar was famous as a builder, he was just as famous in his wars, for he ruled almost all the countries which had formerly paid tribute to Assyria. In one of his campaigns he destroyed Jerusalem, the chief city of the Jews, and took many of the Jews as prisoners to Babylon. You may read about this "Babylonian Captivity" in the Book of Daniel in the Bible.

Babylon Looks to the Past

We may remember that just before Egypt passed out of the magic circle of history, there was a good time when people looked back to the country's glorious past and tried to make their own time just as much like that past as they could! Well, this period in new Babylon was of the same sort. People looked back reverently on the great past of the old Babylon and tried to copy it. Because old Babylon had used clay tablets rather than paper, so must they. Priests and scribes tried to dress and talk as priests and scribes had done in the old Babylon. Men dug about in the ruins of the old city

THE HISTORY OF THE CHALDEANS

and eagerly studied the clay books they found there, so as to make their life as much as possible like life in the old days.

And still the Chaldeans were cleverer in many ways than the old Babylonians. The Chaldeans studied the stars and knew when an eclipse was to come. They knew all of the five planets nearest the earth, Venus, Mercury, and the rest. They were good at figures, and divided the circle into 360 degrees and the day into twelve hours. The Greeks learned these things from the Chaldeans and through the Greeks they have come down to us to-day.

Except for the Egyptians and the Sumerians, all the peoples we have read about in history thus far have been of Semitic (sě-mīt'ik) stock. While civilization did not begin with the Semites (sēm'it), they did rule the civilized world for very many centuries. But now a new page is turned in history, and a new group of peoples steps into the magic circle.

But for these restless people from the north, the Chaldean empire might have lasted for centuries. As the Semites—Akkadians, Amorites, Assyrians, Chaldeans—had come wandering out of the deserts to the south of the Two Rivers, so these people came sweeping down from the grasslands and pastures to the north. They were Aryan (är'yän), or Indo-European, and were to hold the spotlight of history for thousands of years to come, just as the Semitic peoples had held it for two thousand years back. The first of these Indo-European peoples to come into history called themselves the Medes and

Persians. They were to build an empire.

Only seventy-two years after the fall of Assyrian Nineveh, the Persians were at the gates of Babylon. The Chaldeans did not fight very hard to keep them out. All the walls and forts of the great city were of little use when the soldiers themselves were afraid and discouraged. With very little fighting the Persians made themselves masters of Babylon, and the brief Chaldean empire—or, as it is often called, the Second Babylonian empire—came to an end. Little by little Babylon itself crumbled away until it was only a ruin, "one with Nineveh and Tyre."

For as a ruling race the day of the Semitic peoples was over. They had done great things for the cause of civilization and they had made great discoveries. The Hebrew Bible is a monument to their genius. But for some reason, the torch of civilization passed out of their hands, to be grasped by peoples from the north, who were henceforth to press on with it with a greater energy and a greater devotion than the peoples from the desert were able to command. The older race by no means passed out of existence; it still survives in the Arabs and Jews and certain other peoples. But its day of empire seems over.

We shall go on now with the story of the Persian conquerors, and then tell of two other people. At least one of them was Semitic, and did a great service to the human race, as we shall see. The others were a somewhat puzzling people about whom we should be glad to know more.

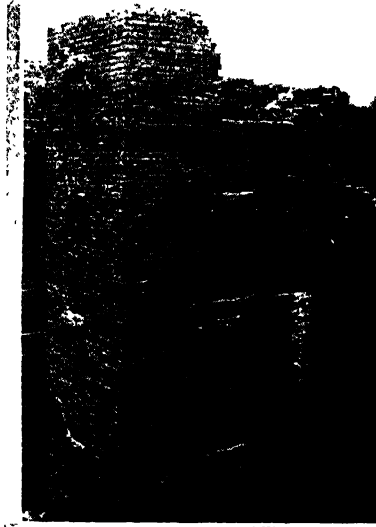


Photo by Field Museum

This is part of the far-famed Ishtar gate that stood in Babylon. Its towers still reach to a height of thirty-nine feet, and bear in their rich enamels the gorgeous color that delighted the eyes of the builders. The uppermost figure at the right is the Babylonian dragon, or "sirrush," colored a creamy white against an exquisite blue background, with the claws, mane, and tongue done in golden brown. This interesting beast was a serpent provided with a viper's head and forked tongue, a scaly body, a bird's hind legs, and the forelegs of a lion or tiger. It was sacred to the god of war. Below the dragon is the magnificent bull that was sacred to Adad, god of the wind and storm. No common farm animal this! It was either brown and blue, with green horns and hoofs, or white and blue with yellow horns and hoofs. Before Time had had its way, this gate must have been magnificent indeed.

The HISTORY of PERSIA

Reading Unit

No. 4

THE LAND OF THE THREE WISE MEN

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

Interesting Facts Explained

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The three things every Persian boy was taught, 5-100-2

The religion of the Persians, 5-102

Cyrus the Great—as great a ruler as a warrior, 5-102-3

How Sir Henry Rawlinson learned to read the Babylonian and Persian languages, 5-104

What scholars have learned about ancient Persia, 5-104, 106

From the days of Cyrus to the present, Persia has nearly always been ruled by Persians, 5-106

Things to Think About

What effect did their religion have on the Persians as conquerors?

What would have happened if

Cyrus had lived fifty years earlier and had encountered Nebuchadnezzar instead of a weak king in Babylon?

Picture Hunt

To-day the Persian shepherds live much as they did 3,000 years ago, 5-99

The descendants of Cyrus, 5-105

The victor returning home, 5-103

The fall of the mighty, 5-105

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The Glorious Singer of Old Persia, 13-89

The making of rare perfumes, 9-299

Oil, one of modern Persia's chief exports, 9-449

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Chaldea, 5-95

Alexander the Great, 12-346

Habits and Attitudes

The noblest of the Persians, 5-103

A disunited city is easy to conquer, 5-102

A people far in advance of their time in religious belief, 5-102

Sir Henry Rawlinson performed a very difficult task and made a great contribution to knowledge.

The ideal of kingship held by King Darius



Photo by Anderson

Over the grassy plains of Western Asia and through the sharp defiles that led from valley to valley our far-off ancestors drove their herds and flocks. They were always moving on, for grass was as necessary to their lives as air itself, and whenever the pastures

grew bare the people packed their scanty household goods and pushed on to greener lands. But these men from north of the Caucasus had one great advantage over the men of the south; they had tamed the horse, and could press him into service to fetch and carry.

The LAND of the THREE WISE MEN

In Ancient Persia There Grew Up One of the Greatest Empires of Early History, and One of the Most Beautiful of Religions

EXCEPT for the Egyptians, the Sumerians, and the Hittites, all the people we have told about so far in history were Semites (sēm'it). The birthplace of the great Semitic (sě-mīt'ik) people was probably the grassland on the edge of the Arabian Desert, where tribe after tribe led a wandering shepherd life until it decided to leave the desert and settle down in one place. These Semitic peoples settled Babylonia - later called Chaldea - Assyria, Syria, Phoenicia, and Palestine, all the countries in the Fertile Crescent, in Western Asia; and their colonies dotted the southern coast of the Mediterranean. Because these countries lie to the south of those we shall now tell about, we may call the Semites a southern people.

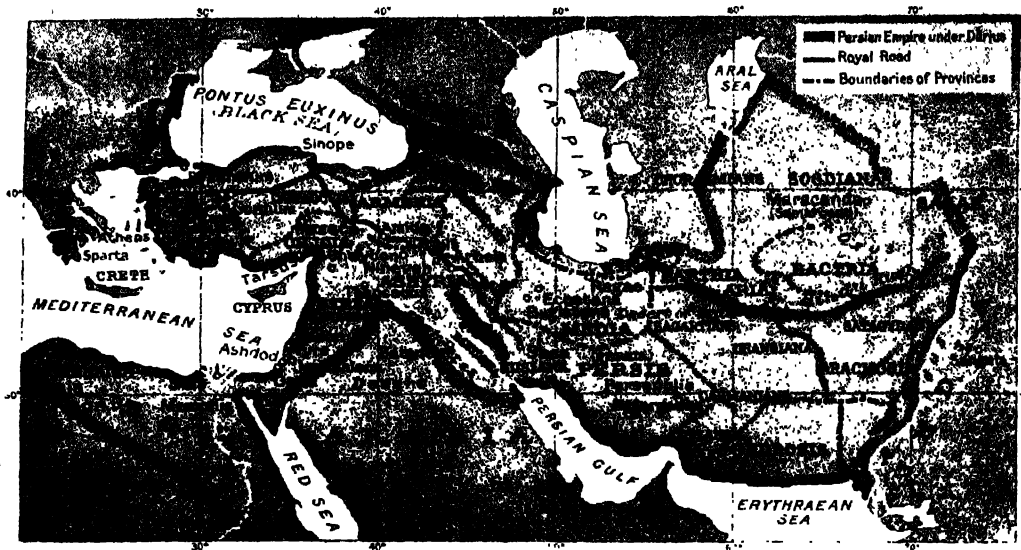
And now history comes to a northern group, the people we call Indo-European or Aryan (är'yân), one of the great branches of the white race. Some of the historians believe that this people began its career in the country north of the Caucasus Mountains,

in Western Asia. Others put the first home somewhere in the region east of the Caspian Sea. But wherever it was, it was a grazing country in which men drove about their flocks and herds from place to place in search of good pasture. It was a fairly small country and there could not have been many people in it; and yet to-day the descendants of the Aryan tribes occupy more of the earth than any other people.

Before 2500 B.C. those northern wanderers were roaming about the pasture lands with their flocks and herds. They had no way of writing, so they were not yet civilized enough to leave us records of their life. They had no iron, and possibly not even copper. They had tamed the horse, and they had learned to raise barley and perhaps other grains as well. They were clever and teachable, even though they had not yet learned to read and write.

After a few centuries these northern tribes had spread over a much larger space than

THE HISTORY OF PERSIA



This is the far-flung empire that belonged to ancient Persia, a country that at first covered only a small territory east of the Persian Gulf, but finally conquered most of the world then known. It is one of the few ancient nations that has lasted down to our own day; but its people are no longer powerful or prosperous. Intrenched on their lofty plateau, with its barren

deserts and romantic rose-clad vales, they carry on a trade in silks and rugs and perfumes, and jealously guard the rich deposits of oil that other nations are maneuvering for. Iran (ê-rân'), or modern Persia, contains about 12,000,000 people. She occupies the land between the Persian Gulf and the Caspian Sea. At her heart is the Desert of Iran.

the one they first lived in. They had crossed into Persia and perhaps had even reached India in the east, and they had also spread south and west toward Asia Minor, Greece, and Italy. Wherever they went they mixed with other strains, so that their language became very different in Persia from what it was in Greece or Asia Minor. The peoples began to differ, too, in looks and in customs, so that it is only lately that students have found that all those northern peoples are really related to one another.

Where the Persians Came From

This northern group of people made its home mainly along the north coast of the Mediterranean, as the Semites had settled to the east and south. And from now on many of the wars in history are wars between the southern and the northern strains, the Semites and the Indo-Europeans. Until the Medes and Persians come on the scene, the Semites have had things all their own way, and have fought mostly among themselves. The first northern conquerors are the Medes and Persians.

It was perhaps about 2000 B.C., or maybe a little earlier, that one group of Indo-Europeans wandered southeast into the country now called Persia on the maps. Those wanderers split into two groups, one of which went on to India, perhaps about 1800 B.C. The other group stayed in Persia. One of its tribes, the Medes, settled the western hills of Persia, and another, the Persians themselves, settled the central part, especially the country bordering on the Persian Gulf, almost as far as Sumeria. The Medes and the Persians were really the same people, with the same language, religion, and ways of living. A different people, the Elamites (ê'lâm-î), lived between the Persians and the Sumerians.

What a Persian Boy Was Taught

Herodotus (hê-rôd'ô-tûs), a Greek historian who lived many hundreds of years after the beginning of Persia, says that every Persian boy was taught three things—to ride, to shoot, and to tell the truth. From the very beginning, the Persians had loved horses. They were fine soldiers too, for

THE HISTORY OF PERSIA



Photo by Anderson

These are the Three Wise Men who were led by a star to Bethlehem with rare gifts for the infant Christ. It is thought that they came from Persia, where the priests were students of the heavens and worshiped a

God very much like the God of the Hebrews. Later the legend arose that the Wise Men were three kings of the East, Caspar, Melchior, and Balthazar, and that one of them was of colored blood.

THE HISTORY OF PERSIA

they were strong and hardy, and they knew how to send an arrow straight to its mark.

And as for telling the truth, that too was a quality of the Persians. They tried very hard to be good, for they had a very beautiful and inspiring religion given them by the prophet Zoroaster (zō'rō-ās'tēr). This religion taught that there is a group of good spirits or forces, of whom the greatest is Mazda or Ahuramazdā (ä'hōō-rā-māz'-da), which means "Lord of Wisdom." These good spirits are always being opposed by evil spirits, with Ahriman (ä'rī-mān) at their head. But good is always triumphant, and hence we had better join with the good, else we too will be beaten with the rest of evil.

Mithras (mīth'-rās), or Light, was one of the great good spirits, and hence light in the shape of fire entered into the worship of the Persians. But it is not exactly true to call them "fire worshippers." The fire was not itself a god to these people, but an image or symbol of light and truth. The Three Wise Men who brought gifts to the infant Christ were probably followers of Zoroaster.

The Origin of the Word "Magic"

You can easily see that this simple, beautiful religion was very good for the Persians. It took the place of an earlier religion in which the priests were "magi" (mā'ji), a name which has given us the word "magic." This older religion was not nearly so beautiful and pure as the one Zoroaster taught.

When the exciting part of Persia's history begins, about 600 B.C., the Medes had the

upper hand over their cousins the Persians, and every year the Persians had to pay them tribute. Naturally, the Persians did not like being a subject race.

Cyrus, whom we call Cyrus the Great, was born in Persia about 600 B.C. Stories say that he was the grandson of Astyages (ās-tī'ā-jēs), king of the Medes, but this is not

sure. Some of the stories say that when Cyrus was very young Astyages dreamed of him with great wings which unfolded the whole of Asia. Such a dream was nearly true, in later days.

Cyrus was at first king or chief of a little district called Anshan, in Elam in the south of Media. When he was about fifty years old he gathered soldiers about him and defeated Astyages, making himself master of all Media as well as Persia. One conquest led to another. In 546 B.C. Cyrus captured Croesus (krēs'ūs), the wealthy king of Lydia on the Aegean



Photo by Standard Publishing Co

Croesus, a rich king of Lydia in Asia Minor, is receiving Solon, the great Greek lawgiver who, as the story goes, once came to pay the monarch a visit. When Croesus made an effort to impress the wise man with his wealth, Solon eloquently rebuked him, and in doing so pronounced the famous phrase: Call no man happy until he is dead. It was a timely warning, for later Croesus fell before the power of Persia.

Sea. Then he began to lay his plans for conquering Babylon, where, we may remember, the Chaldeans were ruling in great luxury, with the Jews in captivity under them.

As it happened, Cyrus came at a lucky time. Babylon had a weak king who was having quarrels with the priests; and the captive Jews were looking for someone to free them from their slavery and let them go home to Palestine. A city or state quarrel within itself is always easier to beat than one which is united; and the records say that Cyrus did not even have to fight his way into Babylon, but took possession of its magnificent palaces and temples almost in peace.

THE HISTORY OF PERSIA



Photo by Ruschgitz

Darius is being borne in triumph across the battlefield on which his soldiers have just won their way to vic-

tory. It was a succession of such triumphs that made him ruler of the great empire of Persia.

This conquest in 539 B.C. made a great empire of Persia, with Cyrus at its head. But like many another great empire builder, Cyrus did not know when to stop. He never paused to wonder whether the other countries would like being conquered any better than did Persia when she had been under the rule of Media. He just went on fighting and conquering until he died, in 529 B.C. No one knows just how Cyrus died, except that it was in a battle somewhere.

The Noblest of the Persians

In spite of all his wars and fighting, most people loved Cyrus. His people called him "father," and the Bible spoke of him as the anointed of the Lord, and His shepherd. The Greeks, although they fought to keep from coming under the power of Cyrus, still admired him greatly.

This was partly because the Persian rule was much gentler than any other foreign rule had been. Cyrus did not wipe out whole cities with hideous tortures, as Sennacherib the Assyrian had done. He did not carry

numbers of people off into captivity, as Nebuchadnezzar carried off the Jews. He was a wise and kindly prince, and the Indo-Europeans may well be proud of their first emperor.

Cyrus and the Persian kings who followed him made their capital at Susa (sōō'sā) in Elam, near Cyrus's own district of Anshan. But they also owned palaces at Persepolis (pēr-sēp'ō-līs) and Pasargadae (pā-sār'gā-dē), and sometimes they lived in the palace at Babylon. From those palaces they ruled their great possessions in a somewhat wiser and better way than had formerly been usual.

How the Persians Ruled Their Empire

These Persian kings—Cyrus, Cambyses (kām-bī'sēz), Darius, Xerxes (zûrk'sēz), Artaxerxes (är'tāk-sûrk'sēz) were their names—divided their countries into districts which they called satrapies (sā'trā-pī). Over each district a satrap (sā'trāp), or governor, was placed, and he was responsible for seeing that the country was rightly governed and

THE HISTORY OF PERSIA

that taxes were sent regularly to the king. This system of district governors was used ever afterward in the management of empires, and is still in use to-day.

Of course many Persians had learned to read and write in cuneiform (kū-nē'f-fōrm) long before Cyrus the Great conquered the world, but when they had a world to manage they needed writing much more than before. So the Persian scribes worked out a cuneiform writing of their own. It had forty-one letters, and as there were forty sounds in the Persian language, there was a letter for every sound. In other words, the Persians made up an alphabet in cuneiform, and did not use the Babylonian syllable signs which were so much more clumsy and awkward.

A Famous Historical Puzzle

The story of the way we learned to read this old Persian writing is a fascinating tale. Of course it would be much easier to read Old Persian, with only forty-one sound pictures, than Old Babylonian, with over three hundred syllable pictures. Persian writing was finally read by a man named Grotefend (grō'tē-fēnt), and he worked it out much as Champollion (shōN'pōl'yōN') did the Rosetta Stone, from the names of kings which it contained. You see, if a king wrote an inscription anywhere it would be pretty sure to begin with his own name, and there are dozens of these inscriptions here and there in Persia and Mesopotamia.

There is a famous inscription at Behistun (bā'hīs-tōōn'); it is cut, three hundred feet above the ground, into the face of a huge rock in the side of a deep gorge or craggy gully in a tall mountain. It bears a huge picture of the great king Darius (dā-rī'ūs), with the row of false kings who had claimed his throne standing in front of him. At his feet lies the worst of the rebels, Gaumata by name. Below these pictures are the same words in three different languages—the Old Persian, the Elamite, and the Babylonian.

The Key to Babylonian History

This enormous rock is the key to the Old Babylonian language, and the solution of its puzzle was begun by Sir Henry Rawlinson, a British officer stationed in Persia. In 1844 he climbed the dangerous rocks to the dizzy height and succeeded in making copies of all three inscriptions. Rawlinson not only copied all the inscriptions, but all alone he succeeded in reading the Old Persian, which was hard enough, and also the Old Babylonian, which seemed almost impossible. It is to Rawlinson that we owe our knowledge of Babylonian cuneiform writing, as well as the writing of Darius and the other Persian kings.

For two hundred years the Persian empire

The picture below shows King Cambyses, son of Cyrus the Great, charging across the field at the Siege of Pelusium, in which he overcame the Egyptians and so was finally able to bring their land under his sway. Later this drunken tyrant, who had already murdered his brother, was forced to yield to a usurper, and thereupon took his own life.

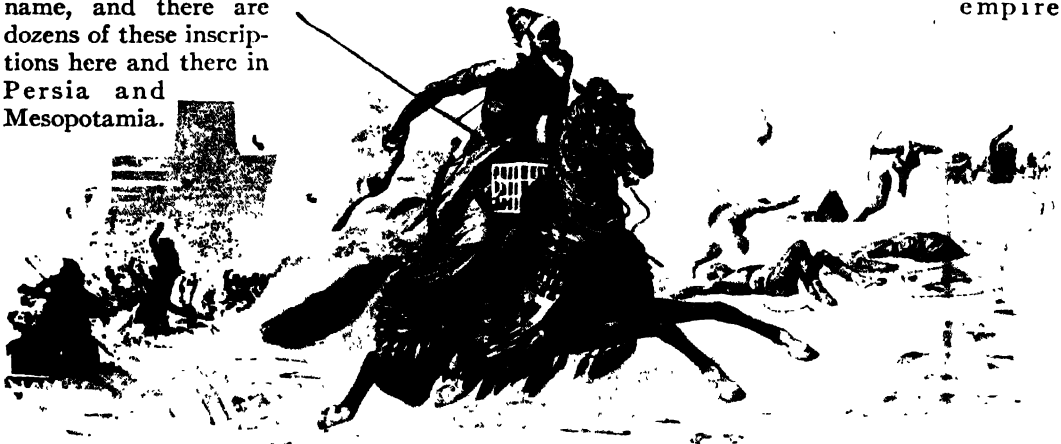


Photo by Gramstorff Bros.

THE HISTORY OF PERSIA



Photo by Metropolitan Museum of Art

Here is the unhappy family of King Darius kneeling before Alexander, their conqueror, and beseeching him for mercy. For it was the custom, in those more sav-

age times, for the conquered to be taken as slaves or put to death. Modern warfare is the worst the world has seen, but those old cruel customs are gone.

went on in peace and prosperity. On the whole the Persian kings were better than any others we know of in ancient times, except perhaps the Egyptian kings of the great Middle Kingdom. Darius says, in the Behistun inscription, "I was not wicked nor was I a liar nor was I a tyrant, neither I nor any of my line. I have ruled in righteousness."

But little by little, too much wealth and power made the Persian kings soft and weak. The Persian empire went into decay, and finally in 323 B.C. it fell to the great Alexander, of whom we shall have much to say a little later.

Persia herself, however, has never been tossed about from one conqueror to another as many of the weaker nations have been. For three thousand years Persia has been ruled by Persians, and her Peacock Throne, though many different lines of kings have occupied it since the days of Cyrus, has not for long been under foreign rule. In 651 an Arabian conquest exchanged the religion of Zoroaster, as a state or national religion, for that of Mohammed, which has remained ever since the national faith of Persia. In 1162 the Mongolian (möng-gō'li-än), or yellow, race under the great Genghis Khan (jën'giz kăn') swept over Persia and conquered it for

a time. The present line of rulers has occupied the Peacock Throne since 1789. The king, called the shah, has of late done much to westernize his people.

The great thing to remember about the Persians is that about 550 B.C. they first established the power of the Aryan people, which for over two thousand years since has gone on getting more and more powerful. To-day the members of that northern group—English, French, German, Scandinavian, Italian, Russian, and the others—have worked out a civilization which covers a great part of the earth.

This civilization, with all its faults, is kinder and more just than the earlier civilizations were. And the Persians began this progress by being better governors than the rulers who came before them. If you would like to read some of the kind decrees which the old Persian kings made, open your Bible to the sixth and seventh chapters of Ezra and you will find two of them recorded.

Otherwise the Persians did not give the world so very much. They were not great inventors or great artists, though they had a deep appreciation for beautiful things. They did not make any great discoveries in metals. But perhaps it is enough that they are the oldest of the great Indo-Europeans.

PERSIA, OR IRAN

AREA

628,000 square miles—the exact area cannot be determined because certain of the boundaries are not yet defined.

LOCATION

Persia, officially known as Iran, lies in the western part of the Plateau of Iran, and extends, roughly, from 25° to 39° 45' N. Lat. and from 44° to 63° E. Long. Teheran is on about the same parallel as Raleigh, North Carolina. The country is bounded on the north by Russia and the Caspian Sea; on the east by Russia, Afghanistan, and British India; on the south by the Arabian Sea and the Persian Gulf; and on the west by Iraq and Turkey.

CLIMATE

Mean temperature at Teheran: Jan., 35° F.; July, 85° F.; annual, 62° F. Annual rainfall at Teheran: 9.53 in. Persia is for the most part a land of scant rainfall. The Elburz Mountains, in the north and northwest, have a heavy rainfall in winter, when occasional west winds from the Mediterranean lose their moisture on those high altitudes. All the Caspian coast gets plenty of rain—Resht has an annual average of 56 in., and the hillsides up to an altitude of 3,000 ft. are well watered. But elsewhere the country feels the effects of the northeast winds that blow off the barren steppes lying east of the Caspian. In many places Persia is actually a desert. The northern part of the plateau gets about 9 in. of rain a year, but the average falls off as one goes southward, and in the east it is only about 2 in. a year. Even along the Persian Gulf it rarely exceeds 10 in. a year, and for the most part is a good deal less than that. Throughout most of Persia what rain there is comes spasmodically, and agriculture is carried on by means of irrigation, though there is some dry farming. The height of the mountains makes it possible to bring down water to the fields from mountain streams by means of gravity; and it also is conducted underground from the foothills in artificial canals known as "qanats," some of which are as much as 20 miles long. In this way Persia is able to raise the vines and small fruits for which she is famous. Temperatures are high. The mean annual temperature is as much as 80° F. at some points along the Gulf coast, and even on the high plateau, where the winters are very severe, the summers are hot, with a mean temperature of over 80° F. during July and August. Fortunately at those high altitudes the nights are always cool. During the summer the country suffers greatly from the Shamal, a tireless north wind that is always stirring up the dust. In the east is a section known as "the Land of the Winds," where the famous "Wind of 120 Days" sets in at the end of May and blows from the northwest until the end of September, sometimes reaching a terrific velocity. The Gulf coast gets a little rest from these dry north winds when the southwest monsoon sets in.

PHYSICAL FEATURES

Except for the land along the coast all of Persia is high, for it occupies a plateau that has an average elevation of about 4,000 ft. and that is rimmed and intersected by mountain chains very much higher. In the west a series of great ranges stretch parallel to each other from the northwest to the southeast. Most important of them is the great Central Range, the highest and most easterly as well as the longest—for it reaches from one corner of Persia to the other. Near the country's western border are the Zagros Mountains. All the ranges have many lofty peaks, reaching elevations of 9,000; 12,000; or 14,000 ft. The highest point in Persia, the peak of Demavend in the Elburz Mountains, is 18,603 ft. high. Ararat (16,916 ft.), on the Turkish border line in the northwest corner of Persia, is famous as being the summit upon which Noah's Ark finally came to rest.

Less than half of the drainage of the Persian plateau finds its way to the sea, and such rivers as do enter the Caspian or the Persian Gulf or the Gulf of Oman are unimportant. The rest of the country's streams drain into Lake Urmia in the northwest, or into the depression half way down the eastern border, or into the various small lakes or salt flats scattered over the rest of the plateau. Many streams lose themselves in the dry earth or are drained dry for irrigation. In the valleys where streams are found, sheep are grazed, and in season they can find pasturage on the open steppes, or treeless plains. Persia produces excellent wool, all of which is kept at home to make the famous Persian rugs that all the world wants to buy. But little can grow in the eastern desert, which stretches like a mighty hour glass from the southern slopes of the Elburz Mountains to the country's southeast corner—a distance of 800 miles. At its narrowest part it is 100 miles wide, but broadens out at places to a width of 200 miles.

Persia has rich deposits of minerals—copper, lead, iron, coal, manganese, zinc, nickel, cobalt, turquoise but none of her mineral wealth is being taken out of the earth except the petroleum that is found along the southwestern border, at the head of the Persian Gulf—the richest known oil field in the world. Oil has been found in other parts of the country as well.

THE PEOPLE

The true Persians—or Irani, as they call themselves—are Indo-Europeans, or Aryans, and therefore are related to the people of Europe and to most of the people of India. In fact, a large number of Persians migrated to India at the time of the Mohammedan invasion of Persia, and in India they live to this day. They are known as Parsees, and have their homes at Bombay. A great many people of Mongol blood, mostly Tartars, came into the country from the north as the centuries went by, and to-day the natives of Khurasan are largely Mongolian. From the west came Arabs, Jews, Chaldeans, and Armenians—all peoples of Semitic blood. The inhabitants of the Gulf coast are largely Arab. In the southeastern corner are still a few descendants of an ancient stock who were the original inhabitants of the district. They are called Brahui, and are probably related to the Dravidians of India. Throughout the country are wandering tribes known as Iliats, who live by herding their flocks, which they drive to the high uplands in summer but bring back to the sheltered valleys in winter. A few Europeans live in Persia, about half of them British.

DIVISIONS

Persia is divided into 26 provinces, many of them bearing names well known to anyone interested in oriental rugs: Astarabad, Azerbaijan (Tabriz), Burujird, Damghan, Fars and Southern Ports, Gilan, Gulpaigan, Hamadan, Iraq, Isfahan, Kashan, Kerman, Kermanshah, Khurasan, Khuzistan, Kurdistan, Malayer, Mazanderan, Nehavend, Qazvin (Kazvin), Qum, Semnan, Shah Rud, Teheran, Yazd, Zinjan.

GOVERNMENT

Persia is a constitutional monarchy, with an hereditary king known as the shah. The actual executive is the prime minister, who represents the ruling majority in the Persian parliament, or Majlis. The prime minister is advised by a cabinet of ministers. Males above twenty-five years of age elect the members of parliament, who are chosen to represent the various classes and professions in the country—the princes, nobles, clergy, landowners, farmers, merchants, and various races and religions. Members of parliament are elected for two years, must be between the ages of thirty and seventy, must be able to read and write the Persian language, and must be persons of sound character.

The HISTORY of the PHOENICIANS

Reading Unit No. 5

THE WORLD'S FIRST GREAT TRADERS

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

Interesting Facts Explained

The boldest sailors of ancient times, 5-109

The Phoenicians, a people who preferred trading to fighting, 5-110

How the Phoenicians carried knowledge from one part of

the world to another, 5-110-111
How the alphabet originated, 5-

111-112

Where the word "Bible" came from, 5-112

Phoenicia falls before Persia, 5-112

Things to Think About

What contributions did Phoenicia make to civilization?

A boat leaves Tyre for a trading cruise, stopping at Egypt, Crete, Greece, Carthage, Brit-

ain, and then returning to Tyre. What would she take from Tyre, and what would she pick up at each stop?

Related Material

Sailing ships, 10-163

Tin mines in Britain, 6-4, 9-419

A picture of the chiton, 9-6

Tyrian purple and other dyes, 9-304

More about the growth of the alphabet, 10-38

Related history:

Egypt, 5-67

The Arameans, 5-89

Carthage, 5-210-219

Crete, 5-143

The Jews, 5-117

Habits and Attitudes

A people fights only to defend its homes, 5-110

The first international traders, 5-110

A peaceful people is ruined when it turns from trade to war, 5-112

Contemporaneous Events

Soon after 1000 B.C., the Libyan pharaoh, Sheshonk, was ruling Egypt; Greece has just adopted the chitons from the Phoenicians; Hiram was ruling in Byblos; and Solomon ruled in Jerusalem.

About 600 B.C., Phoenicia was

wasting from internal strife; her colony of Carthage was gaining naval supremacy; Egypt was in her last bright period, the Saitic; and Nebuchadnezzar was rebuilding Babylon.

Summary Statement

The Phoenicians, of desert origin, became one of the greatest sailing nations in history, trading

with all the ancient world, not only in goods but, more important still, in ideas and knowledge.

THE HISTORY OF THE PHOENICIANS

The fertile coastal plain that was once Phoenicia is held by Syria and Lebanon, independent lands since 1944. Travelers there are likely to have to ride in the seatless vehicles at A.



B. This man of Damascus, in Syria, makes the beautiful inlaid slippers you see on his shelves.

The cedars still grow on the Lebanon Mountains, in Syria and Lebanon, as in the days of Solomon; and on the lower slopes mulberries are raised to feed silk worms. At C is a Lebanon boy reeling silk thread.



D. Syria now has perhaps 3,000,000 people, largely Mohammedans. Here is one of them entertaining the country people with his bear. E. Water carriers in the ancient city of Aleppo.

F. In Damascus, capital of Syria, is this mosque of the howling dervishes, an order of Mohammedan monks who work themselves up into a frenzy in which they eat snakes and live coals and cut themselves with knives.



G. In the court of their home these Syrian women are making bread by a method that their ancestors used hundreds of years ago.



THE HISTORY OF THE PHOENICIANS



All along the shores of the Mediterranean these daring Phoenician traders will push their little bark, and with

them will go something more priceless than all their wares—a serviceable alphabet.

The WORLD'S FIRST GREAT TRADERS

*All around the Mediterranean the Little Boats of the Phoenicians
Hawked the Nations' Wares, but the Most Precious Thing
They Carried Was Always Given Away*

WE HAVE already said a word about the Arameans (ār'ā-mē'ān) and what great traders, or business men, they were. Their trading was all on the land, between one city and another. But before ever the Arameans come into the pages of history, we may see a people who were as great traders as they, with just one difference—they made many of their journeys by water instead of by land. These people, the Phoenicians (fē-nīsh'ān), were the greatest sailors of olden times.

The Phoenicians, like the other Semitic (sē-mīt'ik) tribes, came from a wandering life in the Arabian desert to settle down in cities and be civilized. But the Phoenicians happened to settle in a part of the much-coveted Fertile Crescent which was also situated on the seacoast, along the eastern edge of the Mediterranean. On this coast there were several good harbors, and the Phoenicians found these to be the best places to build their cities—Tyre (tīr), Sidon (sī'dōn), Byblos (bīb'lōs), and the rest.

Most people like the water, but the Phoenicians, desert people though they had been, proved that they had a positive genius for seafaring. They loved boats and the sea better than anything else, and very early we hear of them carrying goods to Egypt or to other lands along the Mediterranean coast near them. At first they probably were afraid to venture very far, but soon they grew bolder and bolder, until their ships were traveling to Crete, Greece, Italy, and the north coast of Africa; and there is even a story that Phoenician traders sailed out through the Straits of Gibraltar and discovered the English tin mines long before the Egyptians or the Babylonians even knew that there was such a place as Britain.

It is pleasant to read about the Phoenicians, because we learn about interesting ideas rather than merely about kings and battles. True, the early Phoenician cities had each their kings, one after another; but since these kings preferred sea trading to wars and conquests, we do not remember

THE HISTORY OF THE PHOENICIANS

them as we do Nebuchadnezzar of Babylon or Thutmose of Egypt. Byblos had one early king, Ahiram (â-hî'rām), whom we remember; but we recall him because he was the Hiram of the Bible, a friend to David and Solomon, and because his tomb had upon it some very interesting writing which shows us the kind of letters that the early Phoenicians used.

Of course the Phoenicians had to fight now and then against Ramses or Sargon or Sen-nacherib; but then they fought only to defend their own homes, never to conquer other nations. They preferred to get rich through buying and selling rather than by taking people's wealth by force, and most people to-day would agree that they were wise in this matter.

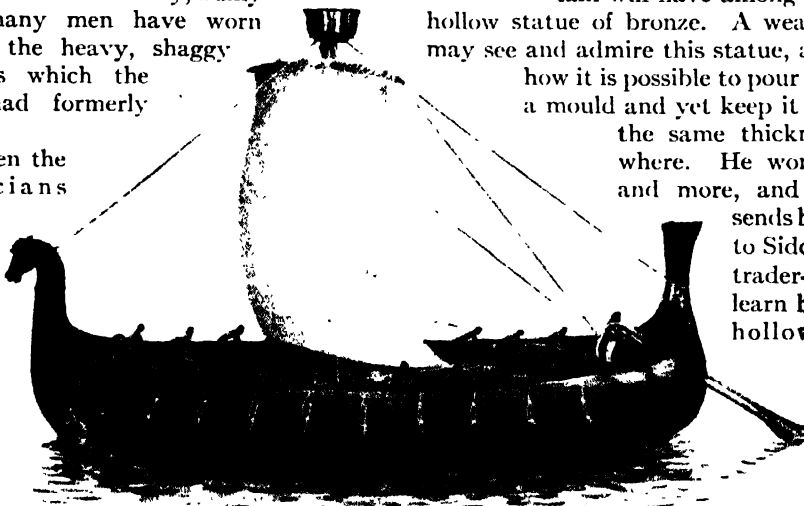
Where the Greeks Got Their Dress

None of the early peoples about whom we are learning did more for the world than the Phoenicians. Early in their history they gave the Greeks the kind of dress that Greek

men afterward wore, a dress which the Greeks called a "chiton" (kî'tōn) after a Phoenician word "kiton." This dress was a little like a short shirt or night-gown tied at the waist, but it was very comfortable for a hot country, and also quite beautiful in comparison with the heavy, bulky clothes many men have worn since, or the heavy, shaggy sheepskins which the Greeks had formerly worn.

And then the Phoenicians were always carrying useful things or works of art from one country to another in their

In boats like this one the enterprising Phoenician sailors scoured the Mediterranean. They brought about a great advance in the art of shipbuilding and in navigation, and their vessels were built to carry large cargoes. They were probably the inventors of the bireme and trireme, that is, of ships with two and three tiers of oars.



boats. In order to have more things to sell, workshops were established in the Phoenician cities, and the products of these workshops—combs, ornaments, vases, bowls, jars—are often dug up nowadays in countries all around the coast of the Mediterranean. The Phoenician sailors were one of the first peoples to carry on an international trade such as many countries carry on to-day.

A Nation of Sailors

When did all these things happen? Well, it was probably over two thousand years before our calendar begins that the Phoenicians came out of the desert and settled along the coast. So they are a newer people than the old Akkadians, for they appear at about the same time as the Amorites, who first made Babylon a great city. But it was not until about 1000 B.C. that the Phoenician ships grew very active in trading. Before this the Egyptian and Cretan merchant sailors did what trading was done. It was about 1000 B.C. that the Phoenicians gave the Greeks their chitons, but from this time on for many centuries, the Phoenicians were busily selling things and giving ideas to the world.

Of course, wherever a ship carries goods for trade, it also carries ideas. Perhaps the trader-captain will have among his wares a hollow statue of bronze. A wealthy Greek may see and admire this statue, and wonder how it is possible to pour bronze into a mould and yet keep it hollow and the same thickness everywhere. He wonders more and more, and finally he sends his son back to Sidon with the trader-captain to learn how to cast hollow bronze statues.

The Phoenicians have not invented this art

Photo by Museum of Science & Industry, N. Y.

THE HISTORY OF THE PHOENICIANS



Photo by Hasegata

It is said that the Phoenicians pushed their little craft as far as the island of Britain, where tin was to be had. Here they are shown offering their tempting wares to the Britons, who have hurried down to the shore to crowd around the boats that these dark strangers have beached there. And marvelous is the

cargo to native eyes—finely engraved dishes of silver and bronze, porcelain bowls of an exquisite blue, delicate perfume bottles from distant Egypt, carved ivory combs, fine jewelry, and woven fabrics dyed with Tyrian dyes to a deep shade of crimson, the famous “Tyrian purple” that we hear of so often.

or skill. They have learned it from the Egyptians. They teach it to the Greek boy, who goes back to his own land to teach it there. So an idea is carried, first from Egypt to Phoenicia, then from Phoenicia to Greece, and finally all over the world.

The Birth of Our Alphabet

Many such ideas were carried by the Phoenicians to other countries. They were always picking up ideas, especially in Egypt, which in 1000 B.C. was already a very old country, with great stores of useful knowledge that it had been gathering for some three thousand years. From the Egyptians the Phoenicians learned to weave and dye

linen, to make glass, porcelain, and paper, to hammer and cast and engrave metal. And from Egypt they probably got the idea for their alphabet, the greatest idea of all.

Many centuries before—earlier than 1600 B.C.—the Semitic tribes living nearest to Egypt had made an alphabet of their own on the model of the Egyptian alphabet. The first letter, or picture, in this alphabet was an ox, and it meant the throaty click sound which was at the beginning of the Semitic word for ox. They called it aleph, or “ox.” The second letter was a picture of a house, because it said *b*, the first sound in *beth*, the Semitic word for “house.” The third picture, *g*, was a picture of *gimel*, a camel, and by

THE HISTORY OF THE PHOENICIANS

the way, our own English word "camel" comes from this word *gimel*.

In all there were twenty-two sound pictures in this old alphabet, and each one carried a sound which was the first sound in the name of the picture. This made the sounds easy to remember. If you saw a camel picture you would naturally say *gimel*, and then you would know that this picture meant the sound *g*.

By 1000 B.C. these pictures had been so much changed that no one could tell that *g* was a camel. It was just a mark meaning *g*. With these marks the Phoenicians kept accounts, and it must have astonished the Greeks in Ionia and the Etruscans in Italy to see the sailor captain write the strange marks with his pen and ink on his sheet of papyrus (*pá-pi'rüs*), or paper.

At first the Greeks, like the other peoples with whom the Phoenicians traded, were distrustful or even afraid of the queer marks; but the Greeks were full of curiosity from head to foot. So instead of only distrusting the marks, they asked about them, and learned what they were and the sounds they stood for.

And then some bright Greek got the notion of using these Phoenician letters to write Greek words. There were lots of *g* sounds in Greek words, so *gimel*, the old camel picture, would come in handy. The trouble was that Greek had some sounds that were not in Phoenician, and also it had no need for some of the Phoenician letters. In Greek there was no throaty click *aleph*, for instance. And in Phoenician there was no picture for *a*.

So these bright Greeks made over the Phoenician letters to fit Greek. They made *aleph* into *alpha*, or *a*, the first letter of the

Greek alphabet, and they added several letters for their extra sounds. We use their alphabet to-day, and the very word "alphabet" is made out of their first two letters, *alpha* and *beta*. An alphabet is an "A B."

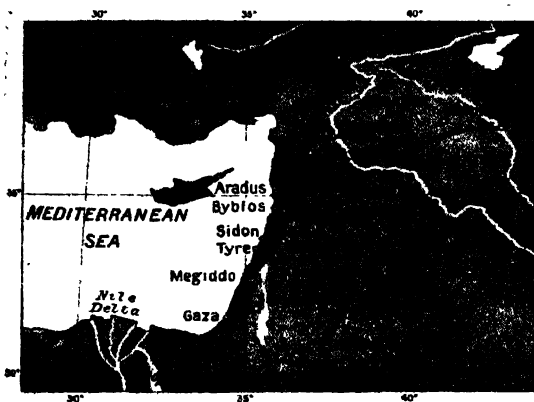
So the Phoenicians and the Greeks must divide the credit for the greatest single gift of art to the modern world, the gift of a

good, usable alphabet. The Phoenicians also gave us our word "Bible." It is taken from the name of one of their chief cities—Byblos. So much paper came from Byblos that the very word itself came to mean *paper*, or *book*, and from that use we have taken it for a name for the Book of books.

It seems a pity that such great idea carriers as the Phoenicians should not have gone on longer

enlightening the world through trade and teaching. For many centuries after 1000 B.C. the Phoenicians prospered. They even established colonies at different places around the Mediterranean, and one of these colonies, Carthage (*kär'thāj*), on the north coast of Africa just across from Sicily, became a great kingdom.

It was not until the Persians conquered the world, about 500 B.C., that Phoenicia began to weaken. Then she lent her ships and men as fighting helpers for the Persian kings, and abandoned little by little the trade which had made her so prosperous. With her ships carrying soldiers and death under the Persians instead of goods and ideas of her own, Phoenicia could not long remain great. About 150 years later, Phoenicia fell from the rule of Persia to the rule of Alexander and Greece; and after that we hear little more of Tyre, Sidon, and Byblos, the three great centers of Phoenician civilization, famous for sailing, for trade, and for the spreading of ideas.



Hugging the narrow coast along the eastern Mediterranean was the little land of Phoenicia, whose enterprising citizens did so great a service to the cause of civilization. Behind them towered the storied mountains of Lebanon; before them spread the blue of their tideless inland sea. It was always beckoning them to push out in search of adventure.

The HISTORY of the HITTITES

Reading Unit No. 6

THE MEN WHO FIRST MINED IRON

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

Interesting Facts Explained

A people about whom we know little, 5-114-15
Some of the things the Hittites taught the Assyrians, 5-115
The first men to mine iron, 5-115
A strange, characteristic profile.

5-115
The slow progress in deciphering certain Hittite writings, 5-115
What we can read of the Hittite records, 5-115

Things to Think About

How do you suppose the Hittites first discovered iron ore?
How do we know that the Hit-

tites have descendants living to-day?

Related Material

The growth of the Aryan language, 10-4
The story of iron, 9-398
The races of mankind, 5-42

The principle behind hieroglyphic writing, 10-38
The Trojan War, 13-27
Ramses II of Egypt, 5-68

Practical Applications

Which of our coins and national emblems carry the double-

headed eagle?

Habits and Attitudes

The Hittites were a unified nation under one king and government, 5-115

The Hittite king's answer to Egypt's request for iron. 5-115

Summary Statement

The Hittites were an early people of whom we know tantalizingly little. But we do know that they were the first to mine

iron, and that it was from them that the large hooked nose has come down to some of the peoples today.

THE HISTORY OF THE HITTITES



This picture, painted by a famous Italian artist and called "The Age of Iron," shows what an advantage that resisting metal gave to the men who, like the

Hittites, knew how to use it to make their swords. But it was not for weapons alone that the new metal was used. It soon served for implements of progress.

The MEN WHO FIRST MINED IRON

*The Ancient Hittites Gave to the World Its Most Useful Metal,
and They Gave Their Strange Profile to Many an
Ancient Tribe*

AS THE eye of history sees more and more in the slow unfolding of time, and as one country after another comes into the light of civilization, we begin to find things happening in the land just south of the Black Sea and north of the Fertile Crescent, between the Aegean Sea to the west and the Caspian Sea to the east. This region is called Asia Minor, and about 2500 B.C. it was inhabited by a people who called themselves Hittites. Some of their

modern descendants, the Armenians, still live in this region.

Who these Hittites were is a problem. They seem to have been a mixed strain, but they were probably not Semitic like the Assyrians, Babylonians, Phoenicians, and the Hebrews, although they were going to have some interesting dealings with the Hebrews. We now know that the language they spoke was Indo-European, as were Greek and Persian, and many students of

THE HISTORY OF THE HITTITES

history have believed that the Hittites were themselves of the same stock as the Greeks and Persians. But this is probably not true. They are probably a separate people who happened to come to speak an Indo-European tongue.

When in 2000 B.C. Assur was just a little town and not the famous Assyria it was going to become, the Hittites and the Babylonians ruled it in turn. From the Hittites the Assyrians learned many things about how to build palaces and how to carve in stone. The Hittites had a way of carving two stone animals, perhaps lions, on either side of a palace entrance, and this gave a grand effect which the Assyrians imitated in their own buildings. One of the figures the Hittites liked to carve was that of an eagle with a double head, one facing each way; and this double-headed eagle is the great-grandfather of the one you still may see on some of our coins and other national emblems.

The Beginning of the Iron Age

You remember that one of the things which made the Assyrian soldiers so successful was their use of iron swords. The Hittites were among the very first people to know and use iron, and they first worked the iron mines along the Black Sea. Iron is very hard, and an iron sword can win easily against a bronze one. So with their iron weapons the Hittites pushed southward, and about 1400 B.C. they overran Syria, where the Arameans (*ār'ā-mē'ān*) lived, and stopped the Egyptian kings from conquering the land.

Many Hittites went still farther south and settled in Palestine, where they mingled with the Hebrews and other Semitic peoples.

In the centuries from 1400 to 1200 B.C., the Hittites were at the height of their power. They did not have little separate city kingdoms, but a single government under one king. The capital of their country was at what is now Boghaz-Keui (*bō-gāz'-kū'ē*), near the Halys River just south of the Black Sea. They called this city Khatti, which is only another way of spelling Hittite.

Even before 1400 B.C. the Hittites and the Egyptians had met each other, in peace or war or both. And as you know, the Egyp-

tians were great makers of pictures and loved to draw whatever they saw which interested them. In the Egyptian drawings we often see pictures of Hittites, and they are very easy to tell because of the noses. The Hittites had a nose different from any of the noses of the time—a large hooked nose, called an aquiline (*āk'wī-līn*) nose because it is somewhat like the beak of an eagle, and the Latin word for "eagle" is *aquila*. The Armenians, descendants of the Hittites, have the same nose even to-day.

The Difficult Hittite Writing

If you ever travel about in Asia Minor you may see here and there some curious pictures carved on the stone, with inscriptions in a kind of writing that looks a little like the Egyptian hieroglyphs (*hi'ēr-ō-glīf*). These are old Hittite inscriptions, and the writing is indeed hieroglyphic, but it is made up on a different plan from the Egyptian hieroglyphs. Only lately has any progress been made in reading such difficult writing.

Luckily this picture writing, which the Hittites made up for themselves on the Egyptian model, was not the only one they used. They also wrote in cuneiform (*kū-nē'ī-fōrm*), or wedge-shaped, syllables, such as the Babylonians used, though here too they made up many of their own signs.

For a long time we had no way of reading either of these kinds of Hittite writing, but in 1916 an Austrian named Hrozny learned how to read the Hittite cuneiform. The story in these records is fascinating. It tells us something of the great city of Troy, which we also read about in the poetry of Homer, a Greek. It tells us of an Egyptian king, Ramses II, who wrote to the Hittite king to ask for a big shipment of pure iron, and of how the Hittite king answered at once by sending an iron sword, with the rest of the iron to follow later. This was about 1100 B.C., and within a century the "Iron Age" had begun to replace the "Age of Bronze."

You will remember the Hittites, then, as the first miners of iron, the metal which plays such a great part in our modern life. And you will also remember them as the people who gave their strange profiles to some of the peoples of Asia Minor.

The HISTORY of the JEWS

Reading Unit No. 7

THE STORY OF THE CHOSEN PEOPLE

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

Interesting Facts Explained

The Jews have a unique place in history, 5-118
Palestine, the home of the Jews, 5-118
The wandering of the Israelites, 5-119
The laws of Moses, 5-119-120
The Jews enter and conquer Palestine, 5-120
The Jews are attacked, 5-122
Saul saves the nation, 5-122-23
David, "the sweet singer of Israel," 5-123
The glory of Solomon, 5-123

The Hebrew nation becomes two states, 5-124
The prophets urge the people to follow God's word, 5-125-26
The Jews are carried into captivity, 5-127
Palestine falls under Greek influence, 5-127, 129
The revolt of the Maccabees, 5-129
Rome conquers Palestine, and the Jews become wanderers, 5-129

Things to Think About

The Assyrians and the Jews both lived in the midst of ambitious, warring nations. The Assyrians defended themselves and became one of the strongest, most warlike nations of ancient times. Why did not

the Jews follow the same path? What would have happened if they had become a conquering people?
In what direction did their ability turn?

Related Material

Music among the Hebrews, 12-204
The Moabite Stone, 10-42
The Jews as goldsmiths, 12-79
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What unleavened bread is, 9-240

Manna, which the Israelites ate when fleeing from Egypt, 9-214
Related history:
Babylon, 5-95
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Leisure-time Activities

PROJECT NO. 1: Make a "Noah's Ark," 14-34, and the animals for it, 14-59, 63, 64, 66, 68.

PROJECT NO. 2: Read of the friendship of David and Jonathan in the First Book of Samuel.

Summary Statement

Their belief in one God and their interest in thought rather than in conquest made the Jews

a strong influence throughout history, though they were persecuted on every hand.

THE HISTORY OF THE JEWS



When Jehovah looked down upon the world, He was displeased with His people, for He found them all bent upon doing wrong - all but Noah. So He decided to send a great flood and destroy everything He had created. But He took Noah into His confidence and told him to build an ark large enough to hold himself,

his family, and members of every one of the animal tribes. Noah did as he was told; and when black clouds began to fill the sky, he and his family climbed safely into the Ark, as you see in the picture above. Then the waters descended and covered the face of the earth, but the little Ark rode the storm.

The STORY of the CHOSEN PEOPLE

Despising Nearly All the Arts and Sciences, This Small and Persecuted Nation Gave Its Mind and Heart to One Great Idea: the Idea of a Single God of Love, Which Has Grown into the Religion of All the Western World

SOME nations become great because they fight and conquer other weaker peoples, ruling them harshly or kindly until at last the conquerors themselves become weak and are conquered in their turn. Other nations become great because of their wealth in gold, silver, jewels, or other more lowly things such as oil or phosphates. And some are great because of the beauty they bring into the world, because they have produced great artists or poets or musicians.

For none of these things do we remember that many-named people commonly known as the Jews. Compared with the Egyptians, the Assyrians, or the Babylonians, their fighting power, even in the days of their highest glory as a nation, was hardly worth a mention. Compared with the Cretans or the Lydians, their riches were trifling. They produced, in those early days, no great artists or musicians. And yet for three thousand years the world has never been able to forget

THE HISTORY OF THE JEWS

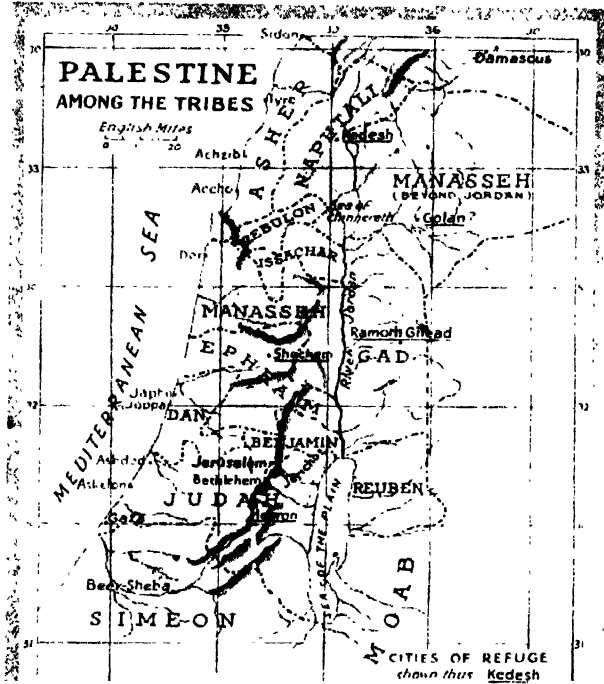
or ignore this people. Like the Chinese, they have lived on, while countless warrior peoples have risen and fallen. They have achieved something no other people ever achieved, the keeping of a firm bond of union when their numbers were scattered all over the face of the earth, without any national home.

The reason why the Jews hold a unique place in history is easy to see. Thinking is the greatest human power, and the Jews have always been a nation of thinkers. It was their thoughts about God—thoughts dreamed out by shepherds under the stars, or hammered out by kings in stress of danger—which made their early history a great one. And to-day it is their thoughts about everything—science, trade, religion, history, the arts—which make the Jews a great people. The history of the Jewish nation is a history of great thoughts.

Curiously enough, while we know a good deal about Palestine (pāl'ēs-tīn)—the home of the Jews—before the ancient Hebrews came to live in it, we know very little about the coming of those ancestors of the modern Jewish people. Palestine is the southwest corner of that Fertile Crescent about which we have heard so much in the stories of Sumeria and Babylonia and Assyria. Situated at a sort of crossroads between Egypt and Babylonia, and between Greece and Arabia, Palestine

had the advantage of being in the center of things, as well as the great disadvantage of being fought over in nearly every war.

It is a little country, about the size of Vermont—the whole length of it, "from Dan to Beersheba," is only about 150 miles. Its little green valleys, its one river Jordan splitting it lengthwise before flowing into the Dead Sea, its parched hills and desert patches, would not seem very attractive to a stranger from broader, greener lands. But strangers who came to Palestine in ancient days, came mainly out of a much more forbidding country still. For it was desert wanderers—the Amorites (ām'ō-rīt), the Canaanites (kā'nān-īt), the Hittites, the Philistines, and the Arameans (ār'ā-mē'ān)—who entered Palestine one after another, quarreling among themselves and appealing to the great nations of Egypt or Babylonia for protection or help. By the time the Hebrews entered,



Up and down this little rocky strip of land that we call Palestine warriors from all the nations of the ancient world marched in battle array. For the homeland of the Hebrews was at the crossroads between Egypt and Asia Minor, and the Mediterranean and lands farther east. It was not an easy spot for a nation to hold; but it was an ideal center for the spread of a religion. Each tribe had its own land.

Palestine was full of these tribes, who, with the exception of the Hittites and Philistines, all belonged to what we know as the Semitic (sē-mīt'ik) people, to which the Hebrews too belonged. When the Hebrews came they settled in that part of Palestine called Canaan (kā'nān) or the Promised Land.

Who were the Hebrews and whence did they come to Palestine? For all their early history we must go to the Bible. The stories

THE HISTORY OF THE JEWS



The Pharaoh of Egypt began to fear the growing number of Hebrews who lived in his land. So he commanded that all the boy babies born to them should be put to death. One mother, who could not bear to have her baby killed, put him in a basket of bulrushes,

made water-tight with pitch, and set the tiny boat to float among the reeds at the river's brink. There the Pharaoh's daughter found it when she came to the river to bathe. She adopted the baby and called him Moses, which means "taken out of the water."

they told about the first man, the Flood, and other things are curiously like those told in Babylonia, and we know that they once lived among the Babylonians and listened to the stories the Babylonian poets and wise old men told. Yet in the Hebrew telling of these stories there is always an important difference: where the Babylonian legends are just stories, those of the Hebrews always teach a moral lesson. Adam and Eve were thrown out of Eden because they disobeyed; Noah was saved from the Flood because he was just, and walked humbly with God. Moreover, where the Babylonians had many gods, the Hebrews—at least after their settlement in Palestine—taught the worship of just one God—Yahweh (yā'wě), or Jehovah, the all-Father, who made everything good. This idea of one good God was current among the Hebrews long before the beginning of their story as we know it.

We know that the Hebrews lived for a time in Babylonia and heard the stories of the Babylonians, and we are fairly sure that in the course of their wanderings this little people spent some time in Egypt. Some learned men say that not all the Hebrews, but only a few, were in the land of the pharaohs. A few say that no Hebrews were there at all, since no Egyptian records mention them. But many tell us that the Egyptian captivity, when the enslaved people had to labor so cruelly, is real history, and that Moses, the great leader who took them out, was a real human being.

The Law of Moses

The law of Moses has to do with three things: God, His people, and His law. It taught that the law was given by God to the people for their preservation; so long as they held to it they were protected from every

THE HISTORY OF THE JEWS

evil. But God Himself was bound by the law. He could not help or save a disobedient or rebellious people. To keep the law was man's debt to God.

To be sure, the Jewish people did not always hold to this magnificent faith in one good God. They were attracted by the Baals (bā'āl) their neighbors worshiped, by the golden calves of the idolaters, by the loose practices of the heathen peoples around them. All through their history their leaders were trying to bring them back to the pure worship of Yahweh. Perhaps the leaders might have failed in the end had they not been aided by the greatest religious force the Jews have experienced, the force of persecution. For it is a strange truth that a faith for which believers have to suffer, often grows stronger just because it is hard to follow it.

The law of Moses was changed and enlarged during many centuries, but in the main it was probably first given to the people twelve or thirteen centuries before the birth of Christ, soon after the escape of the Hebrews from Egypt. This escape was followed by forty years of wandering, and then the Hebrews began to trickle into Palestine, where some of them had probably already established themselves. They found Palestine a country of little cities, each with its wall and its defenses, glaring defiance upon all its neighbors.

Few as the Hebrew wanderers were, they had had the hardy desert life to make them strong, and best of all, they had one leader and one God. This gave them a great advantage over the disunited and mixed peoples

of Palestine. By a long series of petty wars they conquered city after city, sometimes killing and sometimes enslaving the inhabitants. Their heroes—Moses, Joshua, Gideon, Jephthah, and the women Miriam, Jael, and Deborah—were more than military chiefs. They were mouthpieces for the divine voice to the people, speaking the commands of

God. When the Canaanite warrior Sisera (sī's'ê-râ) seemed about to overwhelm the Hebrews, and Jael through a cunning stratagem managed to slay him, the song of Deborah is praise, not to the killer herself, but to the Lord for His avenging of Israel. When Gideon won his battles it was Yahweh who delivered the enemy into his hand. Like a golden thread through the story of conquest runs this reliance upon God and His good will toward the people.

As Palestine fell to the Hebrews, they divided the land into twelve parts, one for each of the twelve divisions, or "tribes," of the people. Out-

side these twelve divisions lived the hostile tribes who worshiped many gods, each little settlement having its Baal to manage its harvest, and often its Baalith, or she-Baal, to oversee the important business of fertility.

The Canaanites taught the Hebrews to farm and produce corn, wine, oil, and figs. The invaders learned how to make clothes and tools. Even more important, they learned to read and write—at first only a name or a charm scratched on a sword or a stone, but after a while longer songs and stories. From this time on, the Jews wrote down those stirring tales which are the beginning of their record as a people.



Photo by Standard Publishing Co.

This is how the city of Jericho was conquered, according to the instructions of the Lord. The children of Israel, led by seven priests bearing trumpets made of rams' horns, marched in procession around the city walls. When they had done this seven times, the priests blew a loud blast upon their trumpets, the people of Israel raised a mighty shout, and the walls of Jericho fell down and crumbled to dust at their feet.

THE HISTORY OF THE JEWS



Photo by Rischgits

When Jephthah returned from his victory over the children of Ammon, his loved daughter met him at the door. Then his heart was sad, for he had vowed that if the Israelites were victorious, he would offer up as

a burnt offering to the Lord whatsoever should come forth from the door of his house to meet him. Above, you see Jephthah's daughter in the mountains, where she went to pray before the sacrifice.



Photo by Gesellschaft, Berlin

Samson was the strongest man of his time, and everyone was eager to know in what his great strength lay. Finally his enemies the Philistines bribed Delilah, a woman whom he loved, to pry his secret from him.

After much coaxing from her, Samson told her that if his hair were cut off, he would be as weak as any other man. And so Delilah sent for a man to cut off Samson's hair as he slept.

THE HISTORY OF THE JEWS



The army of the Philistines and the army of the Israelites were ready to give battle. But instead of attacking, the Philistines sent out a tremendous giant named Goliath; the picture above will show you just how enormous he was. For forty days he roared out his challenge to the men of Israel, saying that if he were overcome in single combat, he and his people would become the servants of Israel—but that if he

should be victorious, the Israelites must bow to the Philistines. No one dared fight the Philistine until a shepherd boy named David decided that with the aid of the Lord he would go out to meet the giant. Goliath laughed with scorn when he saw his tiny adversary; but David loaded his sling with a pebble, and sent the stone crashing into the giant's forehead. Goliath fell to the ground, and David cut off his head.

Except for the Philistines (fī-līs'itīn) and the Hittites the people now living in Palestine were of the Semitic stock. The Philistines, who had come from the north, probably from eastern Crete, now began to harass the Israelites, as the Hebrews were now called, burning their cities and plundering their goods. They could not be stopped by the Hebrew captains or by the strong but wayward

Samson, who boasted of killing a thousand Philistines with the jawbone of an ass. At the battle of Shiloh the enemy crushed the Hebrew army and carried off the Ark of the Covenant (kūv'ē-nānt)—or "Compact"—the most sacred object in their religion.

A hero was needed to save the little nation, and a hero came. He was Saul, a young farmer turned soldier. Saul led his men

THE HISTORY OF THE JEWS

through every danger to victory, and his reward was a crown. Israel, which had been governed by priest-captains, made Saul its first king. But the kingship was an empty honor. Tactless and jealous, Saul turned against himself the priests and the people, who soon forgot the great service he had done in saving the life of the nation. He saw fickle popularity turn to David, a gallant, tempestuous young shepherd with the soul of a poet. Finally Saul fell, slain in the desperate battle against the Philistines.

Everyone loves David, the "sweet singer of Israel." The stories tell of him first as a shepherd boy, who early left his flocks to follow a life of stirring adventure. With sling and stone he killed the Philistine champion, Goliath (gō-lī'āth). Later, exiled by the jealous Saul, he gathered about him a little band of followers, exiles like himself, whom he led in raids not unlike those of Robin Hood. His undying friendship with Jonathan, his chivalrous refusal to kill Saul even to save his own life, his inspiration in the composing of magnificent poetry, all make him at once the most beloved and the most human character in early Jewish history.

Unfortunately David's life was divided into two parts, and the second was by no means so glorious or so admirable as the first. When, some ten years after Saul's death, he managed to establish himself as

the king of a freed people, with their enemies subdued, he made the kingship a very different thing from what it had been under the simple democratic rule of Saul.

David chose Jerusalem as his capital and the center of the Jewish religion. He brought in a luxury unknown to the Jews before.

From being a peerless military leader he became merely an oriental potentate. The people, however, always felt his charm and honored him as the true founder of their state.

Under David's son, Solomon, the material kingdom of the Jews reached its brief, glittering noonday. It was he who built the splendid temple in Jerusalem, beautiful with cedars from the forests of Lebanon, glittering with gold and silver and ivory. It is he who lives

— story as the shrewd, just judge, so that men speak of a wise man as having "the wisdom of Solomon." It was he whose court was so splendid, according to

the tale, that the Queen of Sheba came to visit him. In truth Solomon was a splendid king and a lover of luxury. We are told that every day to supply his court he required a hundred sheep, thirty oxen, and seven million gallons of flour, besides fowls, wine, and all manner of other delicacies.

Egypt Sends Solomon a Wife

This display caused the little Jewish state to be admired and envied by other nations,



Photo by Standard Publishing Co

Here you see the sacred ark as it was returned to the Israelites after its capture by the Philistines. This was the sanctuary which Jehovah had told Moses to build as a dwelling place for the Lord among his people. It was made of wood overlaid within and without with gold, according to the Lord's command. Above it was placed the "mercy seat," a slab of gold on which the blood of animals was sprinkled to atone for the sins of the people. Cherubim of gold knelt at either end, as the picture shows. Inside were kept the "two tables of testimony, tables of stone written with the finger of God." These "tables" were small slabs of stone which the Lord had given Moses upon Mount Sinai. On them were written the Ten Commandments.

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so that even the mighty far-off pharaoh of Egypt sent one of his daughters to be a bride for Solomon.

But the glory was not worth what it cost. Foreign wives brought foreign religions into Israel, so that the pure worship of Yahweh became corrupted by all sorts of degrading idolatrous customs. And the heavy taxes that paid for the splendors of the court bowed down the common people into bitter poverty. Class distinctions grew; the nobles lolled on couches inlaid with ivory while the poor sweated and toiled in the fields. Perhaps worst of all, the pomp and wealth which Solomon wrung from his people attracted the envy of mightier kings, who began to plan wars that threatened to crush and enslave the tiny people.

Even before Solomon died, the kingdom had begun to break up. Hiram of Tyre secured twenty northern cities in return for the timber and supplies he sent the vainglorious Hebrew ruler. Edom, Moab, and the Arameans, foreign tribes who had been subject to David, revolted successfully. Then Solomon's son, Rehoboam (rē'hō-bō'-ām), began his rule by a scornful denial of a plea for gentler laws and lighter taxes. "My father chastised you with whips," he cried, "but I will chastise you with scorpions!"

This was more than his people could bear, and their anger flamed into rebellion. The northern tribes, under Jeroboam (jēr'ō-bō'-ām), established a separate kingdom (about

937 B.C.). Henceforth the Hebrew nation was to consist of not one, but two, little states—Israel in the north and Judah in the south, forever jealous and quarrelsome. No wonder the Egyptian pharaoh Sheshonk was soon able to overrun the southern kingdom as far as Jerusalem, robbing the beautiful new temple and exacting a heavy tax.

For hundreds of years now the two Hebrew kingdoms lived a troubled life, overrun by many enemies but never willing to join together for strength and brotherly help. Israel in the north suffered most from internal troubles. In the thirty-seven years after Jeroboam she had six kings, several of whom died violent deaths. Only twice did a son follow his father on the throne. The strongest of these Israelite kings were Omri (ōm'rī) and his son Ahab (ā'hāb),

husband of Jezebel (jēz'ē-bēl). Omri, who ruled in the early ninth century B.C., chose and fortified Samaria (sā-mā'rī-ā) as the capital of Israel. Ahab skillfully managed the trade and foreign relations of his kingdom. And in Judah, the southern kingdom, things were fairly peaceful during this period. Asa and Jehoshaphat (jē-hōsh'ā-fāt) were devout kings who ruled it long years in the faith of Yahweh.

The Stone That Tells a Great Story

Now there were good kings like these, strong kings like Ahab, in many others of the little states of the Fertile Crescent. There



Photo by Standard Publishing Co.

When the Lord commanded Elijah to hide himself from the people, He did not let His servant starve alone in the wilderness. Morning and evening He sent ravens to carry meat and bread to the prophet. And near at hand was "the brook Cherith," where the man of God might slake his thirst.

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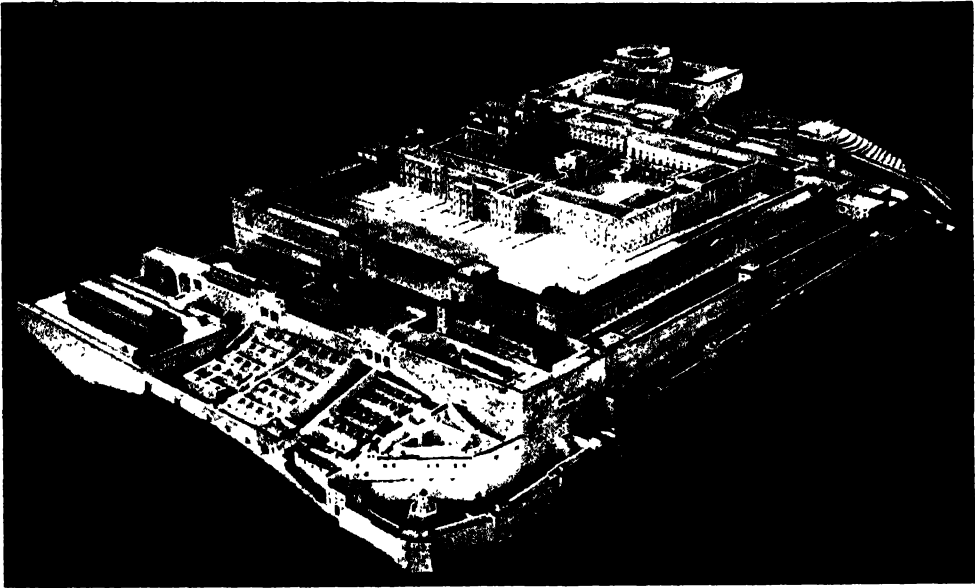


Photo by Brown Bros.

Above is a reconstruction of the temple at Jerusalem as it was rebuilt by Herod; this is the beautiful building of marble and gold which Jesus so often visited. The great gateways at the left led to the Court of the Gentiles, the large open space. This was surrounded by pillared cloisters. Only the Jews could pass beyond it into the inner court—where, in the Women's Gallery, Mary waited while Joseph took the infant Jesus into the court nearest the temple. There no woman might enter. Only priests could go into the temple itself,

was, for example, King Mesha (mē'shā) of Moab, whose long reign we know a good deal about because he left behind him a black stone bearing the record of his victories, leaving the defeats to be told about by other nations. This "Moabite stone" is a precious relic of these early days. You will find a picture of it elsewhere in these books. But in spite of the Moabite stone and other records of other kings, we do not remember these rulers as we remember Ahab. Why not? Why should the feeble Hebrews in their two small states interest us more than more powerful kingdoms like Tyre and Damascus?

During this period at least, it is because of the men we know as "the prophets." We remember Ahab, for instance, because of Elijah, the lean, hawk-eyed man of God, unrelenting enemy of Baal. Elijah begins that long line of preacher-statesmen whose words

which held the sacred relics of the Jews. This was the third great temple built in Jerusalem. Almost a thousand years before, Solomon had built his magnificent House of God, which was burned in the time of Nebuchadnezzar. Seventy years later another temple, not so beautiful as the first, was built. This was the one which Herod set about to rebuild and enlarge, after the plan shown in the model above. It took eighty years to complete the building; and almost as soon as it was finished, it was destroyed by Titus.

and acts still flame like fire in the records of history and of poetry.

Elijah and Ahab

This Elijah hated the easy-going Ahab and his shrewd, ambitious wife Jezebel, who encouraged the mad worship of Baal with its sacrifices of children and its leaping, arm-waving priests who cut themselves with knives in their frenzies. Elijah knew that one calm worshiper of the one God was more than a match for all these bedlamites, and on one great occasion he put them all to shame. Elijah was saved from the hostility of Jezebel and Ahab, and lived to see Ahab brought home dead after a hard battle.

Elisha, the pupil and successor of Elijah, was more diplomatic, and gentler in his methods, but he was no less devoted to the single worship of Yahweh. To secure his

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ends he upheld Jehu (jē'hū) in a revolution against Ahab's successor which, for a while at least, put down the worship of Baal in Israel. Neither Elijah nor Elisha wrote down their messages. Their story was written for them by others—students or scribes.

Amos, who lived in the middle of the eighth century

B.C., begins the long line of prophet-authors in Israel and Judah. A shepherd from the wilderness south of Jerusalem, Amos came to the religious feast at Bethel during a time of careless wealth and ease. His heart overflowed with wrath to see the merriment covering so much injustice and oppression. He stood in the market place and began to cry forth the message that he afterward wrote down: "I hate, I despise your feasts!" God demanded justice rather than fat sacrifices. A nation corrupt and luxurious could not hope to survive in that welter of little warring nations.

The prophecy of Amos was fulfilled when the king of Israel died (743 B.C.) and soon afterward Assyria swept the land into servitude. A new prophet, Hosea (hō-zē'ā), now rose to assure the distressed people of God's love and mercy. Though they had sinned, yet God's love could not be turned away: "How can I give thee up, Ephraim; abandon thee, Israel?"

During this time and later, scribes and

historians were busy. The law of Moses was rewritten in its final form, and so was the history of the nation, to show the hand of God in its affairs. These rewritten codes were then taught to king and people, as they have been taught ever since—the most complete and high-minded moral plan of any ancient people.

And now for over a century prophet after prophet—Isaiah, Micah (mī'kā), Zephaniah (zēf'ā-nī'ā), Jeremiah—preached in varying terms of God's wrath toward sin and His joy in repentance. These prophets were often more than preachers. Isaiah, perhaps the greatest of them all, wisely directed the king of Judah in his relations with foreign powers. The political situation in his time was delicate. The Hebrews owed allegiance to Assyria, but Egyptian diplomats were trying to win over the two little states to help them against the



Photo by Standard Publishing Co.

Close to the house of King Ahab stood the pleasant vineyard of a man named Naboth. Naboth was very proud of this vineyard, for it had been in his family ever since the Children of Israel had come into Canaan. And so, when Ahab wished to buy it from him, Naboth refused. Jezebel, the wicked wife of the king, brought about the death of Naboth and told her husband that he could now take possession of the vineyard. But when Ahab went down to the place he found the prophet Elijah, whom the Lord had sent to meet him. In the picture above, you see Elijah denouncing Ahab and pronouncing upon him a terrible doom.

northern power. More than one prophet bitterly denounced such an alliance, but Josiah, the king, allowed himself to be won over. The result was that Jerusalem was vainly besieged by Sennacherib (sē-nāk'ēr-īb) in 701 B.C. Twenty years before that Samaria, the northern capital, had fallen, and many thousands of its people had been carried away into exile.

In the years which follow we see the prophets still exhorting the two little kingdoms, menaced by constant dangers. During these



onal Gallery, Berlin

Amid such tragic scenes as this, King Nebuchadnezzar carried off the people of Judah into captivity in far-off Babylon—by whose rivers they sat down and wept

years, too, the Jews were traveling to far-off lands, to Egypt, Greece, Syria, establishing colonies and carrying on trade. If some fell away from the worship of Yahweh, others remained faithful. If there were lean years, there were also fat ones.

The Babylonian Captivity

And then (586 B.C.) came the destruction. A third of the Jews, including the best craftsmen and thinkers, were taken by the Chaldean King Nebuchadnezzar to Babylon. A third emigrated to Egypt, and the starved remnant was left to weep over the ruined cities and the broken walls of their national home. This was the Great Exile, which still lives in Jewish song and story. For Palestine or for the Jews nothing was ever quite the same again.

Yet it is not the end of the story of the Jews in Palestine. Many sturdy peasants must have stayed on in the country. And

when they "remembered Zion," the beautiful city of Jerusalem which the Babylonian monarch had leveled to the ground.

other Jews came back as time went on. How Nehemiah (nē'hē-mī'ā) rebuilt the walls of Jerusalem, and how these exiles trickled slowly back into Palestine, are stories too long to tell. But gradually Jerusalem and Samaria were rebuilt and the Jews had once more a national home. From this time on, they are usually referred to as Jews, and not as Hebrews.

Toward the close of the fourth century B.C. there came a meteor across the world's sky. Alexander the Great conquered Palestine along with the rest of the Persian empire. After his death in 323 B.C. its rule was disputed between two of his heirs—Ptolemy (tōl'ē-mī) in Egypt and Seleucus (sē-lū'kūs) in Asia Minor. Many battles raged over the prostrate land, but finally (198 B.C.) the heirs of Seleucus won.

This was a time when Greek manners, Greek ideas, even Greek religious customs, took wide hold among the Jews. Not in

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When Belshazzar and his household were feasting and drinking wine from the golden vessels which Nebuchadnezzar had taken from the Temple of Solomon, a hand suddenly appeared, writing on the wall. The

King was troubled and called in his wise men to tell him what the words meant. All of them failed but Daniel, who told the King that the writing foretold his downfall, inasmuch as he had displeased the Lord.



Photo by Rischgitz

The King of Persia made Daniel a high official, and the other nobles became very jealous. So they had Daniel thrown into a den of lions, and thought they

were rid of him. But the Lord took care of His servant. The next day Daniel was found to be without so much as a scratch, and the King set him free.

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Palestine only, but in Egypt, in Damascus, in far-away Rome, the Greek worship of beauty and of things of the mind won Jewish followers. It was not the beauty worship and high thoughts of the true Greeks which were the "abomination of desolation" told of in the book of Daniel. That came when Antiochus IV (än-ti'ô-kûs), the Syrian king of Palestine, who called himself a believer in the Greek religion, looted the rebuilt Temple at Jerusalem (168 B.C.), poured out the forbidden swine's blood on the altar, and harshly forbade the ancient Jewish worship.

This indeed must have seemed like the end.

But again a leader arose, this time Mattathias (măt'-ä-thi'äs), an aged priest of Modin (mō'dîn), a little town north of Jerusalem. Mattathias killed the Syrian officer in charge of the Greek religious rites, together with a cowardly Jew who was about to sacrifice on the Greek altar. Then Mattathias with his five sons—the Maccabees (măc'-ä-bē)—escaped to the hills, where they raised a revolution which baffled the mighty but distracted Syrian power. Exactly three years after the Temple had been defiled, it was cleansed and dedicated to Yahweh once more.

But in the struggle which went on after this, the Maccabees called for aid on the rising power of Rome—and this was to be the last of the world-conquering nations that descended on Palestine in ancient times. Finally, in 64 B.C., Rome the Invincible, represented by the ambitious general Pompey

(pôm'pî), besieged Jerusalem, and carried the last barrier on a Sabbath, when the Jews, occupied with their devotions, refused to make a military defense. The priests were slain at the very altar, and twelve thousand Jews died in the massacre. Never after that day was there an independent Jewish state in Palestine until 1948, when the state of Israel was set up there.



After the long sad years of captivity in Babylon, the Hebrews have been allowed to return to Jerusalem; and under the leadership of the dauntless Nehemiah, they have set about the task of rebuilding the city walls.

But the Jews were already citizens of the world. Their law, in Hebrew, or translated into Greek, was read wherever they congregated, and nearly every sizable town in any land had its synagogue. Jewish writers, philosophers, and merchants were everywhere prominent. If the little mother country had been stronger—strong enough to keep all her citizens at home—the influence of her culture might have been less widespread. But Destiny was to scatter the Jewish people to the four corners of the earth.

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Reading Unit No. 8

THE WANDERER AMONG THE NATIONS

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For statistical and current facts, consult the Richards Year Book Index.

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Liberty brings changes to the Jews, 5-138
Anti-Semitism and its strongholds, 5-138-41
The Zionist movement, 5-138-41
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Things to Think About

What made the Jews hold to their religion through ages of persecution?

Why is the Sephardim branch considered the aristocracy of the Jewish race?

Picture Hunt

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The famous "Wailing Wall," 5-

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Photo by Metropolitan Museum of Art

This ancient wall in Jerusalem has heard the prayers and laments of the Jewish people for many centuries. It is called the "Wailing Wall" because, since it is one of the few relics the Jews have of their ancestors, it has become a holy place to which they go to pray in time of deep trouble. It has been the cause of

many bitter differences between the Jews and the Moslems. Not long ago a special commission was created by the British government to decide the question of ownership. They decided that the wall belonged to the Moslems, but that the Jews should be allowed to worship there at all times.

The WANDERER among the NATIONS

Persecuted and Driven to the Ends of the Earth, the Jews Are the Only People Who Have Kept Their Race and Faith Pure during All These Thousands of Years

THERE is no stranger thing in history than the story of the people called the Jews. For nearly two thousand years they have been wanderers without a national home. They have suffered more persecution than any other people since the beginning of time. And yet they have remained one people, and have kept all their national traits and ideals. They have also given birth to many of the world's greatest

artists, scientists, writers, and industrial leaders.

What has kept the Jews a single people, while the Babylonians, the Assyrians, the Romans, and many another people have disappeared from history? It is mainly the Jewish religion, a religion with a central idea which has grown in beauty and power through the ages. Jewish worship centers about one God, who is a Father. The cen-

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Photo by Alinari

When Jesus was brought before Pilate, the Roman governor judged Him innocent. Leading Him out before the crowd which had assembled below, Pilate said, "Behold, I bring him forth to you that ye may

know that I find no fault in him. Behold the man!" But they insisted that Jesus be crucified. And from that single rash decision came a bitterness between Jew and Gentile that grew as the ages passed.

tral idea of the faith is the "Shema" (Deuteronomy 6:4,5): "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." This Jesus called the first commandment; and this belief in the oneness and fatherhood of God, along with all the laws and customs and rites of worship which grew up about it, has given the Jews, wide-scattered as they have been, a strong bond to hold them close to one another and apart from others.

The Strange and Sad Story of the Jews

The story of the Jews is as sad as it is strange. For it is the story of hideous cruelty dealt out to them in mistaken zeal for One whose second commandment was that we love one another. Jewish history since the time of Christ is a long record of oppression from the peoples of many other lands. Happily a new day seems now to be dawning for

the Jews, and we may hope that their future is brighter.

Even before the time of Jesus, the quarreling factions in Palestine had felt the power of Rome, and the tiny kingdom had been swallowed up in the enormous Roman empire. But if it had been unpleasant to receive the Romans, it was a tragic error to have urged the Roman governor, Pontius Pilate, to allow the crucifixion of Jesus of Nazareth. It was this crime of their ancestors which was later used as a reason for most of the hatred of the Jews. Both Jew and Christian forgot that Jesus himself and all his early followers were Jews. At first the apostles had even objected to admitting any Gentiles (jĕn'til), or non-Jews, to their fellowship! It was the wisdom of Paul that carried the gospel to all the world.

Meanwhile the Roman governors and their Jewish subjects did not get on very well. The Romans could not understand the Jews.

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Why should they be so devoted to their laws and customs? Why should they think it shame to eat the meat of pigs? Why did they refuse to worship the great emperors of Rome, who had been declared to be gods? For their part, the Jews neither understood the Romans nor liked them. Misunderstanding grew into armed clashes, until in 66 A.D. the Jews revolted openly against Roman rule.

Rome sent two of her best generals, Vespasian (vēs-pā'zhī-ān) and Titus, to put down the rebellion. It was not an easy task, for the Jewish patriots fought like demons. Starving, wounded, desperate, they contested every inch of the way in the midst of horrors such as the world has seldom seen. But in 70 A.D. the upper part of Jerusalem fell, the sacred Temple was burned, and the Jewish state was no more.

Over a million Jews died in the siege of Jerusalem. But if every Jew in Palestine had fallen, it would by no means have put an end to this hardy stock, for the people were already scattered far and wide in many lands. At Alexandria in Egypt there was a large settlement; into Greece, Persia, Rome itself, Jews had traveled as traders and settlers. Moreover, there had been in Jerusalem a rabbi (rāb'ī), or teacher, named Johanan ben Zakkai, who had foreseen that the sacred city would fall. With his books this rabbi went to the Roman general, begging permission to establish a little school at Jabneh on the coast of Palestine. This little school, which the Romans did not think it worth while to forbid, now became the center of the Jewish religion. The Great Sanhedrin (sān-hē'drīn), the supreme Jewish council consisting of seventy-one learned men, did its work there, and Jewish thoughts and beliefs and ways of living were there kept safe from destruction.

For Jewish troubles were just beginning. Persecutions under various Roman emperors

led finally to the second destruction of Jerusalem in 135 A.D., after which the Romans placed a swine's head over the city gate and forbade any Jew to enter. But Christians might enter; and this act marks a clear separation between the two faiths.

When Rome Persecuted Israel

The persecution extended to the school at Jabneh; so the rabbis fled to Usha in Galilee, where they hoped their school would be safer. Then from Usha the center moved to one town after another—Shefaram, Beth Shearim, Sepphoris, Tiberias—until finally it moved out of Palestine into Babylonia.

In all these centers of Jewish learning, the rabbis set themselves to study and interpret the law of Moses. The greatest of the interpreters was Rabbi Judah, sometimes called simply "Rabbi." This great teacher lived in

Palestine in the second century; his book is called the Mishna, and all the rabbis who came after him based their work more or less upon it. Finally another book, called the Gemara (gé-mā'rā), was gathered together out of the learning of many scholars in the Jewish schools of Babylonia. These two books, the Mishna and the Gemara, together make up the Talmud (tāl'mūd), a great digest of Jewish thought and opinion. The Talmud lays down rules about almost every little act of every day: that on the Sabbath one shall not read by lamplight; that separate dishes must be used for cooking meat and milk, and separate cloths for cleaning such dishes; that it is doubtful whether a Jew may eat an egg laid on the Sabbath. But along with such little rules there are many moral sayings of great beauty, teaching charity, kindness, respect for learning, and temperance in all things.

After the second destruction of Jerusalem, the Roman empire had treated the Jews much better. But when the emperors began to be



The picture above shows you how large the Holy Land is in comparison with the state of Pennsylvania. Yet because it was the birthplace of Jesus, who grew up in Nazareth in the province of Galilee, it has become a shrine for people all over the world.

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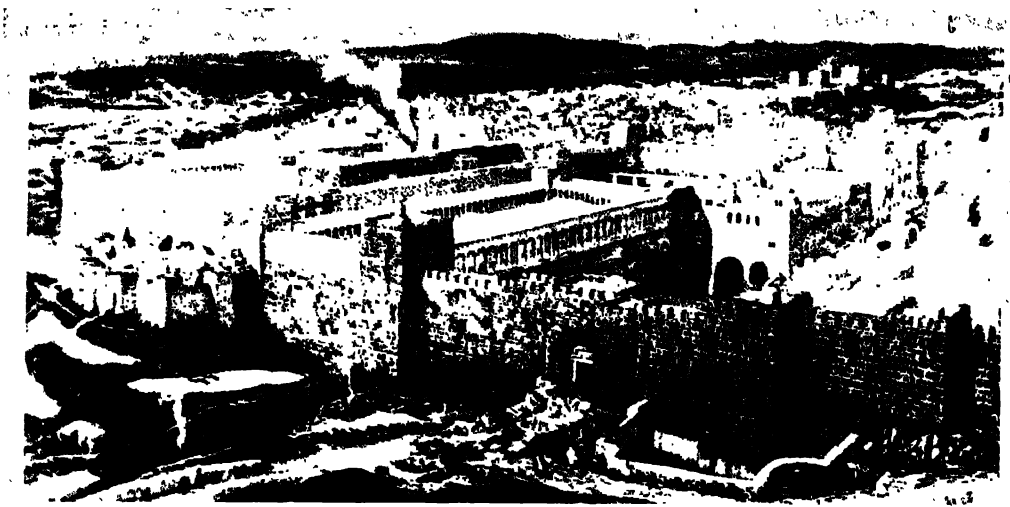


Photo by Jersey City Printing Co.

Before Nebuchadnezzar captured Jerusalem and burned the temple of Solomon to the ground, the city, as seen

Christians, it was another story. During the fifth and sixth centuries there was persecution almost everywhere. In 425 the emperor Theodosius (thē'ō-dō'shī-ūs) forbade the Jews to have any "patriarch," or leader. One "Prince of the Exile," as their leader was called, was crucified, and another was hanged. Things were better again for a while after the barbarians overran the empire, for the teachings of the form of Christianity in which these tribes believed were not so different from the teaching of the Jewish religion. But by the seventh century all Europe was making laws against the Jews, and nowhere quite so fiercely as in the Gothic kingdom of Spain.

Mohammed and the Jews

Yet it was in Spain that the Jews were to have a few centuries of rest from the worst of their troubles. For soon after 700 A.D. Spain was conquered by the Moors, who were Mohammedans, and the Mohammedans did not persecute the Jews.

It had not been so at first. Mohammed himself, who lived about 600 A.D., had taken much of his new religion from Jewish teachings, but he soon quarreled with the Jews because they would not say that he was the promised Messiah. So he ordered his fol-

lowers either to convert this stiff-necked people or butcher them. Later, however, the Mohammedan rulers decided to let the Jews buy toleration by paying a regular tax. After that, in the East, the Jews thrived and prospered, and began to show what they could do in the sciences and the arts.

The Jews in Spain

So when the Mohammedan hordes conquered Spain, the Jews, made wise by experience, settled there in large numbers. And now for four hundred years (900-1300), this persecuted people enjoyed a "Golden Age." Poets, the greatest of them Judah Halevi, began writing beautiful Hebrew verse. Scientists, especially physicians, made new discoveries. Philosophers speculated on deep matters. Perhaps the greatest figure of this Golden Age is Moses ben Maimon, or Moses Maimonides (mīmōn'ī-dēz). In his thought and writings Maimonides tried to put the Jewish faith on a rational or scientific basis, freeing it from the shackles of superstition or of mere tradition.

This "Golden Age" did not extend beyond the Mohammedan empire. In the Christian countries during the Middle Ages the Jews were persecuted bitterly, not by the pope

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himself but by peoples and rulers. In places Jews were given the choice of receiving baptism or of leaving the country. At times when popular feeling against the Jews was acute, numbers of them were forced to accept the Christian religion and baptism. Many thousands refused, and chose exile rather than accept a forced Christianity. The crusaders classed the Jews as non Christians, and when the First Crusade seized Jerusalem in 1099, Jews suffered with Saracens at the hands of the victors. Even when there was no killing in the mass, individual Jews walked in fear of their lives at the hands of barons or frenzied crowds. Their lot was an exceedingly cruel one.

But religion was not the only cause of trouble for the Jews. Another was money. Since the Christian church sternly forbade usury (ū'zhū-rī), or the lending of money for interest, the Jews, who were forbidden to en-

gage in farming or industry, were allowed to become money lenders. Many Jews made huge profits at this trade, since they asked enormous rates of interest, partly because lending money was a risky business and many debts were never repaid at all.

The Fate of the Money Lender

The wealth which Jews gained in money-lending now became a danger to them. A Jew had little protection in law or in custom, and it was easy to murder or rob the money lender and seize all he had gained. Some

districts would now and then order all Jews to leave, then seize their property, and after a time permit them to return to make more. Torture, too, seemed a simple way to force money from a Jew. It is said that King John of England seized one Jew reputed to be wealthy and ordered a tooth pulled each day until the unfortunate man should yield up the sums the King asked. And much

more horrible stories than this could be told if they were not too distressing to relate.

In 1215 the Christians started what is called the "ghetto (gēt'ō) system." Jews and Christians were forbidden to live next door to each other. And every Jew had to wear a special badge or mark, so that everyone should know him for a member of the hated race.

These two regulations did more to break the Jewish spirit than any of their torments. The ghettos, or Jewish quarters, which now grew



Photo by Standard Publishing Co

The history of the Jews is the history of a persecution which, beginning in Egypt, has lasted throughout the ages. Here we see the people of Zion driven from their ruined city to be sold into slavery at Babylon. Scenes like this, differing only in detail, have been enacted over and over during the long history of the Jewish people.

up in many cities of Europe, were always located in the ugliest and dirtiest parts of town. And besides the dirt and the shame, there was the terrible crowding, for almost never were the ghettos large enough to make decent homes for the thousands crowded into them. Finally, the enemies of the Jews now knew just where to find them. A band of ruffians might at any time bring fire and sword against the people of the ghetto without much fear of punishment. Small wonder that the Jews hated a religion whose followers had strayed so far from the sublime doctrines of its Founder!

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Photo by Ruschgitz

If you have read Scott's "Ivanhoe," you will have a clear picture of how badly the Jews were treated in the days of the Norman kings. To plunder a Jewish

home, after the manner shown in the picture above, was not an unusual pastime among people who nevertheless called themselves Christians.

Cruel tales, which were not true at all, had come to be believed about the Jews, and turned many simple and naturally kindly people against them. One of the most horrible—and one of the most absurd—was the accusation of "ritual murder." Someone started the hideous story that a certain Jewish religious ceremony was not complete without the blood of a Christian child, and that each year a child would disappear, murdered by the Jews for this rite. For centuries people believed this foolish lie, and many were the stories of child martyrs they told in connection with it. Indeed, hard as this is to believe, a Jew named Mendel Beilis was put on trial to answer to this charge in Russia as recently as 1913. Happily he was acquitted by an all-Russian jury.

It is hard to see how the lot of the Jews in Europe could have been worse than it was during the late Middle Ages and the early modern period. From England Edward I expelled them completely in 1290, and soon

other countries followed England's example. In 1394 France not only expelled them for the third time, but made it a crime worthy of death for a Christian to protect or even talk to a Jew. In Germany many towns, though not the country as a whole, drove them out. Finally Spain, now Christianized, turned savagely upon them and drove them out in the very year (1492) when Christopher Columbus was discovering the New World.

In dress, manners, even language, the Jew was a marked man. Spanish Jews began (about 1200) to speak Ladino (lä-dē'nō), a mixture of Spanish and Hebrew. German Jews spoke Yiddish, a dialect made up of fourteenth century German and Hebrew. Yiddish has lasted down to our own times, and many books and newspapers are yet published in it. It is not Hebrew; anyone who knows German and the Hebrew alphabet can read it.

Kicked, lashed, spat upon, the Jews huddled together in any land which did not expel

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them utterly. To be sure, if a Jew was willing to become a Christian, he might remain where he was; and in Spain many a Jew, desperate at the prospect of losing all his possessions, did accept baptism. These converted Jews were called Maranos (mä-rä'nō)—“accursed.” Generations later, when persecution had died down, many of them returned to the faith of their fathers. But most Jews took the hard road of exile and poverty. Poland and Turkey were the lands readiest to receive them, and by the hundreds of thousands they sought those lands. The Spanish Jews, or Sephardim (sê-fär'dim), preferred Turkey; the other Jews, or Ashkenazim (äsh'kê-näz'-im), generally chose Poland. To this day there is a distinction between these two great branches of the Jewish race, and the Sephardim consider themselves to be of purer blood.

In spite of all this brutal persecution the Jews held to their Law. To be sure, as time went on they did mix it up somewhat with the doctrines of the cabala (cäb'ä-lä), a queer system of magic and incantations which grew up in eleventh century Spain. And they tended to add an amazing number of little laws to the bigger and more important ones. In 1555 Joseph Karo made

up a system of rules for Jewish practice regulating everything possible—down to which shoe to put on first! The system has ever since been in great favor among strict Jews. If it was narrow and bigoted and

rather unreasonable, it at least gave the Jews something definite to hold to, and helped them to keep their faith, and their race with it, from dying out.

The Protestant Reformation, which began when Martin Luther first openly questioned Roman Catholic doctrine, did not at once help the Jews. Luther, at first friendly and tolerant, suddenly turned hostile and declared that if he could, he would pull every Jewish tongue out by the roots!

But new forces and new ideas were abroad in the world, and new lands were being opened up, too. In some of the European countries the clouds began to lift. Holland, defender of freedom, offered a refuge.

Cromwell in England began permitting Jewish immigration, and Denmark also opened her doors. With few rights and privileges, the Jews nevertheless found in these countries an escape from the bitterness of persecution. And there was the New World. All through the 1600's a steady stream of Jews was flowing toward freedom—either across the seas



Pope Alexander VI, who was Cardinal Rodrigo Borgia (bör'já) before he became pope in the fateful year 1492, was not one of the saintly men who have occupied the papal chair, but he showed skill and capacity in handling affairs, and it was he who sent the first missionaries to the New World. He had been a member of the Spanish nobility, but when the Jews who were suffering from the Inquisition in Spain fled to Rome, he would not banish or molest them. And when Charles VIII of France invaded Italy, Pope Alexander faced him bravely and forced him to surrender. Recent historians have shown that the Borgias were not such an altogether evil family as the world had thought.

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or into the more hospitable of the European lands, especially Holland.

During all these centuries the Jews had never ceased to look with hope for the Messiah, the divinely anointed leader of whom they believed the prophets had spoken. And many false Messiahs appeared, among them Solomon Molko of Portugal and Sabbatai Zevi of Turkey, both of whom had astounding adventures. In Lithuania about 1700 lived another leader, called Baal Shem Tov, or "The Good Master of God's Name." He never called himself a Messiah, but he did start a Jewish sect called Chassidism—from the Hebrew word for "righteous"—which still survives.

The Dawn of Liberty

The next century saw the first real signs that the Jews were to be considered as worthy of having rights like other people. The doctrine of "Liberty, equality, fraternity" in France and America applied to Jew as well as to Gentile. Although in Austria the empress Maria Theresa had tried (1744) to exile all Jews by royal decree, she failed, and forty years later (1782) her son Joseph II announced his famous Edict of Toleration abolishing the poll tax and the "badge of shame" which was still worn by all Jews. He even permitted Jewish students to enter the universities. Three years later revolutionary France did away with every anti-Jewish law of the land.

The Beginning of Modern Judaism

Everywhere in Europe the walls of prejudice were beginning to crumble. And as might be expected, the Jews themselves, strong and restless in their new freedom, not quite so absorbed in merely being Jews, began to murmur against the harsh restraints of their own ancient Law. Moses Mendelssohn (mën'dël-sōn) actually dared to publish the Hebrew Scriptures in the German tongue, with comments which paid little respect to the wilderness of mere forms which had been growing up during the centuries. He became the founder of a liberal movement which has led to the formation of the Reformed Judaism (jū'dā-iz'm) of the United States. These liberals began to write, in the classic Hebrew

of the Bible, many poems, stories, and other works.

As another natural result of the increased freedom, many Jews, formerly held by persecution to their faith, began to desert it for irreligion, for philosophy, even for Christianity. When, with the 1800's, the ghetto walls were torn down in most places, universities opened their doors and Jews won the vote and the right to hold office. Then Jewish men and women began to plunge with ardor into the stirring life of their time. They became scientists, musicians, poets, writers, statesmen. Sometimes they abandoned all of their ancient faith; sometimes they clung to it all; and sometimes they held only to the spiritual truths which they felt lay back of the Law.

Only in the East was there little or no change. In Russia and Poland the Jews were still herded into ghettos, still massacred now and then in those horrible anti-Jewish outbreaks called pogroms (pō'grūm). And in Western Europe, though so much progress had been made, there was still among non-Jewish people a strong sentiment known as anti-Semitism (sēm'i-tiz'm). It was now whispered that the Jews were preparing to conquer the world and subject it to Jewish domination. In France a Jewish army officer, Alfred Dreyfus (drī'fūs'), was accused of selling military secrets to Germany and was imprisoned for twelve years before he was finally proved innocent. Even in America many prejudices continued to exist.

The Rebirth of a Great People

All this while it was occurring to many forward-looking Jews that a good way to solve their problem might be to set up a Jewish state, preferably in Palestine, the ancient homeland of the Jews. Several books on this "Zionist" movement appeared, but the one which attracted most attention was "The Jewish State," by Theodore Herzl (hěrtzl) of Budapest, in Hungary.

Of course many Jews were not Zionists—just as many were not liberals in religious matters. A large number felt that for their people to confine themselves to a single strip of land would be a great mistake. They were loyal members of the various nations to

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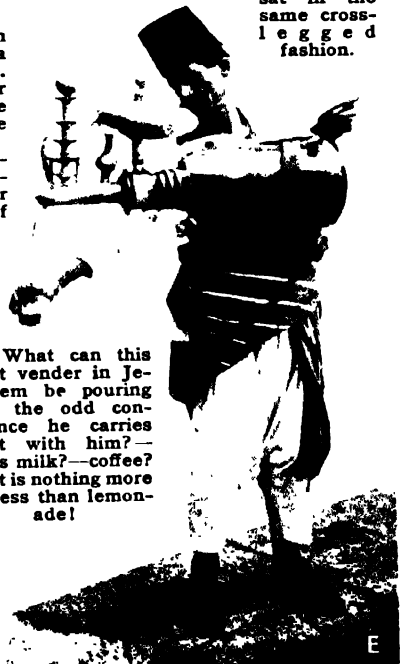
A. This street vender in modern Jerusalem is doing a thriving business. His specialties are cookies and home-made candy. B. Seated before the tomb of Ezekiel in Babylon, these scribes look much as their ancestors must have looked. Thousands of years ago the scribes of Egypt

sat in the same cross-legged fashion.

C. The little maiden stroking a lamb is a native of Bethlehem. There she tends her flock just as the shepherds of the Bible did.

D. Here are two natives of modern Palestine, with their patient beast of burden.

E. What can this street vender in Jerusalem be pouring from the odd contrivance he carries about with him?—goat's milk?—coffee? No, it is nothing more nor less than lemonade!





Photos courtesy of Government of Israel and United Jewish Appeal
The new state of Israel, whose flag of blue on white is shown here, has been largely made out of desert such as the orphaned children above are helping to plant.

From little reception centers—middle left—to charming villages—above and below—it was built almost overnight. Its present capital of Tel Aviv is at the bottom right.

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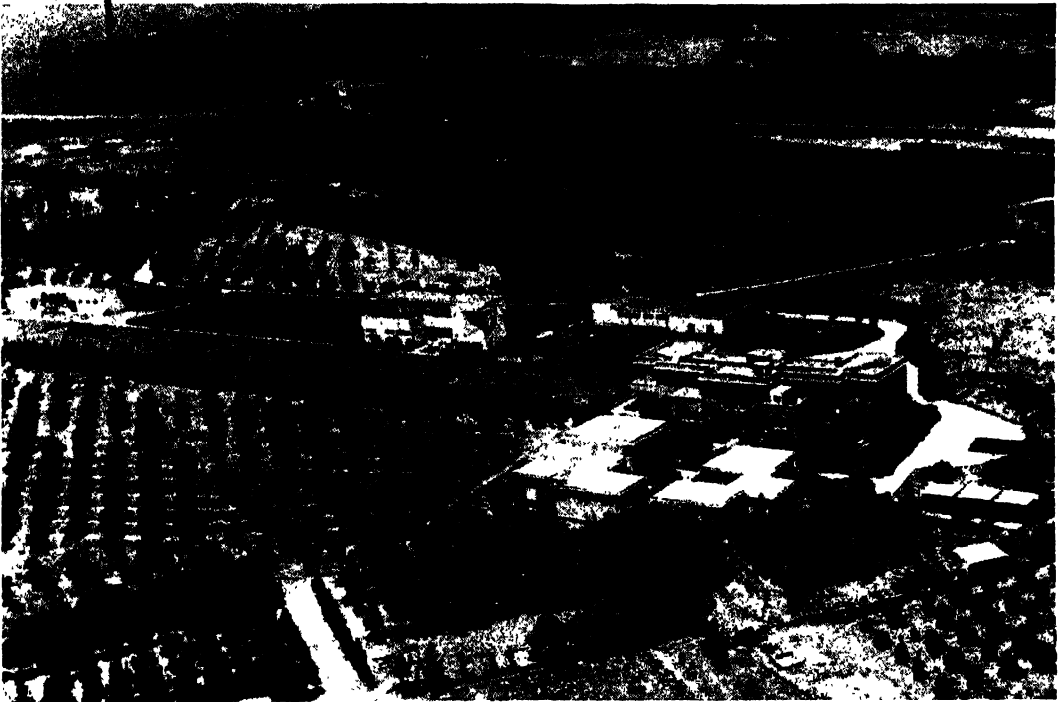


Photo courtesy of Government of Israel

The Weizmann Institute of Science—shown above—was built at Rehovot by Chaim Weizmann (1874–), a famous British chemist and Israel's first president. The Hebrew University is in Jerusalem, a Jewish-Arab city internationally controlled. It was first Egyptian, then

which they belonged, and were convinced that their greatest service to the world could be rendered as members of those nations. Moreover, they knew that Palestine could not support the whole Jewish people.

The World War (1914–1918) brought both joy and sorrow to the Jewish world. Both the war years and those following the war were stained by fearful atrocities in the east—in Russia, Poland, Roumania, Hungary. There were ghastly massacres in which thousands of Jews perished. After Hitler became dictator of Germany (1933), that country and various other fascist governments persecuted the Jews savagely. And during World War II Hitler tried to wipe them out with cruelties too atrocious to relate.

But the skies were beginning to brighten. In 1917 the British government had announced its intention of making Palestine a national home for the Jewish people, and in 1922 had secured from the League of Nations

Israelite. Here David built his citadel, and Solomon his temple. Assyrians, Babylonians, Macedonians, Romans, Mohammedans, Crusaders, Turks, and Arabs have all struggled for its possession, and its fortifying walls have risen and fallen with the tides of conquest.

a mandate to govern Palestine. At once the work of immigration and organization began. Moreover, in 1940 the Dominican Republic opened a colony of refuge at Sosua.

Jews from every country in the world helped build Palestine—with an indescribable energy and devotion. The little land prospered—in spite of the bitter enmity of its Arab inhabitants, who revolted when the British proposed to divide the country into separate Jewish and Arab states. British soldiers put down the fighting, but a British conference (1939) failed to work out a scheme for peaceable government. In 1946 many Jewish immigrants, homeless after the war, landed in Palestine, but many more were kept out or landed in the island of Cyprus to await a decision as to the country's future.

On other pages we have told how Israel, a Jewish democracy, was set up in 1948, of the fighting that followed, and of Israel's final recognition by the world.

(History of World War II and postwar events, 6–493)

The HISTORY of the CRETANS

Reading Unit No. 1

THE LAND OF THE MINOTAUR

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

Interesting Facts Explained

Arthur Evans confirms the legend of the Minotaur, 5-143
The original of Theseus' labyrinth, 5-143
How the legend of Theseus' labyrinth arose, 5-143-44
Further digging increases knowledge of the Cretan civilization, 5-144

Life at Cnossus during the Minoan period, 5-144-45
Crete's protection by the sea, 5-145
The first great sailors, 5-145-46
Modern plumbing in an ancient palace, 5-146
The sudden end of Cretan civilization, 5-146

Things to Think About

What factors contributed to make Crete a nation of peaceful artisans rather than a nation of warriors, like Assyria?

Why does Crete deserve to be called "the most modern of all the ancient countries"?

Related Material

Bronze work of the Cretans, 12-13
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Theseus and his adventures, 14-447

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Habits and Attitudes

The imagination of Arthur Evans uncovers an ancient civilization, 5-143
Why Minos used to kidnap Grecian youths, 5-143-44

A language still to be deciphered, 5-144
The first plumbing in history, 5-146

Contemporaneous Events

In 3000 B.C. Egypt was a civilized country already unified by Menes; in the Fertile Crescent of Asia, the kings of Sumeria had conquered the surrounding city states, and the people could read and write; in Crete the people were still barbarians, without metal tools or any knowledge of writing. They were only beginning to

climb toward civilization. By 1800 B.C. the Cretans were a highly civilized race, interested in art and trading, and using such modern conveniences as bathrooms; Egypt was in her prime under the wise rule of the Theban pharaohs; Sumeria had vanished, and Babylon had arisen to take her place in the Fertile Crescent.

THE HISTORY OF THE CRETANS



by the Autotype Line Art

Bearing the precious thread and the sword with which he had just slain the Minotaur, Theseus emerged from

the labyrinth to greet the waiting Ariadne, to whose love and foresight he owed his life.

The LAND of the MINOTAUR

The Story of the Ancient People Who Lived on the Island of Crete, and of How Modern Scholarship Has Made a Fairy Tale Come True

LESS THAN a century ago people who studied about the Greeks were told that Greek history began with the first Olympic games in 776 B.C. Before that time we had nothing left but legends and myths. But in 1870 a German business man named Schliemann (shlē'män) spent a great deal of his money in digging into a hill which he thought covered the ancient city of Troy. Few people believed that there had ever been a Troy, or a Trojan War—but Schliemann proved that both of these were true. For he found the ruins of a city and signs that it had been sacked when Homer said that it had, about 1200 B.C.

That discovery put the beginning of Greek history back more than four centuries. There it rested for another thirty years. But in

1900 an English scholar, Arthur Evans, decided that by digging in another place he could tell whether another legend was true, the legend of Theseus (thē'sūs) and the Minotaur (mīn'ô-tôr). He too was successful, for he found the ruins of a great palace on the island of Crete. The palace was so large and had so many rooms and halls that it was very much like the labyrinth (lăb'î-rīnth), or maze, through which Theseus groped his way.

But what was the meaning of the story of the Minotaur, the bull of Minos, a creature half-man, half-bull? On the walls of the palace men had painted pictures and in the ruins were some little ivory figures which answered the riddle. They showed that in order to amuse King Minos (mī'nōs) young

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men and women were put into a small space with a bull. When the bull charged, the young people dodged, or jumped over the bull's back. A single slip, a single error meant the end of that performer. No wonder that Minos had to keep getting new victims every year, and no wonder that some one—it may have been Theseus—finally killed a bull with a concealed dagger and probably killed the King as well.

After this discovery of the palace at Cnossus (nōs'ūs) men began digging all over the island and in many other places around the shores of the Mediterranean. The authors of Greek histories began to correct their old books, or to write new ones. And so now we read that long before the Assyrians or the Greeks or the Hittites became famous, Crete was a thriving and civilized kingdom with ships for trading and workshops for making useful and beautiful things like cups and jars and rings. Indeed, in some ways Crete was the most modern of all the ancient countries. But to tell the story of all this we must go back to about 3000 B.C.

Long before the Indo-European, or northern, branch of the white race began to wander and to conquer, people were living on the shores of the Mediterranean Sea, especially on the north shore. They could not read or write and they had no metal tools of their own; so they were not civilized, but barbarians. They lived in Spain, Italy, Greece, and the many islands of the Aegean Sea, including the southernmost of the Greek islands, which we call Crete. To-day the descendants of those Mediterranean people are so mixed with the Indo-Europeans that we do not list them separately.

In the year 3000 B.C., as you remember, Egypt was a civilized land. Menes had made Egypt one country, and the age of

pyramid building was soon to begin. Egyptian boats and ships, which at first just rowed up and down the Nile, were beginning to explore eastward and westward from the mouth of the river, and even to cross the great sea to try to get curious things from the barbarians for the princes of Egypt, and to exchange Egyptian things for them. And as you will see from the map, Crete was one of the first places they would be sure to strike.

As Egyptian ships came oftener and oftener to Crete, the Cretans began to learn many things from the Egyptians. First of all, they got copper, and of course knives and tools made from copper were much better than those chipped from stone. Then they got jars and dishes from Egypt, and the Cretan workmen soon began to copy those jars and dishes, often very skillfully.

Best of all, the Cretans were able to borrow from Egypt the sound pictures which we call hieroglyphs (hī'ēr-ō-glīf); these made a kind of alphabet. At first the Cretan signs were almost exactly like the Egyptian. Later, as people learned well how to write and wanted to write quickly, another set of letters developed, and no one has yet succeeded in reading this Cretan writing. To write it down the Cretans used clay tablets like the Sumerians.

Life in a Cretan Palace

It must have been a gay life in the great palace at Cnossus in Crete in Minoan times—we call this period, from about 2000 to 1500 B.C., "Minoan" (mī-nō'ān) from "Minos," the name of the kings. The palace had great halls and open courts, and the walls were covered with beautiful paintings or glazed work showing scenes from Cretan life—bullfights, crowds of people, ships sailing, and many other things.

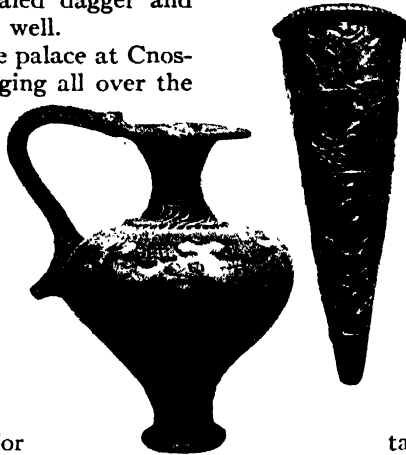


Photo by Metropolitan Museum of Art

As far back as the Stone Age the people of Crete were making fine pottery, and by 2500 B.C. their vases and bowls had become very beautiful and substantial. They liked to paint their handiwork in colors on a shiny black ground, or in black on a buff ground. By 1500 B.C. they had reached a higher degree of skill in vase painting than was attained by anyone again for nearly a thousand years. At the left above is a Cretan jug made about 1800 B.C., and at the right is a Cretan vase made of soapstone and carved, in the lively fashion the Cretans loved, with scenes from a boxing match and a bullfight.

THE HISTORY OF THE CRETANS



The people of ancient Crete were gifted artists, and loved to decorate their walls and vases with realistic pictures from daily life. This picture shows how the

gay designs were painted on a vase after the clay had hardened. A vessel of this shape was commonly used for storing liquids, grain, or honey, and other foods.

The Cretan palace had no thick walls for defense from enemies, for of course no enemies could come by land, and against sea foes there were fighting ships. In the great palace many storerooms were filled with weapons of bronze, for the Cretan guardsmen.

The ladies of Crete wore dresses that had long full skirts with flounces and ruffles, as we can see from the pictures and statues.

Some of the Cretan dresses would not look at all out of place to-day at a fashionable dinner party. So far as we can tell, life on this island was a happy, peaceful one, with the noble folk fishing, boating, bullfighting, and generally enjoying themselves, and the artists and skilled workmen creating beautiful things to use at home in Crete or to send abroad. For the Cretans became the great

THE HISTORY OF THE CRETANS

seafaring nation of their day. The farmers cultivated the fertile land outside the palace city and raised olives, grapes, and grain as food for the people.

One interesting thing about the great palace at Cnossus is that it had drainage and bathrooms. The pipes were made of pottery. In Egypt copper drainpipes had been used to a certain extent long before, but those at Cnossus show how much civilization Crete too had learned; for bathrooms are certainly a sign of civilization.

The end of Cretan civilization came suddenly, and we do not yet know just what caused it. Perhaps, after Theseus killed the bull king, the Greeks sailed to Crete and overran the island, laying waste the fields

and carrying the people into slavery. Perhaps the enemy who swept down about 1450 B.C. was not a Greek people but another Mediterranean group. It could scarcely have been the Egyptians, or we should have a record of it; probably the best guess is that it was the Greeks.

All we know surely is that almost fifteen hundred years before our year one, the palace at Cnossus became desolate and empty, and the civilization of Crete, which had lasted over a thousand years, came to an end. But meanwhile this gifted people had learned to make many useful and beautiful things and had taken a long step forward in the onward march of civilization. We should remember them with gratitude and admiration.

The Cretans were always interested in nature. In their later period, between 1700 B.C., and 1500 B.C., they became fascinated by the plants and animals of the sea as well as by those on land; so the octopus began to thrust his clammy tentacles around the plumper vases, and little starfish and shellfish peeped out from behind clusters of seaweed.

Long before the people of Crete had learned to make the painted clay vases you see here, they were making vases of stone. These were very plain but very beautiful because of their simple shapes, which were sometimes borrowed from Egypt, and because of the high polish which was given the jewellike, colorful stone. Later workmen perfected their crude clay pots until, in 1800 B.C., or the middle period of Cretan history, they had reached the stage of making stencil-like designs, such as you see below.



Photo by Metropolitan Museum of Art

The HISTORY of the GREEKS

Reading Unit No. 2

THE RISE OF GLORY IN OLD GREECE

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

Interesting Facts Explained

Questioning shows thought, 5-149
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Is it safe to be an original thinker? 5-149-50
The origin of the Greeks, 5-150
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Why Greece was never a unified country, 5-151
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The Achaeans combine to fight Troy, 5-152

A second wave of invaders from the north, 5-153
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What an amphictony was, 5-154
Why the Olympic Games were popular, 5-154
The influence of the Delphic sibyl, 5-154
The Spartans and what they stood for, 5-154-55
The training of Spartan children, 5-155
Lycurgus and his rules, 5-155

Things to Think About

What do you think would have been the effect on their culture if Greece had been a unified people?

Why did the Greeks feel that a strong, healthy body was very important?

Related Material

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Why the laurel was sacred to Apollo, 14-440
Art in bronze, 12-12
Iron used for beauty as well as for strength, 12-1

Homer and his two great epics, 13-27
The modern Olympic games, 14-471
The Cumean Sibyl of Rome, 5-207

Habits and Attitudes

The Greeks, the greatest thinkers in history, asked the reason why, and tried to find the answer, 5-149
The early Greek kings lived like their subjects, 5-152
The Greeks had slaves, 5-154

Hellas was held together by a common religion and by interest in physical prowess, 5-153
What went to make "Spartan courage"? 5-155

Summary Statement

Because they possessed inquiring minds, the Greeks came

to be supreme in the realm of ideas.

THE HISTORY OF THE GREEKS



Photo by Gramstorff Bros.

From the earliest times the people of Greece from far and wide came to Delphi to offer prayers and sacrifices to Apollo and to consult the famous oracle. In this rugged glen, surrounded by steep cliffs, a shining little city of temples, treasures, sacred monuments, and altars sprang up; for all of Greece took part in the

building. The great temple of Apollo was rebuilt several times throughout the centuries, but in each temple the room which held the chasm of the oracle remained. Over this cleft a tripod, or three-legged stool, was placed and here priestesses like the one above intoned the prophecies of Apollo.



Photo by Gramstorff Bros.

The Greeks were the first ancient people to experiment in self-government. Of course they had much to learn, and many men of that day wrote books on what they

thought would be an ideal way of managing things. With their help the Greeks worked out the most just and humane form of government that had been seen.

The RISE of GLORY in OLD GREECE

Why the Barbarians Who Swept Down into That Land Were Fitted to Become the Most Brilliant People in All History

ANY boy who is worth his salt is sure to be full of questions that begin with the letter W—questions of Who and What and Why, of When and Where. By the number of these questions you can tell just about how much he is going to learn about the world and how well he will get along in it. Indeed, one way to find out how much a boy's head is worth is to count the times we catch him wondering *why*. Another way is to see how often he sets out to find his own answer to the question—instead of just asking everybody else. Any *why* boy who likes to answer his own questions is going to leave his mark on the world.

We are now going to begin the story of the greatest *why* people who ever lived, the greatest questioners of history. You may

call these people also the greatest thinkers of history, since thinking is nothing but asking questions and then wondering and pondering to find out the answers. It was this wondering and questioning which made the Greeks so great. And that is why the Greeks have left a mark upon the world such as no other people have ever made.

Why the Greeks Were Great

Even the Greeks killed Socrates, the greatest thinker of them all, because they thought he stirred up the people. But in spite of the fate of Socrates, it was far safer to think in Greece than anywhere else in the ancient world, and there were more people who did it. It was safer than in many a place in our own world to-day. That is why the Greeks

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This is a map of a ragged little land of sea-torn coasts and many isles—the land of Greece. Its various districts are numbered as follows: 1. Thessaly. 2. Acarnania. 3. Aetolia. 4. Aeniania. 5. Malis. 6.

Doris. 7. Locris. 8. Phocis. 9. Boeotia. 10. Attica. 11. Euboea. 12. Achaea. 13. Elis. 14. Laconia. 15. Arcadia. 16. Argolis. 17. Messenia. All are names beloved by the poets.

were the greatest of all the ancient peoples.

The Greeks come first into the light of history as herdsmen following their flocks from pasture to pasture. They came from the north or northeast, about two thousand years before the year with which our calendar begins. They were not a single tribe, but many, and as these many tribes mingled with the Mediterranean peoples already there, the result was a very mixed people, somewhat like the mixture in the United States to-day.

However, all these people were much alike in certain things. They all spoke about the same language, and they all had heads of much the same shape. Also they all told much the same stories about their gods. These stories we call Greek myths (mīth). One of these myths tried to tell where the

Greeks had come from, and why they were called Hellenes (hēl'ēn); for that is the name they always gave themselves.

Right at the beginning of our story, we ought to say that these Hellenes never joined in any single nation. They never bound themselves together into one people as the French or the Germans are bound together to-day. Greece was not one country, it was many countries; and there were also many Greeks who did not live in Greece at all. For outside Greece itself, the Greeks settled in little groups or colonies all over the Old World. There were Greek cities in Egypt from the very beginning of Greek history. There were Greek colonies over in what are now Turkey and Russia, and Greek colonies in Italy and Sicily. Western Asia Minor was

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nearly all Greek. All these colonies were "Hellas" to the Hellenes. For "Hellas" was their name for all the Greek lands.

Even in Greece itself, where most of the Hellenes lived, there was no one nation, with a single ruler at its head. There were not even good roads from one town to another. The country was split up into dozens of little separate districts, each with its own government and its own habits. And if you will look at the map of Greece a moment, you will see why this might naturally be so.

Greece is a very little country with a very long coast line. For while the area of Greece is a good deal less than that of Portugal, its coast line is longer than that of Portugal and Spain together. If you will look at the map you will see how this coast line zigzags forward and backward to make a great many long deep bays all around the edge of the odd little country. In one place the shore line cuts back so far that it has nearly sliced off a big part of Greece, and this sliced-off part, which is almost an island, the Greeks called the Peloponnesus (pě'l'ō-pō-ně'sūs).

A Country Surrounded by Islands

And to the long seacoast of the mainland we must add that of many islands. There are hundreds of them near the shores of Greece, especially on the eastern side. And those islands—Lesbos (lēz'bōs), Samos (sā-

mōs), Chios (kī'ōs), and many another—were Hellas just as much as Greece itself was Hellas. Those islands are so close together that we may take a good boat and wind our way in and out from one to another in no great length of time; and of all the trips on earth none would be more beautiful to take than that one.

For out of the blue waters, in this sunny Hellas, rise mountains sheer from the sea, and between the mountains are lovely valleys where grow olives and almonds and oranges and grapes. There are broad plains between the mountains, too, where sheep and goats can find pasture. But the ridges cut the plains off from one another and divide the country up into many little seacoast districts, each with its valley and plain and harbor.

It was in those seacoast districts that the Greeks made their towns.

So now you can see why the Greeks were naturally divided from one another. Their country was divided, and they were like their country. They also quarreled a great deal among themselves; and the blame for their quarrels cannot all be laid upon the mountains that divided them. For the Greeks were a very lively people, and were about as quick at quarreling as they were at thinking. That did them a great deal of harm, as we shall see.

Into Hellas, which included not only



Photo by Itzelgita

One of the most touching scenes in Homer's tale of the Trojan war is the parting of Hector with his wife Andromache (ān-drōm'-ā-kē). Hector was the most illustrious of the Trojan heroes, and when he was killed by Achilles, and scornfully dragged behind a chariot around the walls of Troy, the gods themselves stepped in to save his body from further outrage and see that he had the burial due so brave a warrior.

THE HISTORY OF THE GREEKS



During the reign of Cecrops, the first of the legendary kings of Athens, wise Athena and Poseidon, god of the sea, had a contest for the possession of Athens, which was to go to the god who created the gift most useful to man. Zeus himself was the judge, but all the great gods of Olympus came to see the contest. First Poseidon struck the ground with his trident, and all were

amazed to see a gallant horse leap from the earth; but Athena gently touched the earth with her spear and a graceful olive tree took root and grew before their very eyes. Athena was judged the winner, and the city was named for her. If you know of life in Athens you will know that the olive brought the people great wealth, and that Zeus was right!

Greece itself but all the other countries where the Greeks settled, there was more than one wave of immigration. The first immigrants called themselves Achaeans (ă-kē'ăn). They came into Greece with their horses and flocks, their wives and children, about 2000 B.C. Advancing slowly to the south, they fought and conquered the Mediterranean peoples and settled in the towns which the natives had built. They made the conquered peoples learn to speak Greek, and forced them to do nearly all the work. The Achaeans loved to hunt and fight, and once they united to fight the Trojans, their cousins across the Aegean Sea.

How the Greeks Got Their Kings

Even shepherd life requires a ruler—such a leader as Abraham had been. But when the Achaeans conquered Greece, each ruler began to call himself a king. And when they

set out to conquer Troy they made one king the leader of them all, although they did not give him much power.

How the First Greek Kings Lived

The Iliad (il'ī-ăd) and the Odyssey (ôd'ī-sī), two poems by Homer, tell us much about early Greek life under the kings. The king was no silken monarch on a throne, with a crown. His house or palace might be a little better than that of another man, but still the pigs ran in and out his front door. The princess did the family washing with her maidens. The king might boast of his skill at plowing or building, for kings did such things in Greece about 1000 B.C.

When the Achaeans came back from Troy, ready to settle down and tell their grandchildren stories of the war, they were greatly disappointed. For a second wave of men from the north, called Dorians, was pouring

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into Greece. These men had iron weapons, and the poor Achacans, with nothing better than bronze to fight with, had to run away and leave their families and goods behind them. There was no way to flee except by sea, and nowhere to go except to the islands of the Aegean, or beyond these to the coasts of Asia Minor. There they prospered and went ahead so fast that it took old Greece two hundred years to catch up with them.

There was a great deal of fighting in Greece, but peace finally came to the country about 800 B.C. The Dorians conquered or were given a share in every town but one. That one was Athens. This city escaped partly because it was off the main line of Dorian travel and partly because the Athenians fought desperately with their backs to the sea.

The Old Greek "Rememberer"

With peace came law and order, trade and the need for some way to write. The Greeks did not learn to write from the Cretans, as the Cretans had themselves learned from the Egyptians. It was not until about 800 B.C. that the Greeks learned writing, and then they got it from the Phoenicians (fē-nish'ān) who came to them as traders. After this it was no longer necessary for Greek towns to have a "rememberer" who would keep important matters in mind, since they could now write all such things down.

Hellas was a world of city-states. Each of these was made up of a city, town, or village, with the farming or pasture country around it. Sometimes there would be two

or even more villages to one district, but unlike Egypt, Greece never produced a Menes who succeeded in making the districts all one. In the island of Crete alone there were more than fifty such districts, and the largest district in Greece, Attica (ăt'ī-kā), was not so large as the average county in the United States, or a good-sized shire in England.

Four districts did manage to get united under one city. The first was Argos and the second was Sparta; these two took up a great part of the Peloponnesus. The third was Boeotia (bē-ō'shī-ā), with its capital city Thebes (thēbs), and the fourth and most important of all was Attica, with Athens as its chief city. Sparta and Attica are the two most interesting Greek city-states.

In spite of all their quarrels and differences, there were certain things that helped to hold the Greeks together in fellowship, and two of these things were their common religion and the Olympic games.

We have said that all the Greeks had the same gods. All over the country they built beautiful temples to those gods, and at certain times of the year they held religious feasts or celebrations, perhaps in honor of Poseidon (pō-sī'dōn), god of the sea, or to the glory of Diana, goddess of the hunt and of the pure, cold moon. To these celebrations would come Greeks from many districts, and about the temple of the god they would all mingle as brothers, their quarrels forgotten for the time.

Of course the temple had to be supported and supplied throughout the year as well as at feast times; and for this and other reasons



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The early kings and statesmen of Greece are so confused with mythical gods and heroes, and so many fabulous tales are told about them, that it is hard to say where fancy ends and fact begins. No one knows if Lycurgus the Spartan lawgiver really existed, much less what he looked like, but the artist of the picture above has called upon his imagination to paint the great man.

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there grew up here and there in Greece religious councils called amphictyonies (ăm-fik'tī-ō-nī), whose members were drawn from several districts. These committees, or councils, naturally had an influence making for peace, and certain rules of peace were passed by them. One was, of course, that no quarreling or fighting should be done at the religious feasts. Another was that the water supply of a town that was being besieged should not be cut off. Of course these rules applied only to members of the amphictyony, but even so they represented a step toward harmony. The amphictyony was the nearest thing the Greeks had to a national congress.

What Is an Olympiad?

Perhaps the greatest force that helped to make all Greeks brothers was their love of manly games like wrestling and running and throwing weights. At religious celebrations such games were often played in honor of the god, but the biggest and most splendid games were those held at Olympia (ō-līm'pī-ā), in the western part of the Peloponnesus. Beginning in 776 B.C. these games were held every four years, and this four-year period was called an Olympiad (ō-līm'pī-ād) from the famous games. The Greeks counted time in Olympiads.

Young men from all over Hellas went into training and strove to grow strong and skillful, so that they might win the prize in the Olympic games. It was only a crown of wild olive leaves; but this simple reward of victory was the highest honor a Greek might attain. To win it a young man had to keep clean and strong and live a fine life; and so these games helped greatly in giving the Greeks their beautiful bodies. There has never been another people who loved beauty of face and form so much. During the games, also, Hellas must be at peace, and the games themselves were thus a bond of brotherhood.

The Oracle of Delphi

Right in the center of the map of Greece you will see the city of Delphi (děl'fī), and Delphi was the center of Greece in more ways than one. Its great temple was sacred to Apollo (ā-pōl'ō), god of the sun, and it was

believed that the god himself actually came and talked to the priestess of his temple, and told her important things about human affairs.

This priestess was called a sibyl (sīb'īl), and she sat on a three-legged stool over a fissure, or crack, in a great rock. Out of this crack often rushed great blasts of air. The Greeks believed that this air was the breath of the god and that as the sibyl breathed in the air she might become inspired so that she could hear the words the god was saying with this mighty breath of his.

The priestesses of Apollo at Delphi were very clever women, for their words of wisdom and prophecy were so often good and true that no Greek ruler would do anything without first consulting the Delphic oracle (ōr'-ā-c'ī). As you may easily see, this gave the Delphic sibyls great power and influence, which they maintained for many centuries. But they often made their messages very hard to understand, and frequently their words might be taken in two ways. Then a king who saw only one meaning in the message might find out all too late that there was another; and the oracle would still be right, but greatly to his cost!

The Brave and Hardy Spartans

Of the two most famous Greek cities, Athens and Sparta, we shall talk about Sparta first, because it was the one which first grew famous. The district in which Sparta lay is named Laconia (lā-kō'nī-ā), and the Spartans themselves are often called by a very long name—Lacedemonians (lās'-ē-dē-mō'nī-ăn).

The Spartans were of the Greek tribe known as Dorians, and in their district they made up the ruling class and furnished all the soldiers. But they were not the only people in the district. Besides the Spartans themselves there were the free farmers, or perioeci (pēr'ī-ē'sī), who lived on the land, and the helots (hěl'ōt), or serfs, who did the meanest and hardest work. Slaves existed all through Greece, and this is one of the faults in Greek civilization, because keeping men as slaves is not a good thing for either slave or master. But in this way Greece was like the ancient world in general.

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The Spartans were such a brave and hardy people that nowadays when we speak of "Spartan courage," we mean the greatest bravery that can be shown. And if you had asked a Spartan how his fellow citizens came to be so strong, he would have told you that it was because the Spartans lived by the wise laws of Lycurgus (lî-kûr'gûs).

To-day we are not quite sure that there ever was a Lycurgus, though we think it likely that the Spartans did have a king by this name—at about 884 B.C.—who became a sort of god to them later on, as men told more and more marvelous stories about his wisdom. For when a man's name becomes well known, people will begin to say that nearly every good thing they have comes from him. In Egypt all human wisdom was ascribed to Imhotep, the architect who designed the first pyramid. In Sparta most wise things were attributed to Lycurgus.

When a baby was born in Sparta it was inspected to see if it was of a good size and well shaped. If it was crippled or too small or defective in any other way, it was sent out to the mountain side to perish. This was because the Spartans wanted only strong, healthy people to grow up.

The Childhood of a Spartan

When little Spartan boys were very young, they were taken away from their mothers and brought up in schools which were almost public nurseries. Their hair was cut short, they were given very few clothes, and their teachers trained them daily in athletic games and manly sports, as well as in other studies.

These children were taught always to endure and never to complain. There is a story of a Spartan boy who had to keep a fox hidden underneath his coat, and who never winced or gave a sign though all the while the fox was gnawing at his vitals. Every other Spartan boy was brought up on that story. It was his ideal to be like the boy with the fox. No wonder Sparta became a land of heroes!

The girls were not neglected, since the Spartans knew that strong fine mothers are needed for fine sons. The girls were also trained to run and to play games. There

was one race in which each girl carried a lighted candle, which must not be blown out by the wind.

The Spartans had to live in the plainest and simplest houses. They all ate together, and of the plainest food—black broth, cheese, bread, figs, and wine. A Spartan must never get drunk. Sometimes a teacher would make a helot drunk to show the boys what a disgusting thing drunkenness is. At the public tables Spartan boys learned about government and good habits. When they went to bed there were no lights.

Why the Spartans Used Iron for Money

But perhaps the oddest thing of all was the Spartan money. It was made of iron, and was so heavy that a strong ox could carry only a few dollars worth. This was all to keep the Spartans from getting rich and falling into luxury. Lycurgus made the money heavy so that no one would ever be fond of it, for he believed with St. Paul that the love of money is the root of all evil.

Lycurgus himself, so the story tells, made his people promise they would keep his laws until he returned. Then he went off on a long journey and starved himself to death, so that he could never come back at all. For five hundred years the Spartans kept the rules of Lycurgus, and those rules made them one of the strongest and most remarkable people that have ever lived. They believed in action, not in talking; so much so that we get our word "laconic" (lă-kôn'ik), meaning "brief in speech," from these Laonians.

At first, as you have been told, the Greeks had kings, one in each little city-state. Later the nobles, or the wealthy men, began to get control of the city-states, and government came to be an aristocracy.

Of course the common people did not always like to be ruled by the nobles, who cared mostly for their own wealth and comfort. So during the centuries from about 800 to 600 B.C. many of the common people in Greece packed up their goods and left for other countries, where they hoped to be governed better. And in this way poor government in Greece itself helped to spread the Greeks all over the old world.

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Reading Unit No. 3

GREECE IN ARMS WITH PERSIA

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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Persia is finally driven from Europe, 5-164

Things to Think About

Would the Hellenic culture have developed as it did if the Greeks had believed in one God?
Do you think Aristides did right

in helping to bring about his own ostracism? Why?
How would Europe have developed if Persia had conquered Greece?

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Leisure-time Activities

PROJECT NO. 1: Read the account of Themistocles and Solon in Plutarch's "Lives."
PROJECT NO. 2: Locate Athens, Sparta, Corinth, Thebes,

Mount Olympus, and Thermopylae.
PROJECT NO. 3: Trace the march of the Persians from Asia to Greece.

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Photo by Granstorff Bros

If the poet Homer tells the truth Nausicaa (nó-sik'á-á), a Greek princess, was very fond of playing ball. One day she and her maidens went down to the river bank to do the family wash, for princesses did that sort of thing in the early days of Greece. They laid the clothes out on the grass and played a game of hand ball while they waited for the things to dry. The game was interrupted, however, by the sudden appearance of a stranger whose sea-swept hair and un-

kempt beard frightened the maidens away. It was the shipwrecked hero Odysseus, or Ulysses, who had heard the laughter and shouts of the maidens and had come to find out to what strange land the Fates had carried him. Nausicaa, braver than the rest—perhaps because it was her duty—waited to hear his story. Then she called her companions, gathered up the wash, and took Odysseus to the palace, where her father treated him kindly and gave him a ship to travel home in.

GREECE *in* ARMS *with* PERSIA

The Wars of These Two Lands May Have Been the Most Important in All History, Since They Settled the Question Whether the Main Current of Progress Would Be European or Asiatic

NOWADAYS we think of a tyrant as a hard, cruel man who rules the people under him sternly and not very wisely. But before the people in Greece had learned to govern themselves, as people in France or the United States do to-day, men called tyrants were helping to guide them to a much better life than any they had lived before. These tyrants, who ruled Greek towns throughout Hellas from Asia Minor to Italy and from Egypt to the Black Sea, were often very wise and kind rulers who did very well by their people.

The tyrants were really kings who had not been born as such, but had simply seized the power. To-day we should be more likely to call them dictators. The Greek tyrants did not have the royal glory of kings, and at any time they might lose their power and be

killed or driven away. But while they held the sway, they ruled their tiny domains like kings and made laws and carried out reforms. Of course, the nobles and rich men did not often like the tyrants, for the nobles wanted to rule themselves. But the common people, who had been ground down by the nobles, supported the tyrants. In some cities like Sparta the people were not strong enough to put up a tyrant. In other cities like Corinth the tyrant was driven out by the nobles. In still others like Athens the tyrant was driven out by all the citizens, and a democracy was set up.

Yet the tyrants did well by the little Greek city-states, and some of them became famous. But no matter what the form of government—the rule of one man, the rule of the few, or the rule of the many—the Greeks began

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to make remarkable progress in every way. They grew less superstitious in religion. They busied themselves in making and selling pottery, cloth, and tools and weapons of bronze and iron. Their trade began to bring them riches with which they could build

beautiful houses and temples, and strong walls around their cities.

This wealth which came into Greece did not all go to the nobles or the people who were already rich. Much of it was won by common men, and these commoners grew eager to have written laws which would protect their wealth. They felt that then the judges could not take bribes so easily or be influenced so much by wealth or position. And such demands were often granted, and written codes of laws began to appear all over Hellas.

The rulers took great pride, too, in putting up splendid buildings. The old brick buildings did not satisfy them. Stone palaces were far handsomer, and stone temples would surely please the gods more. So Greek architecture began to develop. The designs were at first copied from Egypt or Crete, but soon the Greeks added decorations of their own. They took the old Egyptian pillar, or column, and by adding different sorts of tops, or capitals, made the most beautiful columns ever seen. Most of the Greek temples had these magnificent columns all around them.

But splendid buildings are not much good without beautiful things to put inside them.

What was a temple without a statue of the god to whom it was built? The Greeks began by copying statues from Egyptian models. But they were such excellent artists that no sooner did they feel a chisel in their hands than they began to carve out such lifelike and beautiful figures as Egypt never had dreamed of. Among the greatest

Greek potters took just as much care in making vases with beautiful shapes as they did in painting them with lively figures and delicate design. To the left is a kylix (ki'liks) of the early sixth century B.C., painted with black figures on a light background. Below is a vase belonging to the middle of the fifth century, painted with red figures on a black ground.



Photo by Metropolitan Museum of Art

According to Greek myth, Apollo invented the lyre, which you see above, and Pan, the flute. The two gods had several heated arguments over which made the most beautiful music. A king named Midas, the same one whose touch turned everything to gold, agreed with Pan that the flute was best. As a punishment, Apollo gave him a pair of ass's ears. Poor King Midas grew his hair long to hide them, but wherever he went the flowers and reeds would whisper slyly, "King Midas has ass's ears!" Now the myth is only a myth, but it shows what the beauty-loving Greeks thought of people who did not appreciate fine music—and it shows, too, that the lyre was their favorite instrument.

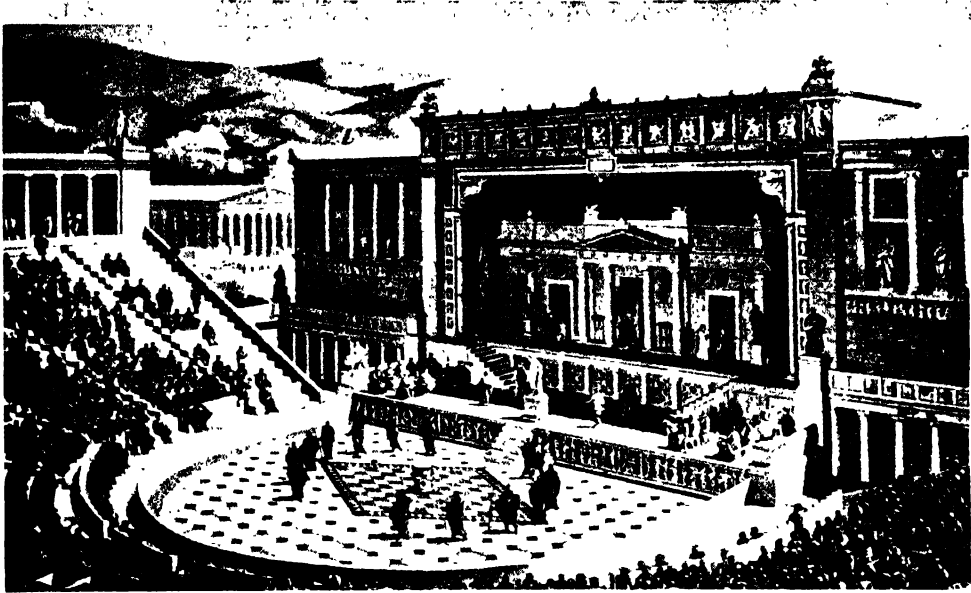


Greek sculptors were Phidias (fi'd'i-ās) and Praxiteles (prāk-sīt'ē-lēz), though the first of them lived somewhat after the Age of the Tyrants and the second much later.

The Greeks' Comic Strip

The Greeks loved paintings, too, and put them on walls, jars, dishes, and even pins and tiny ornaments. And the Greeks loved funny pictures. They liked to draw a series of pictures like the comic strips of to-day, with the words coming out of the mouths of the people who said them—and you do not need to know Greek to see that those pictures

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The theater of Dionysus (dī'ō-nī'sūs), at Athens, is now in ruins, but from them we may trace its growth from a circular threshing ground, or a ring where the people celebrated the harvest festival of the god of

fertility, to the great theater which, by Roman times, may have looked somewhat like the picture above. The natural slope of the ground made a perfect place for an audience to sit. The roof was the sky.

are comic. In the same way they often made comic statues.

The temples with their statues and paintings now encouraged another art, the art of music. What is a temple without feasts and processions? And what is a procession without music and poetry? The flute and the lyre were perfected as musical instruments, and poems were written to be sung with musical accompaniment. Songs that were sung to the lyre were called lyrics (līr'fk).

Of course music and poetry are not confined to temple processions. The Greeks were always singing, and their poets could sing about anything—stories or ideas or scenes of nature, as well as religion. After a poet had made up his poem he would sing or recite it in public, and people would gather on the round, bowl-like slope of a hill to listen to the best singers. That is how the Greek theater started. And it, too, came in the time of the tyrants.

In the same way literature developed as never before in the world's history. The Greeks made noble use of the Phoenician

gift of an alphabet. Men wrote about everything, good and bad, in their experience, and often with a beauty of style and diction that has never been surpassed. And all their extraordinary genius found its first expression in a period when the Greeks were doing a great deal in every form of work and play. They were farming, trading, fighting, and colonizing, gossiping, exercising, and entertaining—busy all the time and yet always looking around for more things to do.

You are probably asking for the names of some of the famous men who did such wonders in awakening the soul of Hellas. The leaders of Athens are the most famous, of course, because Athens was the chief center of Greek art.

First of all you should know about Solon (sō'lūn). Solon was a noble, a business man, a warrior, a poet, a philosopher, and a statesman. With a poem he stirred up the Athenians to recapture the island of Salamis (sāl'-ā-mīs), at the mouth of their harbor, from some neighbors who had seized it. Then the people elected him archon (är'kōn), or prime

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minister (594 B.C.), and after that he took things pretty much into his own hands.

Solon canceled most of the debts that the men in the city owed to other men. He said that anyone who lost a lawsuit might appeal to a jury for a retrial. He made for his state a new constitution that gave the vote to poor people as well as to the rich, and a new code of laws giving all men except slaves exactly the same rights in court. His laws, which were written down so that everyone might read and know them, made Solon so famous as a lawgiver that we still call a man who makes laws a "Solon."

Athens' First Tyrant

After Solon a real tyrant, Pisistratus (pī-sīs'trā-tūs), a rich nobleman, seized the governing power and ruled Athens for twelve years (540-528 B.C.). As a tyrant Pisistratus was wise and good, and Athens grew richer than ever under his government. But when his two sons tried to rule after his death, one was killed and the other driven away, for the Athenians wanted to rule themselves.

They soon hit on a device that made it harder for a tyrant to seize their state. We have now named it ostracism (ōs'trā-sīz'm). If any man became too powerful or unpopular to suit them, the citizens could write his name on ostrakons, or bits of shell, and put them into the voting box or jar, and if a certain number were collected the man had to leave the country. A later story tells of one general, Aristides the Just (ār'īs-tī'dēz), who was asked by an unlettered citizen to write his own name on an ostrakon, and so help along his own banishment. Aristides asked the man what there was against him, and the man answered that he really knew of nothing against this Aristides, but he was simply tired of hearing him called "the Just."

Each State Has Its Tyrant

While Athens was thriving under the rule of the tyrant Pisistratus, hundreds of other little states all over Hellas were also feeling the weight and the benefit of tyranny. Periander (pēr'y-ān'dēr) was tyrant at Corinth (kōr'inth), and made it one of the most beautiful cities of Greece. Dionysius (dī'ō-

nīsh'y-ūs), somewhat later (400 B.C.), was tyrant of Syracuse (sir'ā-kūs) in Sicily and established a powerful kingdom. Aristagoras (ār'īs-täg'ō-rās) was tyrant of Miletus (mī-lē'tūs) in Ionia (500 B.C.) when that city was in its prime and its wise men were more famous than those of Athens. And there were many other lesser tyrants in cities large and small.

It was in the Hellas of Asia Minor that the Greeks first earned their title of the most brilliant people in history. In Miletus lived Thales (thā'lēz), who, after studying some Babylonian books, is said to have predicted an eclipse of the sun in 585 B.C. When the sun was actually darkened at the time predicted, Thales became very famous, and people began to think that perhaps, after all, law and not the gods ruled the heavens, since a mere man could tell ahead of time when the sun would be put out.

In the same city lived another Greek, Hecateus (hēk'ā-tē'ūs), who wondered how big the world was and how the various countries were placed upon it. So he traveled as far as he could in several directions and then (517 B.C.) made a map which described very clearly the Mediterranean Sea and the countries around or near it.

The Greek Who Said the Earth Moved

But the greatest of all the early Greek scientists was Pythagoras (pī-thäg'ō-rās), who was born on the island of Samos (sā'mōs) but later lived at Crotona, in Italy. Pythagoras was a mathematician; and besides making a good many discoveries in mathematics, he worked out the notion that the earth moves around the sun and not the sun around the earth. Because of his great discoveries his name will always be remembered.

And now the Greeks living in Asia Minor are to be the means of bringing war upon the whole Greek race. Cyrus, the Persian king, had fought and conquered the Ionian Greeks (546 B.C.) because they had helped Croesus (krē'sūs), king of Lydia, against him. But after thirty or forty years the Ionian Greeks, helped by Athens, tried to revolt against the Persian rule, and the Persian king felt it was high time to subdue all Greece for daring to help his subjects rebel against him.

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Photo by Ruschigitz

Who would ever think that a little jar full of oyster shells might send a man away from his home for ten years? To protect themselves from tyrants, the citizens of Athens hit upon a plan which, in the end, did them just as much harm as good. When anyone felt that a given man was becoming too powerful for the good of the state, he might write the man's name on an "ostrakon," or bit of shell, and put it into a voting urn or jar. When a certain number of these were collected, the man was "ostracized," or banished, for a period of ten years. After that time he might return; all his property was given back to him, and he took up his

normal life as a citizen of Athens. To be ostracized meant no disgrace; but how sad it was for any man to be forced to leave the beautiful city in which were all his interests and pleasures and all his friends! The picture above shows Aristides the Just helping to bring about his own ostracism. For one day a peasant who had never learned to write asked the great man to write his own name upon an ostrakon. Aristides obligingly did as he was asked, and then said, "Exactly what have you against this Aristides?" The peasant shrugged his shoulders. "Oh, I don't know; I'm just tired of hearing him called 'the Just'!"

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If you will look at the map you will see that Europe and Asia almost touch hands across a narrow strip of water northeast of Greece. It is called the Hellespont (hĕl'ĕs-pōnt). This narrow strip of water could easily be crossed by a bridge of boats, and Darius, who did not like sea fighting, thought the best doorway to Greece was through the Hellespont. So in 492 B.C. he sent his armies over into Europe to sweep down on Greece.

Winds and Waves Defeat the Persians

The European country through which they had to pass was full of hills and mountains, with few farms and fertile valleys where food could be found for the army. So the Persian general, Mardonius (mār-dō'n-ŭs), son-in-law of Darius, followed a road along the seacoast, while a large fleet of boats sailed along the shore with supplies.

By traveling in this way the Persians might have reached Athens in spite of the continual fighting with the hardy mountaineers whose country they were crossing. But one day a great storm arose, and when it was over the supply fleet was wiped out. Far and wide the food ships had been wrecked. So Mardonius was forced to stop. He held all of the land north of the Aegean and had some allies in Northern Greece. And the Persians in Asia Minor succeeded in destroying Miletus, the home of so many illustrious Greek thinkers.

This defeat by wind and wave did not discourage Darius. He sent heralds to Athens and Sparta demanding "earth and water," which were the signs that a city had surrendered. The determined Greeks threw one herald into a pit and the other into a well, where they might get their own earth and water, for some of the Greeks were ready to fight for their liberty to the last man.

The Second Persian Invasion

Within a few years (in 490 B.C.) the second Persian army was ready to invade Greece. This time the plan was to load all the soldiers on ships and carry them direct to Attica. In this way the long march overland would be avoided and in one short battle Athens might be crushed.

Six hundred ships carried the Persian army

of some twenty thousand men. The passage was made safely, and the Persians burned the town of Eretria (ĕ-rĕ'trĭ-ă) and camped on the plain of Marathon, ready to march upon Athens.

Of course the Athenians were wild with excitement. What was to be done? They sent to Sparta a swift runner who covered the 150 miles in less than two days. But the Spartan leaders said their army could not march until the moon changed. There was nothing for tiny Athens to do but face the huge power of Persia alone. If she did not fight, she would have to take back as tyrant the son of Pisistratus, for the Persians had brought him with them for that very purpose. Athens preferred democracy, and fortunately the Athenians had as their general a soldier of great ability. His name was Miltiades (mĭl-tĭ-ă-dĕz). He led his little army of ten thousand Greeks out upon the hills overlooking Marathon and pitched his camp above the Persians. The Athenians could see the thousands of tents spread out beneath them and the hundreds of ships in the bay. We can forgive them for feeling that the very gods were fighting against them. Victory seemed impossible.

The Battle of Marathon

But the fight is not always to the strong, and Miltiades told the Athenians to be brave. He had a plan of battle which he thought might win the day. When the Persians started their march upon Athens, he was going to swoop down upon their column from one side and see if he could not destroy it.

The Persians were expecting an attack like that, so they sent out archers to protect the marching soldiers. These archers were grouped in a mass with a few men on each wing. So Miltiades did just the opposite. When he led his men down from the hill, he put most of his forces on the wings.

The plain of Marathon was now filled with tumult. The Greeks with their spears dashed forward; the Persian arrows darkened the air. At the first clash the Persian wings gave way before the charging Greeks. As the Persian center advanced, their bowmen found themselves surrounded by the furious Athenians, who wrought havoc with their

THE HISTORY OF THE GREEKS



Photo by the Louvre

There is a story that a Spartan mother said to her son who was going off to battle, "Either come back with your shield or come back upon it!" For Greek shields were so large that deserters had to throw them away when fleeing from their enemies; while the hero who had died in battle was carried home in state upon his

shield. To retreat or flee from the enemy was a terrible disgrace; so Leonidas, king of Sparta, and his tiny army of three hundred men who were sent to defend the Pass of Thermopylae, would not desert their post when they were hemmed in by Persians. They fought bravely, as you see above, until they died.

tough spears. In a very short time the Persian army was in complete disorder. The Persians threw down their bows and fled to their ships, leaving six thousand slain. The Greeks lost only about two hundred men.

And that was the end of the second Persian army of invasion.

We can easily imagine how wild with rage was Darius, the Persian king, when he heard of the Battle of Marathon. He swore he would be avenged if it cost him his kingdom, and he spent the following years preparing an army that no one on earth was expected to resist. Darius himself was never to lead this army, for he died before it was ready; but his son Xerxes (zûrk'sêz) took up the task of vengeance.

It was Xerxes' plan to attack the Greeks both by land and by sea. An army of two hundred thousand men swarmed over the

Hellespont to annihilate every soldier on Greek soil. A fleet of a thousand ships followed this vast army along the shore. Besides, the Persians had many friends in Greece. There was so much jealousy among the city-states, and so much fear of Persia, that only about thirty of the cities were ready to fight for liberty.

Meanwhile the liberty-loving Greeks had not been idle. Miltiades was dead, but Themistocles (thê-mîs'tô-klêz), the greatest statesman of all Greece, had taken his place. Themistocles saw that Athens must be defended by means of ships, since she could never hope to have an army so large as the Persian army. So he persuaded the Athenians to build about 180 ships. And he succeeded in getting the other cities to agree to his plan. Even slow-going Sparta was aroused and sent soldiers.

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As the gigantic Persian host advanced from the Hellespont to enter Greece (480 B.C.), their road lay at one place through a narrow pass between mountains, called the Pass of Thermopylae (thēr-mōp'ī-lē). It was a good place to try to stop them, for a few men could hold this defile against thousands. So the Spartan king Leonidas (lē-ōn'ī-dās) with about three hundred men went to Thermopylae to hold the pass against all the Persian host.

The Brave Three Hundred

When Xerxes and his army arrived at Thermopylae, they tried to crush their way through, but Leonidas and his handful of men stood firm. There was no breaking the line of Grecian spears. For a whole day the Persians attacked, losing many hundreds of men, but in vain.

Finally a Greek peasant, one of those who did not object to Persian rule, led the Persian army over the mountains by another way. Now Leonidas and his brave men had enemies on both sides of them, and one by one they were cut down, fighting desperately to the very end—till the last man had fallen. They had fought what is surely the most famous fight in history. So for Leonidas and his three hundred men was written the famous epitaph: "Stranger, go tell the Spartans that we lie here in obedience to their orders."

While this brave and tragic battle was going on, the Greek ships were clashing with the Persian ones. Neither gained much advantage until a storm came up and wrecked two hundred or more of the Persian fleet. The skillful Greek sailors were not wrecked, but they returned to Athens, mooring their boats in the Bay of Salamis (sāl'ā-mīs).

Nothing could stop the Persian army once it had passed Thermopylae. It swept down upon Attica like a great storm from the north. The Athenians deserted their city and took refuge in the islands of the bay. Looking back they could see the smoke and flames of beautiful Athens, destroyed utterly by Xerxes the Persian.

The Greeks in their ships were bitterly disheartened. The Spartan fleet wanted to run away, and some vessels did withdraw. But

Themistocles, knowing that it was now or never, sent a message to Xerxes to say that his fleet was coming out of the bay. To prevent this the Persian ruler ordered his own fleet to attack the Greeks.

Now the waters near Attica were very narrow because of the many islands, and the Persians, not being skillful sailors, found it very hard to steer their clumsy boats about to keep clear of the shores and of one another. When the swift, light Greek galleys came crashing down upon them, one boat was dashed against another, oars were broken, masts were shattered, sailors were thrown overboard, and wild disorder reigned.

All day they fought, hurling their foes into the water, spearing them on the slippery decks, driving them to death or surrender. When darkness fell the fleets of Persia were shattered beyond repair. This was the Battle of Salamis (480 B.C.), one of the greatest naval battles of history.

Themistocles now had a chance to cut off the supplies of Xerxes at the Hellespont, where they were carried across from Asia into Europe. But the other Greeks would not work with him, and the chance was lost. The Persian king fled quickly back into Asia, leaving Mardonius with fifty thousand men to spend the winter in Thessaly (thēs'ā-lī).

The Persians' Last Invasion

Next year (479 B.C.) the Persians made their last effort to conquer Greece. An army of thirty thousand Greeks met Mardonius at Plataea (plā-tē'ā), and in a terrific battle the Greek spear again triumphed over the Persian bow. The broken Persian army retreated into Asia, never again to return.

After years of exhausting strife the Athenians were now free to turn their thoughts once more to the great works of peace. Miletus, their nearest rival in culture, was destroyed, never to rise again. Indeed, their own city was nothing but a heap of ruins. Yet they had conquered. They had defeated the greatest military power of the world. They had settled the fact that Europe was going to belong to Europeans, not to Asiatics. If they had not done that, what would our world be like to-day?

The HISTORY of the GREEKS

Reading Unit No. 4

THE BRIGHTEST PAGE OF HISTORY

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For statistical and current facts, consult the Richards Year Book Index.

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Why are people likely to be afraid of new ideas?

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Photo by Gramstorff Bros. Copyright by H. K. T.

As long as Athens chose wise and patriotic men to govern her, the city prospered, and with prosperity

came an art and learning which lighted the way for civilization in every country of the Western world.

The BRIGHTEST PAGE *of* HISTORY

In the Days of Pericles Athens Rose to a Glory Probably Higher than Any Other City Has Ever Known

THIS is the story of the greatest days in ancient Greece. The happy end of the Persian Wars left Athens easily the foremost state in the country. The city had been destroyed, to be sure; but the houses and other buildings sprang up again from their blackened ruins, and ordinary life began once more.

Themistocles (thê-mîs'tô-klêz), who was of course the most powerful man in Athens, decided to put a wall around the rebuilt city, so as to make it harder for enemies to take. The Spartans did not like this plan at all, because there was no wall around Sparta; and since Sparta had a great army she told Themistocles he must stop building his wall.

Themistocles said he would come down to Sparta and talk it over. While he was gone the Athenians worked as hard as they could, and before long they sent word to Themistocles that the wall was finished. The Spar-

tans were very angry, but there was nothing they could do about it. No Spartan army could conquer Athens over a wall, nor could any other Greek state.

Besides now having a strongly fortified city, Athens had come out of the Persian War with the finest navy in the Mediterranean. Themistocles wanted to keep it up, for he knew it would protect Attica. But the Athenians could not agree with him, and by now they were tired of being commanded by Themistocles. So they ostracized (ôs'trâ-sîz) him, or sent him away, and he fled to Persia, where he died not very long afterward.

Left to new leaders, the Athenians tried to make friends with Sparta, but that hard and sullen military city wanted no friendship from Athens. The Spartans were very jealous and did not like to see Athens growing in riches and population and power. Athens was now the leader of a league of small cities

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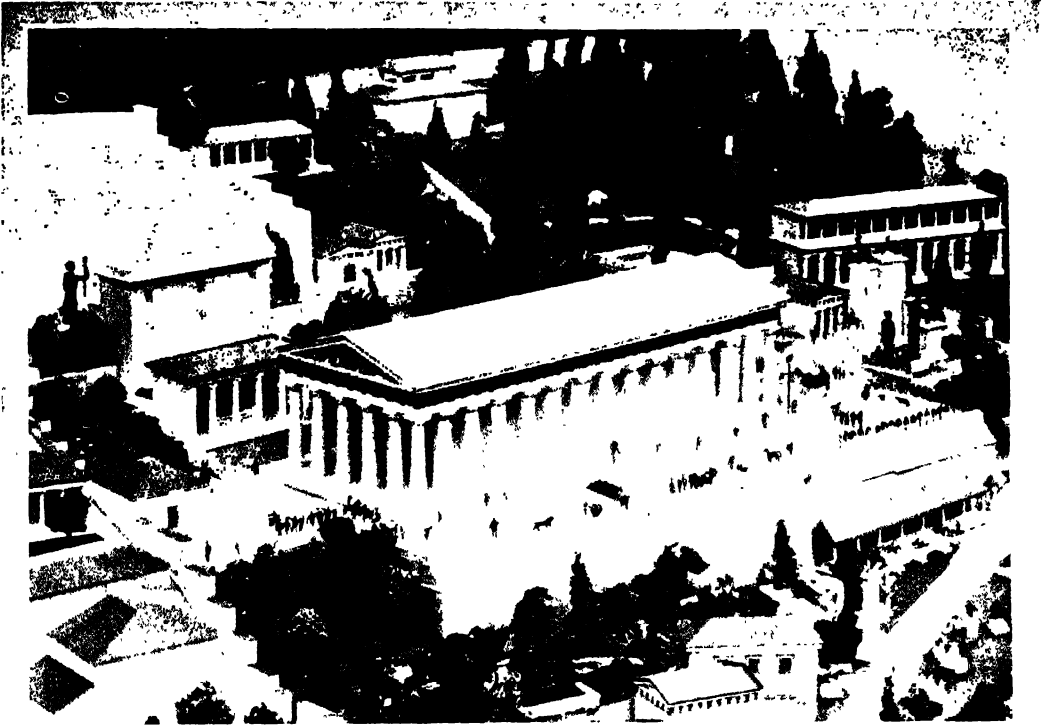


Photo by Metropolitan Museum of Art

This is a reconstruction of the sacred city of Olympia, the scene of the Olympic games. In the center is the great temple of Zeus, in which was placed the gold and ivory statue of Zeus by Phidias. This was considered one of the seven wonders of the ancient world. Here also was the Heraeum (hē-ré'ūm), in honor of Hera, perhaps the oldest temple in the whole of Greece, since it was built not later than the seventh century B.C. It was originally all of wood; and indeed the upper

part must always have been of wood, for the columns which supported it were quite widely spaced and would not have been strong enough to hold a stone load. As each wooden column decayed, it was replaced by one of stone; and because they were made at different times, every stone pier is a little different from the next, and shows the development of the Doric column. A famous traveler in Greece in the first century A.D. found one of the oak columns still standing.

and she kept an important treasury of money to be used in case Persia should attack again. Sparta was also the head of a league, but she was not so rich and powerful.

Athens Becomes a Democracy

The plain citizens of Athens were so angry at being rebuffed by Sparta that they overthrew the Athenian nobles who had been trying to keep the peace between the two cities. At the same time the citizens seized a great deal of power for themselves, and the city became a real democracy.

Anyone in Athens except the slaves and the poorest laborers might be elected archon (ār'kōn), or governor. The people took away the privileges of a council of elders, who were

all nobles, and made up by lot a council of five hundred citizens to carry on the government. They selected, also by lot, six thousand men to serve on juries, and these men were paid, so that no one was too poor to take the time for the work. In groups of from fifty-one to five hundred and one, these public jurors tried all cases. By 460 B.C., twenty years after the great Battle of Salamis, the Greeks had learned to govern themselves democratically.

There was only one post they could not fill with any sort of ordinary citizen chosen by lot. The head of the army, the military protector of Athens, could not be lightly chosen, for in his hands rested the defense of hearth and home. So the only officers who

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were elected, and not chosen by lot, were the generals. There were ten of these, one from each of ten districts.

In 460 B.C., soon after the overthrow of the old nobles, a new leader arose from the noble class. This was Pericles (pěr'ī-klēz), young, handsome, progressive, and an excellent orator. The common folk of Athens soon learned to love him, for he was very wise and very liberal. Every year for thirty years and more, Pericles was elected one of the leaders of Athens.

Pericles was not a remarkable soldier like Miltiades or a great statesman like Themistocles. Yet while he was its leader Athens became so renowned, through his wise government, that the time of his leadership has been named after him—the Age of Pericles.

What was it that made these few short years so wonderful? It was only partly that Athens became the head of an empire, and the most wealthy of the Greek cities. What really made those years the most remarkable of any period of equal length in history was the development of art and literature to such perfection as the world had never seen. While Pericles ruled, such noble temples were built, such statues carved, such plays written and acted that to this day we have scarcely found their equals. The Age of Pericles is the peak of ancient history, if not of all history. It is a Golden Age, when the minds of men awoke to the greatest genius. Many a man has said he would rather have lived in the Age of Pericles than at any other period since the world began.

When Pericles Ruled Athens

When Pericles ruled Athens she was well protected against enemies from land or sea.

Walls four miles long connected the city and the sea, so that the Athenians could always get to their ships and could not be starved by a land siege. The Athenian navy feared nothing afloat, and was able to bring in food and supplies no matter what wars were going on.

And above all, the treasury of Athens was fairly bulging with wealth. There was money enough to pay the soldiers and supply them with food over a long period of time. There was wealth enough to build new ships and to keep the old ones in repair. There was money for all the needs of the state.

The rest of Greece was not nearly so well off as Athens, which had become rich through trade, like the earlier cities of Egypt and Phoenicia. Athens sent her pottery jars and vases from one end of the old world to the other and received money for them, while the other states of Greece had nothing much to ship away, and besides were not so skilled in the ways of trade as the Athenians were. Athens could export furniture, tools, cloth, and much besides, while Sparta exported nothing at all.

Athens and Sparta Go to War

The only other Greek city that knew how to carry on a foreign trade was Corinth (kōr'inth); and the quarrelsome Athenians were jealous of Corinth's trade and even hoped to destroy the city so that they could have all the commerce to themselves. Except for Corinth, no Greek city could compare in riches with glittering Athens.

Quarrels between Athens and Sparta were nothing new in Greek history, but as soon as Pericles was elected, a real war broke out between the two sister states. It is called



Here is a bust of the great Pericles, who ruled Athens in its golden days. Although he was a dignified, stately man he did not escape the wit of the comedians of his day, who made fun of his dome-shaped head which, they said, looked like an egg! On that account he is said always to have worn a helmet, as you see him above.

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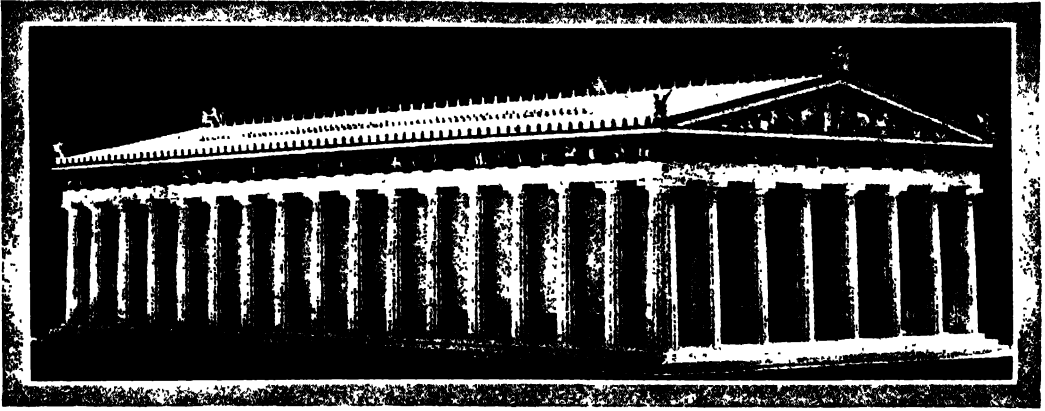


Photo by Metropolitan Museum of Art

Here is a reconstruction of the Parthenon, the most perfect Doric temple ever built. No wonder the Athenians were proud of it, for it combined a beautiful

simplicity of line with great richness of detail. Its painted sculptures stood out even under the strong sun of Greece, and its marble grew honey-toned with age.

the First Peloponnesian (pĕl'ō-pō-nē'shān) War, and it lasted fifteen years. This struggle between Greek and Greek illustrates well the weakness of the Greek intelligence which prevented them from joining together and putting up a solid front against their enemies, instead of wasting their strength in fighting each other.

The Thirty Years' Peace

Neither side won anything, though Athens got her wish in ruining Corinth. Time and again the Spartan army laid waste the fields of Attica, while the farmers gathered safely behind the walls of Athens. But all that happened was that the crops were destroyed, and the farmers found themselves just that much poorer than before. Even the Greeks themselves finally saw how stupid this war was, and after fifteen weary years a thirty years' peace was signed, to give each state time to rest and regain its strength.

Athens did another foolish thing during this war with Sparta. Egypt had revolted against Persian rule, and Athens sent her whole navy, two hundred ships, to help Egypt. Every ship was lost to the Persians, and Athens found herself with no navy at all for a time.

From all this it would appear that Pericles, whatever his other gifts, was not a very wise man to be trusted with the management of the Athenian army. Yet he held his office

continuously year after year. Perhaps there was no one better to put in his place. Certainly he held the love of the common people, and that was not an easy thing to do.

And then you must know that even these ruinous wars could not make Athens poor. Her foreign trade poured riches into her treasury faster than wars could take it out. Ships from all over the world came to the Piræus (pī-rē'ūs), as the harbor town of Athens was called. Though many vessels were wrecked by storms or scuttled by pirates, the ships that got home safe might bring back double the cost of the goods that were lost, or even more.

A Peep at Ancient Athens

Athens was no longer a little country town full of half-wild, uneducated peasants. Some 40,000 foreigners had settled in Attica, and if we add to these 150,000 slaves and 160,000 citizens, we have a city-state of 350,000 souls. This would not be very large for a modern city, but for those times it was a big population. Almost all the Athenian citizens could read and write, too, which was not the case in Sparta or other Greek towns.

The Athenian houses were made of brick and set close around a hill called the Acropolis (ă-krōp'ō-lis), where Athena, goddess of wisdom and special protector of Athens, was worshiped. Narrow alleys ran between the houses. These alleys were unpaved and full

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of dirt, for everybody threw his trash out into the street, and the streets were never cleaned. There were no windows in the houses except a few on the second floor. All the rooms were built around a courtyard in the center of the house and here people spent most of their time, since the weather in Athens is very mild.

Housekeeping was easy in the Athenian houses. The floors were just clay and gravel packed hard, and they were never swept. There was no window glass, there were no chimneys, no fireplaces; even the wealthiest citizens lived in houses bare as barns with rooms little better than dens. But in those uncomfortable houses the Athenians placed most beautiful furniture, statues, vases, and other ornaments that would be priceless to-day.

It seems strange enough that people who made so many beautiful things did not make their own houses beautiful too. But the truth is that really good homes come very late in the history of man. For man had built the most beautiful temples in the world long before he made many places that were fit for him to live in. Then, too, the Greeks lived a great deal out of doors. Houses were used mainly for shelter from rain and for the few cold weeks of winter. Almost all the work was done in the open air. Business was carried on in the market place. The household duties, cooking, weaving, sewing, spinning, were done in the courtyards. Even

teaching was carried on under the trees or the open sky.

There were two kinds of schools in Athens. One was for the boys and the other for the young men. The boys had to learn to read

and write and play the lyre, a kind of harp. They had to learn singing, too, because the Greeks loved music. But they did not study geography, physics, or chemistry. There was a little history, but that was mostly memorizing long historical poems.

The Athenian girls were even less afflicted with lessons. They did not learn anything at all except cooking and housework, and these they learned at home. The Athenians did not think it necessary for girls to know much, since they only became housewives and

were not allowed to take part in government or public affairs.

School Days in Old Athens

In spite of the lack of schools for girls, some Greek women did become famous for their learning and artistic talents. Aspasia (ās-pā'shĭ-à), a friend of Pericles, was not only beautiful but very intelligent. Somewhat earlier than the Age of Pericles, Sappho (săf'ō) wrote undying lyric poetry. But Greek women such as these were very exceptional.

The strangest schools of all were the ones for the older boys and the men. Outside Athens were two athletic fields with plenty



Photo by Metropolitan Museum of Art

The gold and ivory statue of Athena which stood in the middle of the great temple of the Parthenon was, of course, destroyed; but from the descriptions of ancient writers, from pictures of it on coins, and from poor copies of it by later sculptors, we can get some idea of what it looked like. It must have been a marvelous sight on the festival day of the goddess, for the temple was so placed that on that particular morning the light from the rising sun streamed through the eastern door and fell directly on the gleaming statue.



Aspasia, the beautiful friend of Pericles, was born in one of the Greek towns of Asia Minor. She was a very intelligent and gifted woman, and unlike most of the women of her time, she was well educated. She

of shady trees and benches around them. One was called the Academy and the other the Lyceum (lī-sē'ūm). Here teachers and lecturers used to give instruction to anyone who wished to hear them. The most famous of these teachers were called Sophists (sōf'-ist), from a word meaning "wise"; and many of the Sophists were very wise men. They taught mathematics and astronomy and geography and similar subjects, but most of all they taught the art of making speeches. This was a very important thing for any Athenian to know if he wanted to be influential with his fellow citizens.

Ideas That Shocked Athenians

The Sophists began to teach in this way during the Age of Pericles. The older Athenians did not like them very well, because the Sophists had small respect for Zeus (zūs) and Hera (hēr'ā) and the other gods; they did not believe the old myths. This was shocking to religious people, and so the Sophists were often ostracized if they spoke out boldly.

settled down in Athens and became friends with its most learned men, who are said to have flocked to her little court to discuss philosophy, art, politics, or any subject which happened to be of interest at the moment.

The younger men were not so much afraid of new ideas; they read the books the Sophists wrote and enjoyed the lectures, and laughed at the old-fashioned notions of the myths about the pagan gods.

How the Athenian Spent His Day

The Athenian citizen led an easy-going life. Most of the work was done by slaves, and people who had a little money had very little to do. The women stayed at home, but the men would go off to the athletic field in the morning and exercise at running, leaping, wrestling, or throwing the discus. In the hot afternoons they would idle about the market place or in barber shops or taverns. At night they would go to dinner with their friends, eating and drinking to a late hour.

About the only time when these citizens led a hard life was when Athens was at war. Then they had to serve in the garrison or on board a battleship, and they often endured hard and terrible experiences.

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But easy lives did not mean idle minds. The Athenian mind was waking up gloriously to knowledge and culture. A few wise men took the lead and taught the masses. They achieved marvels of knowledge. The astronomer Me-ton (mē'tōn), without any telescopes or other instruments such as we have to-day, calculated the year's length to within half an hour of its actual time. Herodotus (hē-rōd'ō-tūs) wrote a world-famous history of the Persian War. Sophocles (sōf'ō-klēs) and Euripides (ū-rīp'i-dēs) wrote their famous plays about the heroic legends of the past.

Hippocrates (hī-pōk'rā-tēs), the great physician, was beginning to cure disease by medicine instead of merely trying to scare the devils out of sick people, as many a doctor before him had tried to do.

In gratitude for the prosperity of their city, the Athenians set aside a sum of money equal to about two million dollars for building magnificent temples on the Acropolis. Ictinus (īk-tī'nūs), a renowned architect, and Phidias (fīd'i-ās), perhaps the greatest sculptor of history, with dozens of other gifted artists, made a temple called the Parthenon (pār'thē-nōn), one of the glories of art for all time, at which we marvel even now, in its broken and ruined state.

As we have said, the Age of Pericles is

often said to have been the noblest age in history. It was the ideas in the minds of the Athenian citizens that made the time glorious. Except for the gentle guidance of Pericles, the citizens governed themselves. They

ruled themselves and also a little empire of subject states, guarded by their fleet of ships. These same ships brought them not only wealth but new ideas from all over the old world. And their ideas were embodied in books, plays, poems, statues, pictures, and buildings such as the world had never seen, and may possibly never see again.

For though the Athenians had no print-

ing presses, they did have books. These books were simply long strips of papyrus (pā-pī'rūs), sometimes about two hundred feet long, rolled into a tube. As the reader went through the book he would roll up one end of it and unroll the other. Such book rolls were in use in many countries, and we may still see some of them in museums. In those books were written the poems of Homer and all the other great works of Greek writers. And there were also textbooks on every subject—even books on cooking.

Athens Becomes Head of an Empire

In the short thirty years of Pericles' rule, Athens changed from a vigorous, growing



Photo by Graustorff Bros.

These two Greek maidens are admiring a statue of Cupid. That tiny but extremely powerful little god was a great favorite with the sculptors of Hellenistic and Roman times.

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town to a great city. She became supreme among the Greek states except perhaps for Sparta. Indeed, Athens completely conquered many of the smaller Greek states and ruled them as her empire, forcing them to pay tribute to her.

All Greece Unites against Athens

Although Athens and Sparta had agreed to a truce to last for thirty years after the end of their former war, they were at each other's throats again before the time was half over. This time (431 B.C.) nearly the whole of Greece joined in league against Athens; at the head were Sparta, Corinth, and Thebes (thēbs). All the Greeks felt it was time to cripple the pride of their haughty sister city. This was the Second Peloponnesian War.

Although the Athenians were rich and had many ships, they did not have enough soldiers to meet the combined armies of Greece on land. So they got behind their city walls and did what they could by sea raids. Then the plague began to fight on Sparta's side. In the crowded city with its dirty streets and primitive houses, sickness soon broke out, and one Athenian out of every three died of it.

Finding themselves in such a perilous situation, the Athenians were quick to lay the blame for all their troubles on the man whom they had elected to guide them. They accused Pericles of having brought down the anger of the gods. They said he was a friend of the Sophists, who did not believe in the old religion, and that this was why Athens was afflicted with the plague.

First the Athenians attacked the friends of Pericles and then Pericles himself. They deprived him of all power. But they found no one capable of leading them, and after trying vainly to carry on the war without him they had to call him back again. But it was of no use. Pericles was not to save Athens. Shortly after he returned to power, the plague attacked him and he died (429 B.C.).

With the death of Pericles the fortunes of the Athenian state began to decline. Poor management and weak leadership made things go from bad to worse. The war with Sparta dragged to an end after ten years of

weary struggle (431-421 B.C.), but no sooner was peace declared than Athens made the fatal mistake of starting a Third Peloponnesian (pēl'ō-pō-nē'shān) War, just because a young Athenian general named Alcibiades (āl'sī-bī'ā-dēz) wanted to make a name for himself. He made a name indeed, but not for his bravery or wisdom.

How Athens Lost Her Navy

Alcibiades led a great fleet of Athenian ships against Syracuse (sīr'ā-kūs) in Sicily, but just before he began the attack he was called back to Athens to be tried in court for not believing in the gods. Instead of returning to Athens, he deserted to Sparta, and for several years he fought on Sparta's side. Meanwhile the Athenian fleet which went to Sicily was completely destroyed, and all the soldiers were killed or sold into slavery.

Still Athens was mistress of the sea, and could bring in supplies from Asia to continue the war. Indeed, for a time Athens seemed to have the upper hand, so that the turncoat Alcibiades came back from Sparta and was once more chosen for their leader by the fickle Athenians. But he soon lost a battle and fell out of favor again.

The final ruin of Athens came when she lost her ships, and this happened in a truly ridiculous manner. The Peloponnesian ships were at anchor in a harbor on the Hellespont, and every day the Athenian ships would parade up and down before this harbor, trying to get their enemies to come out and fight. Then at night the Athenian ships would return to their base, where the boats were left unguarded on the shore while all the sailors and soldiers were enjoying themselves.

One night the Spartan commander Lysander (lī-sān'dēr) entered the Athenian base and sailed away with their boats. Then he blockaded the city; and that was the end of Athens. Unable to get any food, the city was starved out until it surrendered, in 404 B.C. Under the terms of peace the walls of Athens were torn down, her ships were given to Sparta, her colonies and possessions were taken away, and her military glory was lost forever.

The HISTORY of the GREEKS

Reading Unit No. 5

THE END OF "THE GLORY THAT WAS GREECE"

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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Things to Think About

Do you think that if Greece had been a united country she might have continued in her splendid career instead of declining, as did the other an-

cient countries?
Are there any marks of ancient Greek culture in our own civilization?

Picture Hunt

Note the number of Alexandrias on the map, 5-180.
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Compare the chief public place of Sparta, 5-176, with that of Athens, 11-419.

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Contemporaneous Events

In 338 B.C. Philip of Macedon conquered Greece. In the same year Rome won a ten-year war from the Latin

League, and began her conquest of Italy. The sun of Greece had set, and that of Rome was rising.



Greece fought against herself and brought about her own destruction. In spite of the fact that their blood and religion were the same, the Greek city-states, in-

stead of joining together to form one powerful country, wore themselves out by wars which led nowhere, since no one of the cities was capable of ruling the rest.

The END of "the GLORY THAT WAS GREECE" ***How the Splendid Cities of Greece Lost Their Freedom and Strength, and Lived under Tyrant after Tyrant Almost Down to Our Day***

THERE never was a time when the famous Greek cities could manage to live in peace for very long. After Athens lost her leadership, there were sixty years of almost constant warfare between city and city. If the various cities could only have agreed to live in peace, they ought to have had no trouble in making Greece the greatest power in the world. But each little district stood out for its own rights against all the others, and none would submit to leadership until it was forced to do so.

After Athens was conquered (404 B.C.), Sparta naturally became the leader of Greece. Spartan soldiers were now in every Greek city to tell the people what to do. These soldiers usually chose a few rich men or nobles of the town to govern it under their direction. This kind of government, by a few rich or powerful men, is called an oligarchy (ól'ĭ-găr'kĭ). In Athens and in many

other towns the oligarchs governed rather badly. They quarreled among themselves, and too often they used murder and robbery to keep themselves in power. Indeed, the rule established by Sparta was worse than anything the Greeks had yet had to suffer.

So we are not surprised to see Greece embroiled in another civil war within six or seven years after the fall of Athens. This we call the Corinthian War (395-387 B.C.). In it Sparta and Persia came out the winners. Although Athens gained a few victories on the sea, Sparta still kept her control of Greece. And the Persian king, who liked nothing better than to see the Greeks quarreling and wearing one another out, quietly seized control of the Greek states in Asia Minor.

After nine years of restless peace the city of Thebes revolted against Sparta. Thebes was a small place of no very great impor-

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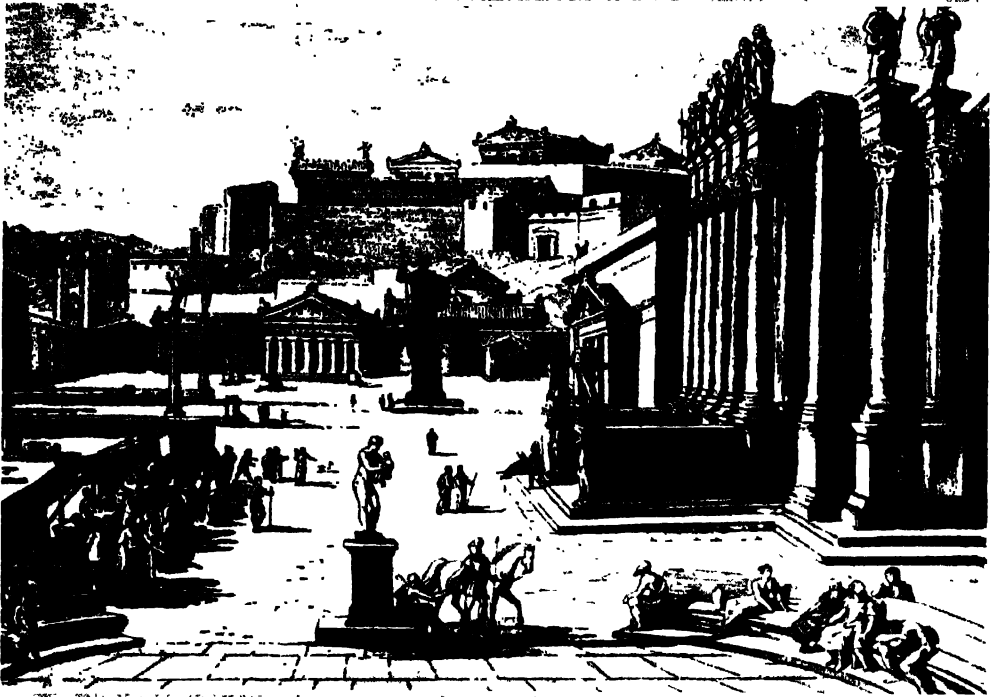


Photo by Gramstorff Bros.

This is a restoration of the market place of Sparta. There the people held their meetings and there were

tance, but she was lucky in having a wonderful leader named Epaminondas (ê-pām'î-nôn'-dās), who was a very skillful general. By clever handling of the Theban forces, Epaminondas managed to defeat the Spartan army, and after about twenty-five years of tyranny the Spartans were now forced to retreat to their own territory.

Yet even this Theban victory was of little use to Greece. Epaminondas himself was killed, and the turbulent Greek cities fell back into their usual state of quarreling and fighting, except for short breathing spells when everybody was exhausted and took a rest.

Athens under the Heel of Sparta

Although the Athenians were so oppressed during these years of Spartan tyranny, we must not imagine that the genius which had been developing under Pericles had disappeared. On the contrary, it was under the

grouped the most important public buildings, the sacred temples, and many statues of marble and bronze.

heel of Sparta that Athenian genius reached its greatest perfection in the arts.

Praxiteles (prāk-sīt'ê-lēz), one of the greatest of Greek sculptors, worked during this period. Socrates (sōk'rā-tēz), one of the wisest thinkers among the Greeks, lived and taught in these troublous times. Socrates tried to show the Athenian citizens the value of judging between right and wrong, something they sadly needed to learn. But many of the Athenians failed to understand his teachings, and they finally put him to death. Plato (plā'tō), a pupil of Socrates, wrote many books to explain what Socrates had taught. And Plato himself was one of the greatest of all philosophers.

When Athens Needed a Leader

But although she had many men of genius, Athens still lacked a man with the genius for government. That is why she could not shake off her masters and regain her freedom.

THE HISTORY OF THE GREEKS

She had plenty of soldiers but no great general. She had plenty of wise men but no great leader to show her how to govern herself. She was like a very talented person who has never learned self-control.

All the fighting in Greece had made the Greek soldiers very good warriors, and thousands of Greeks took up fighting as a profession, selling their services to whatever king needed help. We call such hired soldiers mercenaries (mûr'sê-nârî), and Greek mercenaries were famous all the way from Egypt, where the pharaohs had been using them for centuries, over to Persia, where they often had been useful to a ruler who lacked native troops. Greek mercenaries often figured in thrilling military exploits, and none is more famous than the one described in Xenophon's (zên'ô-fôn) book called the *Anabasis* (â-nâb'â-sis), which means "the going up."

The Famous Ten Thousand

Xenophon was one of an army of ten thousand Greeks hired by Cyrus, a Persian prince who wished to take the kingdom by force from his brother Artaxerxes (âr'tâk-sûrk'sêz). In 400 B.C. Cyrus marched his soldiers all the way across Asia Minor to the Euphrates River, where they won a battle but unluckily lost their leader. For Cyrus fell in the fight. At this point, when the Greek troops were wondering how to get home again, the Persian king invited their officers to a conference. Then he put the officers to death, thinking that after that the soldiers would surrender. But the soldiers were far from helpless. They elected Xenophon, a young Athenian volunteer, as general, and under his leadership they fought their way home.

The most vivid picture in the story comes at the moment when the weary, sea-loving Greeks at last raise the shout "Thalassa"—"The sea! the sea!"—when they come to the sparkling waters of the Euxine (ûk'sîn), as the Black Sea was called in those days. Even then the troubles of the ten thousand were by no means ended, but under Xenophon's

wise direction the men succeeded in reaching the Hellespont at last.

To the north of Greece there was a wild and mountainous country called Macedon (mäs'ê-dôn), where lived a rough, warlike people somewhat related to the Greeks in language and ancestry, but by no means so highly

civilized as their southern neighbors. Yet their king, Philip, who gained the throne in 360 B.C., had been educated in Greece and had studied war under no less a leader than Epaminondas of Thebes.

Philip of Macedon took it into his head to build up a great standing army of regular soldiers who would always be on hand for any conquest on which he might set his heart. Then Philip made it his business to pick up little bits of territory here and there, and add them to his kingdom. The Greeks began to fear that Philip had his eye on Greece, as indeed he had. In Athens the famous orator Demosthenes (dê-môs'thê-nêz) made passionate speeches against Philip. The speeches came to be called "Phillipics" (fî-lîp'îk), and to our own day any violent speech may bear the same name. But Athens did little to guard against the enemy from the north, because she had no general to match her great orator.

It was not until twenty-two years after Philip became king that he really struck the fatal blow at Greece. Then, in 338 B.C., he



Photo by Metropolitan Museum of Art

This painting by Henry Peters Gray is called "The Wages of War." To the right you see the soldier saying good-by to his wife before he goes off to battle. In the center is the fallen warrior dying of his wounds; and to the left is his wife weeping over his tomb.

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fought the battle of Chaeronea (kĕr'ō-nĕ'ā), after which Macedon definitely took the place of Sparta as the leader of Greece. Although the Greeks were now under foreign rule, it was no worse than the rule of Sparta, and indeed hardly so bad; and after all, Macedon was a country a great deal more like Greece than Persia or Egypt was.

Two years after Philip had mastered Greece he was assassinated, and his son Alexander became king—at the age of twenty-two. Of course some of the restless Greek cities saw in this change a good chance for a revolt, but Alexander showed them their mistake when he dashed down from the north and burned Thebes, leaving untouched only the home of Pindar, the famous Theban poet.

The fact that Alexander spared the house of a great poet showed him to be a Greek in feeling and in culture, as indeed he was. His tutor had been the Athenian Aristotle (ăr'is-tōt'l), a philosopher who is often said to have had the greatest mind of all the men who have ever lived; and Aristotle had given Alexander a great deal of the Greek love of art and wisdom. So when the turbulent Greek states saw that Alexander meant to rule them firmly, and that he was ruler worthy of them, they submitted with a good grace. Some of them even sent soldiers to serve in the Macedonian army.

Alexander was planning to give his soldiers plenty to do. He had determined on nothing less than making war upon the Persian empire and ending Persia's dominion over any of the Greek states, whether in Greece itself or in Asia Minor. Alexander wanted to be the champion of Greece and to destroy the power of Persia forever.

The Famous Macedonian Phalanx

The army that Alexander led over the Hellespont was the most formidable one that

had ever been built up by any military genius. In the center of the line of battle he massed a heavy body of men armed with long spears. Such a company of heavy soldiers was called a Macedonian phalanx (fā'-längks). On either side of it were bodies of cavalry, whose business was to charge the enemy while the phalanx marched straight on against the center of the opposing army.

The Persians had no troops which could stand against this fighting machine of horse and footmen. The

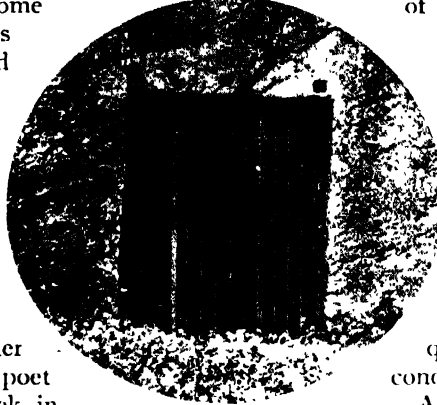
Persian mercenaries frequently gave up fighting when they saw the battle going against them, and the native subjects of the Persians often had to be whipped into battle by their officers. The fiery rush of Alexander's troops terrified them, and the conquerors soon became the conquered.

Alexander fought three great battles against the Persians, and in every one of them he was brilliantly successful. He first (334 B.C.) won the battle of Granicus (grā-nī'kūs), where he scattered the hosts of the mighty king Darius III. In his second fight,

the battle of Issus (is'ūs), a year later, he met King Darius himself, and turning back the wings of the Persian army with his irresistible cavalry, he inflicted upon the Persians a terrible defeat. After that Darius tried to make peace; but against the advice of his counselors Alexander decided to go on and conquer all Persia.

Alexander Conquers Darius

First pausing to overrun Egypt and add it to the list of his conquests, Alexander met Darius once more (331 B.C.) in the battle of Arbela (är-bĕ'lā). The young Macedonian king had only about half as many soldiers as the Persian had, but the genius of his generalship and the fury of his assault proved too much for the out-of-date military tactics of Darius. The "Great King" was beaten for



On the slopes of several of the hills at Athens there are many chambers cut out of the solid rock. Some of these were tombs and some were dwelling places of the early Athenians. The one you see above has traditionally been called "the prison of Socrates."

THE HISTORY OF THE GREEKS



Here is Porus, an Indian prince who fought bravely against Alexander but was finally forced to surrender.

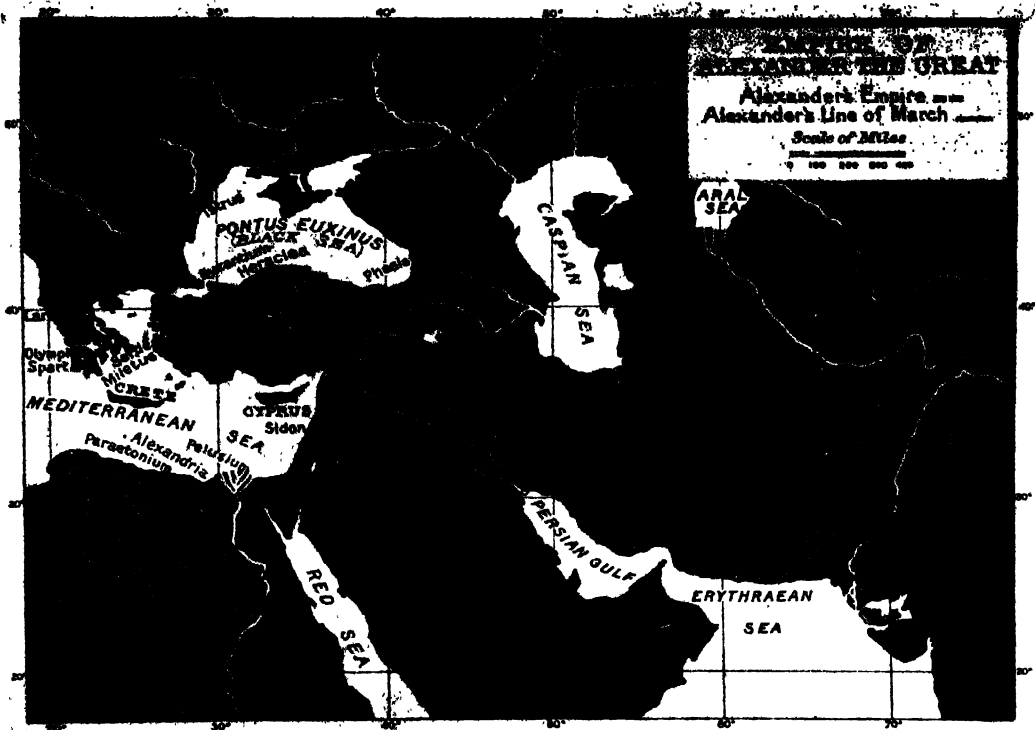
the last time, and as he fled into the mountains he was murdered by his own bodyguard.

In five short years of brilliant exploits, Alexander the Great had made himself master of most of the known world, but he was not content with his conquests. He pushed

Alexander was so struck by his nobility and independence that he gave him back his kingdom to rule.

on further into Asia, over into India, and even down the valley of the Indus River before he turned back. Wherever he went he left garrisons of Greek and Macedonian soldiers to hold the new lands for Macedon. These soldiers introduced Greek ideas and

THE HISTORY OF THE GREEKS



This is the far-flung empire of Alexander the Great, which brought East and West together. By planting

colonies through his vast territory, Alexander hoped to spread Greek culture over the whole world.

customs into the lands as far east as India, and left many a touch of Greek culture in strange, out-of-the-way places, where it endured for centuries afterwards.

When Alexander came back in triumph to Babylon, he had become, in his own eyes at least, almost a god. His success was so extraordinary and his power so mighty that to many he must have seemed divinely inspired. And either because he believed it would help his plans for a world empire or because he really thought he was divine, he began to demand the ceremonies and observances of a god.

Unfortunately this divine being had a bad habit of getting drunk. In one fit of intoxication he slew his good friend Clitus. How far the glory of Alexander's empire might have risen we cannot tell, for in 323 B.C., when he was only thirty-three years old, he indulged in a debauch which was followed by a fever that killed him.

Three of Alexander's generals divided his

vast domains among them. One general named Ptolemy (töl'è-mī) took all of Northern Africa, making himself king and successor to the pharaohs of Egypt. He lived in the Greek city of Alexandria—named for his great master—which had been built by Alexander at the mouth of the Nile. Seleucus (sê-lū'kūs), another general, held his sway from the Indian Ocean to the Mediterranean, and he and his descendants ruled as the successors of the Persian kings. Antigonos (än-tīg'ô-nūs), the third general, took Greece and Macedonia.

Greek Culture Moves to Egypt

Of these three empires the one of Ptolemy became the most powerful. Alexandria took the place of Athens as the seat of learning and culture, and for several centuries the Ptolemies held the throne of Egypt. The descendants of Seleucus made the beautiful city of Antioch their capital and built up there a kingdom almost as great as the one

THE HISTORY OF THE GREEKS



This picture shows the destruction of Corinth by the Romans in 146 B.C. The city's many treasures and

in Egypt, and one which lasted a long time.

As for Greece itself, the story is not a very happy one. Of course the Greek states tried to revolt against their Macedonian governors, and of course they went on fighting one another, so that even stubborn Sparta finally grew weak from exhaustion. From the north the barbarians soon began to pour down into Greece, and many Greeks emigrated to other countries, where they might find a brighter Hellas.

With Greek generals and soldiers in every land, Greek merchants everywhere, and Greek teachers in every city, it is no wonder that we call the period from about 300 to 200 B.C. the Hellenistic (hĕl'ĕn-ĭs'tĭk) Age. Greek became the international language, to be learned by all business men as well as by all educated people. Greek culture was supreme in every land.

The Great Days of Alexandria

As we have said, the center of this Hellenistic culture was Alexandria—a city much grander and more luxurious than Athens had ever been. The houses, which were often of

famous works of art were snatched up by the conquerors, and only a mass of ruins was left.

stone instead of brick, had floors inlaid with tile or with tiny bits of colored marble in beautiful designs. On the plastered walls gay pictures were painted. Sanitation, too, was vastly improved, and Alexandria was much cleaner and healthier than other cities had been.

In the Hellenistic Age in Alexandria the temples were no longer the only magnificent public buildings. The city had assembly halls and theaters and public baths and gymnasiums and libraries, all built by the city for the use of the citizens. There was a great lighthouse, called the Pharos (fā'rōs), 370 feet high, at the entrance to the harbor, and in the Royal Museum there was a library of half a million books.

The Royal Museum was a sort of university supported by the Ptolemies, and here wise men from all over the world gathered to study the sciences and the arts.

People were more open-minded now than in the Age of Pericles. They did not fear the pagan gods so much, and the mass of them were far better educated. Boys could study mathematics and the sciences as well as read

THE HISTORY OF THE GREEKS

ing and writing. The plays in the theater dealt with real men and women rather than with the old gods, and the poems, paintings, and sculptures were more human.

The world of the Hellenistic Age was growing more and more civilized, and that civilization might have lasted much longer if it really had filled the whole world. But these cultivated Grecian empires were surrounded by cruel and barbarous peoples who were destined to overwhelm them.

When the World Turned Roman

Great waves of those barbarians had already swept over Europe even to the gates of Athens, and had flowed over into Asia. In Italy the power of Rome had grown apace. By 168 B.C. Roman armies had conquered all the kingdoms into which Alexander's empire had been divided. And soon the whole civilized world was Roman.

Now the Romans did not by any means put an end to Greek culture. They adopted all of it that they could understand, and with various changes made it their own. They carried it through the world. For that reason, at the height of the Roman empire most of the art and science in the world was such as had had its birth in Greece. About all that, we shall tell in our history of Rome. But even proud Rome was in due time to go the way of all the ancient empires, and the fate of Greece naturally hung on the fate of her conqueror, Rome.

Greece Becomes a Battle Ground

It was an unhappy fate for many a century, under many a master. After the division of the Roman world into an Eastern and a Western empire, Greece remained a part of the eastern half; but all through the Middle Ages and down into modern times she was a battle ground among many rulers. Alexandria was taken by the Mohammedan Arabs in 640 A.D., and its great library was burned. The Greeks had created a civilization beyond any the world had ever seen. About 1456 the Turks swept into Greece and took it captive, laying waste nearly all that was left of "the glory that was Greece." For nearly four hundred years the land was under the heel of the Turk.

Long before the collapse of the Roman empire the Greeks had lost the great part of their ancient spirit. The people had declined in vigor and in military prowess, and for centuries they submitted meekly to almost any conqueror who came to rule them. The fighting which occurred was between one conqueror and another. Often the invaders would kill each other off, and then the power naturally returned to the Greeks themselves, though they never were able to keep it. For many a year the Greeks made no struggle for independence, though they were often cruelly oppressed, especially by the Turks.

The Greeks Struggle for Freedom

By 1800, however, the descendants of the men who fought at Marathon had awakened once more to a strong desire for freedom, and in 1821 there was a revolution against Turkish rule, a revolution which the English encouraged and helped. At first the Turks were able, by massacring many Greeks, to quell the revolt, but in 1832 they were forced to recognize the Greeks as an independent nation. Greece then became a kingdom with a German prince as sovereign. In various struggles with the Turks the territory of the Greeks was gradually increased.

. In the World War of 1914-1918 Greece took the part of the Allies against Germany and Austria. As a result she gained a great deal of territory when the war was over. Unfortunately she started a new war against Turkey in 1921 and lost much of what she had gained, especially the city of Smyrna, which was burned by the Turks just as conquered cities used often to be burned by the savage kings of old.

In 1924 a revolution which drove King George II from the country made Greece once more a republic; but in 1935 a popular vote recalled him to the throne. In 1936 he consented to the establishment of a Fascist (făsh'ist) dictatorship under General John Metaxas (mă-tăk'săs). Since then Greece, in spite of popular uprisings, has had less and less liberty. But this did not prevent the people from uniting and fighting as one man when the country was invaded in World War II. Their heroic effort and later suffering are described in our story of that war.

SEVEN WONDERS of the WORLD

Reading Unit

No. 6

THE SEVEN WONDERS OF THE ANCIENT WORLD

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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The emancipation of women
Universal education
The United Nations
The growing sense of social responsibility for the unfortunate
The Society for the Prevention of Cruelty to Animals

SEVEN WONDERS OF THE WORLD



Photo by Brown Bros.

This astonishing row of gigantic growths would rank as one of the seven wonders of modern times if the nations of the world were to take a vote. The hard

rock in which their foundations are rooted must be very fertile, for every year more shoots spring up, so that the sky line of New York is ever changing.

The SEVEN WONDERS of the ANCIENT WORLD

These Are the Things That Were Long Ago Picked Out as the Most Marvelous Works of Man

WE LIKE to keep a list of all the records that we break. We want to know who ran the fastest hundred yards, who has gone highest and fastest in a plane, who batted the most home runs, who built the tallest skyscraper or the longest suspension bridge. In the same way we often make up lists of the most marvelous things in all the world, and we usually try to count up seven of them—perhaps because seven has long been considered a sort of “mystic” number.

Now the ancients did exactly the same thing. They also made up lists of the seven most wonderful things in the world as they knew it. Of course their lists did not always agree, because some of the things that seemed most marvelous to one man might not seem so to another. But the most famous list they left us is the one made out by the poet Antipater (ăn-tĭp’ă-tēr) of Sidon, about a century and a half before Christ. He is the man who set us all talking about the “Seven Wonders of the World,” and his own list is the one that has remained classical

ever since his day. So everybody ought to know what was in it.

• We may notice that his seven wonders were all things that had been built by man. He did not mention any of the marvels of nature, as all of us would surely do now. But the ancients cared a great deal less about the marvels of nature than we do.

The “Seven Wonders of the World” were:

1. The Pyramids of Egypt
2. The Hanging Gardens of Babylon
3. The Statue of Jupiter at Olympia
4. The Temple of Diana at Ephesus
5. The Mausoleum of Halicarnassus
6. The Colossus of Rhodes
7. The Pharos of Alexandria

And all these were certainly marvels from the hand of man in the days of old. About some of them we have said a good deal elsewhere in these books. We have told about the great pyramids in Egypt, those monuments of art and engineering in stone that still tower unchanged over the valley of the Nile as they did some five thousand years ago. They seem so eternal that they

SEVEN WONDERS OF THE WORLD

have given us the Arabic proverb that "time mocks all things, but the pyramids mock time." There are about seventy-five of them in all; the most famous is the Great Pyramid built by Khufu as a tomb for himself and his queen. It covers some thirteen acres and rises to some 480 feet. Of all the seven wonders of the ancient world, the pyramids alone are left standing for us to see to-day.

We have also told of the great Hanging Gardens at Babylon—how they are said to have been built about six hundred years before Christ by the famous Nebuchadnezzar (nēb'-ū-kād-nēz'ār), for the delight of his queen, who had come from a hilly country and who longed for her native mountains after she came to live in the flat land of Babylon. He built some "mountains" for her—the terraces upon terraces of gardens rising three hundred feet into the air and planted with gorgeous flowers and groves.

The giant statue of Jupiter, or of Zeus (zūs), as the Greeks called him, dated from about 450 B.C. and was the work of Phidias (fid'yās), the greatest of the Greek sculptors and perhaps of all the sculptors of the world. It stood at Olympia, and was a magnificent creation of ivory and gold. But when it disappeared and how we do not know. We can well imagine that the barbarians might pull down such a work of art for the precious materials it would contain.

The Vanity of a Maniac

The Temple of Diana at Ephesus (ēf'ē-sūs) was the greatest and finest of the Greek temples in Asia Minor, and was full of works

of the sculptor's art. Only in very recent times have we found out the spot where it once stood, and discovered that at least three other temples had been built before it to the same goddess on the same spot. The last and most famous of them dated from a little more than three hundred years before Christ.

There is a story that ought to be told about this temple. It was sometimes called

the "Ephesian Dome." Now there was a man in Ephesus who was crazy to become famous, but who did not have the genius to do so. He took a notion of setting fire to the great temple of Diana, or of "firing the Ephesian Dome," because he was sure that any man who burnt it down would leave a name behind him. Then, as the centuries passed, the world forgot all about him; but many a year later

the scholars found out his name again, and so he finally had his way—he became famous, in his own queer fashion. Now we have not told you his name because he does not deserve it—he wanted everybody to talk about his name, and we will beat him at the game this once. But if you ever hear it said that somebody is trying to "fire the Ephesian Dome," it will mean that he wants to set everybody talking about him.

The Mausoleum (mō'sō-le'um) at Halicarnassus (hāl'y-kär-näs'ūs) was a great tomb built in Asia Minor about 350 before Christ. It was erected by Queen Artemisia (är'tē-míz'y-ä) as a resting place for her husband. His name was Mausolus; and for that reason any great tomb since his day has been called a mausoleum. His



Photo by C. C. Niagara Falls

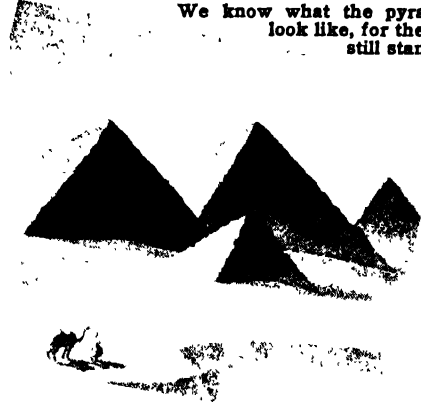
The ancients who made a list of the Seven Wonders of the World never seem to have realized that Nature can make wonders that man cannot even hope to imitate. But then, they never heard of Niagara or the Grand Canyon; and if rumor reached them of the Victoria Falls in Africa, they probably thought of it as just another legend.

SEVEN WONDERS OF THE WORLD

The Hanging Gardens of Babylon may have looked like this.



We know what the pyramids look like, for they are still standing.



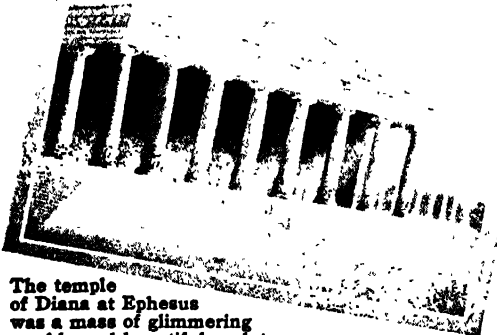
The Pharos of Alexandria was said to be 370 feet high.



This is but one of the several attempts scholars have made to reconstruct the tomb of King Mausolus.



The Colossus of Rhodes could be seen from far out at sea.



The temple of Diana at Ephesus was a mass of glimmering marble and beautiful sculpture.



The gold and ivory Zeus at Olympia was said to be perfect in every detail.

SEVEN WONDERS OF THE WORLD



Photo by Sikorsky Aircraft

Here is one of the wonders of our modern world. Man has not only learned to fly, but he has also learned to make machines which enable him to hover in the

air and to land in a very small space. Here is a helicopter pausing in mid-air to drop a line to a man in the surf below and so to pull him from the sea.

own tomb was beautifully decorated, and was surrounded by graceful Ionic columns. Parts of it are still to be seen in the British Museum.

The Colossus of Rhodes was one of those gigantic statues of the ancient world which have of course given us our word "colossal." It was a great bronze figure of Apollo, the sun god, which stood dominating the harbor of the town of Rhodes in the same way that our Statue of Liberty looks out over the harbor of New York—though it did not, as is often thought, bstride the harbor with its legs. It rose about 105 feet, but it did not stand very long. Erected in 280 B.C., it came down in an earthquake about sixty years later. Then the bronze giant lay prone for about a thousand years, when the metal in it was finally sold to a man who is said to have used more than nine hundred camels to carry it away.

The Pharos (fā'rōs) at Alexandria was a famous lighthouse. It took its name from the island of Pharos, on which it stood; and to this day our French friends call any lighthouse a "phare." This great tower is said to have been as much as 600 feet high, though the scholars now doubt if it could have risen much above 370 feet. At any rate the fire on top of it could guide the mariners from many a mile out at sea into

its famous port. It was built nearly three hundred years before Christ, and stood for some fifteen centuries, until it finally came down in an earthquake.

Such are the famous seven wonders of the world of old. And wonders they indeed were—all the more when we remember that they were made by the hand of man without any of the machinery with which we build up our wonders of to-day. We have probably never made anything more beautiful than some of those old buildings and statues. But we have made things far larger and higher, and far more complicated; also far more comfortable. We are surrounded by monuments of stone and steel that would make the old Greeks and Egyptians open their eyes and stare. And yet the real wonders of our day are not the big things that we can see with our eyes. They are nearly all unseen—they are the secrets of the microscope and telescope, of electric currents that travel over wires and through the air, of thoughts that surge through the mind of man. There are so many of these things that it is futile to try to make a list of seven of them. If you try to make up a list, it will go into the hundreds and thousands. The wonders of the modern world are scattered all over the pages of these books which you are reading.

The HISTORY of the ETRUSCANS

Reading Unit

No. 1

EARLY RIVALS OF THE ROMANS

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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Things to Think About

If the Etruscans had united and conquered Greece, could they have withstood the Romans?
Did the fact that the Etruscans

held aloof from the natives and did not intermarry with them have anything to do with their downfall?

Picture Hunt

The toilet box of a noble Etruscan matron, 12-82

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Practical Applications

As compared with the long history of Egypt, the 500 years of Etruscan civilization seem very short. Yet we must re-

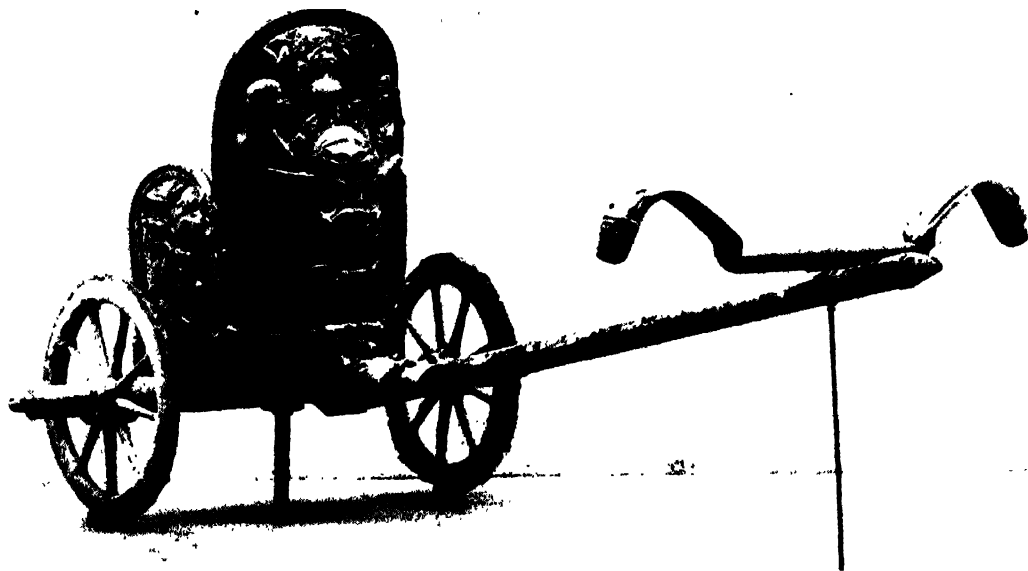
member that 500 years ago America had not even been discovered.

Summary Statement

The Etruscans were a seafaring people who early settled in North Italy, conquered the na-

tives, and developed a high stage of culture while their neighbors were still barbarians.

HISTORY OF THE ETRUSCANS



from the Metropolitan Museum of Art, New York

The Etruscans were bold fighters. They worshiped Mars, the god of war, and probably admired a warrior more than any other type of man. For it was by force of arms that Etruria had made herself the greatest power in Italy at the time when this fine bronze chariot was made - probably between 560 and 450 B.C. But this was no war chariot. Chariots were not used on the battlefield at that time. It may have been driven in a

race. Or it may have been part of a magnificent funeral procession honoring the warrior who was buried with the chariot. In that case the scenes done in relief on its sides may have been taken from the warrior's life. On the front panel a warrior's wife or mother is giving him his armor before battle. On the left side he is overcoming his enemies, and on the other he is driving a winged chariot. Perhaps our hero will now live in the skies.

EARLY RIVALS *of the* ROMANS

Strong and Warlike, Sea-loving and Artistic, the Etruscans Are Still Such a Mystery That We Cannot Be Sure What Race They Belonged to, or What Language They Spoke

WHO were the mysterious people we call the Etruscans—the people who held Italy in their power for several hundreds of years, who were among the legendary kings of Rome, and from whom were borrowed so many customs which lasted on, even through the days of the Roman empire? The answer is that nobody really knows who they were, where they came from, or when they arrived in Italy. They left no history of their own to tell us of their deeds, and even if they had done so, we could not understand it, for their language is as mysterious as the people themselves.

Even the histories of Rome do not tell us much about them, for the Romans were ashamed of the fact that a foreign people had conquered them. Whenever they got the chance they went out of their way to belittle the Etruscans (ê-trûs'kăn), though we know that Etruscan civilization must have been far more advanced than the Rome of that day. When all the evidence is sifted and all the theories, both ancient and modern, are boiled down, most people seem to agree that the Etruscans were an oriental people from the coasts of Asia Minor, a seafaring people who made their living as pirates. No one knows why they left their

HISTORY OF THE ETRUSCANS



From the Metropolitan Museum of Art, New York

Imagine this fine Etruscan warrior as eight feet high from the crest of his helmet to the soles of his feet. He is gorgeous with color. The terra cotta—or hard baked clay—of which he is made is covered with a gleaming coating of brownish black. The armor is red, the under-vest and the whites of the eyes are white, and the deco-

rative motives are in white, red, and black. The left arm bore a shield. The right hand probably held a sword, its blade pointing backward. No potter today would dare to mold so large a statue all in one piece—for it weighed nearly half a ton. Etruria was famous for huge terra cotta statues like this one of 500 B.C.

homes to sail to an unknown land far across the Mediterranean; but we do know that, perhaps as early as the tenth century B.C., but more probably at the end of the ninth century, these hardy pi-

rates began to invade Italy. Little by little they conquered the primitive peoples who lived there and established themselves in that section of Italy known as Etruria (ê-trōō'ri-à).

HISTORY OF THE ETRUSCANS



From very early times we find the Etruscans placing the remains of their dead in burial urns. Some of these urns were made to look like the houses in which the people had lived; others were simply crude jars which had, perhaps, a portrait bust of the dead person serving as a lid. As the artists became more skillful they made elaborate coffins, called sarcophagi, which

were not only decorated with reliefs around the sides but had portrait figures of the dead reclining on the lid, as though at a banquet. It was possibly from the truth-loving Etruscans that the Romans got their interest in lifelike portraiture. Above is a lively scene carved in relief on the side of an Etruscan sarcophagus. Notice how full of action it is.

Every Etruscan city had its own way of living and its own government. The Etruscans were never banded together under one king. Yet unlike the tumultuous Greek cities, the Etruscan cities did not spend their time fighting one another. Each city fought its own foreign enemies and settled its own quarrels, but even after hundreds of years the cities all recognized one another as friends, even though they were not brothers.

Instead of killing or driving away the native peoples in Italy, whom they conquered, the Etruscans very sensibly put them to work. The natives could do the plowing and harvesting, the building and fortifying, and then the Etruscan soldiers could spend their own time in fighting and in defending their con-

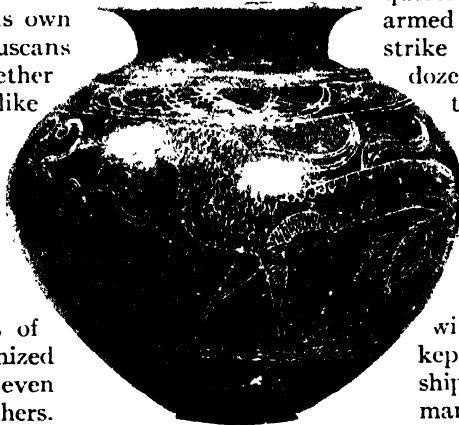


Photo by Metropolitan Museum of Art

This vase was made by the Etruscans at the time when they were trying to copy Eastern designs. If you have read about the art of Asia Minor in these books, you will recognize the strange animal which is cut into the black, glazed surface of this vase; it is a near relative of those monsters which the Babylonians and Assyrians were so fond of making.

quests. No doubt one Etruscan, armed with his terrible axe, could strike terror into the hearts of a dozen simple natives and keep them satisfied to work as farmers, cooks, or carpenters.

Yet we must not suppose that the Etruscans forgot the sea over which they had come. We know that they traded with Greece or Egypt, and kept up a splendid fleet of ships. With these swift and many-oared vessels the Etruscans were often in battle with the ships of Greece or Carthage (kär'thāj), the thriving city which the Phoenicians had planted on the African coast. In the western Mediterranean the Etruscan ships were seldom beaten, though they did not try to sail to other countries for further conquests. They were con-

HISTORY OF THE ETRUSCANS

tent with conquering the islands of Sardinia and Corsica.

Among the native tribes dwelling near the Etruscans were the Latins, who lived in Latium (lā'shī-ŭm) across the river Tiber, about ten miles from the Etruscan city of Veii (vē'yī). These Latins traded with the Etruscans at a place where a bridge had been built across the Tiber. Ships could come up the river to this market place; and when a ship would arrive, the Latin countrymen would always hurry down to the river with oxen or grain or hides to exchange for iron weapons or tools or other goods.

This little Latin town, or trading station, was called Rome. And since it was so near to the Etruscan territory, we may be sure that sooner or later the Etruscan soldiers were going to attack it. The Latins were a strong and vigorous race, but they were no match for the Etruscans. About 600 B.C. Rome fell, and for over a hundred years its Latin population was ruled by a line of Etruscan kings. And not only Rome, but all of Northern Italy and the western coast down as far as Naples came under Etruscan rule.

Perhaps if their only enemies had been the natives of Italy, the Etruscans might have extended their power still further. But two other countries, Greece and Carthage, fought the Etruscans continuously. The Greeks wanted to make colonies of their own in Italy and Sicily, and the Carthaginians wanted to trade freely and looked upon the Etruscan seamen as pirates.

Many a terrible sea battle was fought between the Etruscans and their two rival nations. At last, in 474 B.C., the Greeks of

Syracuse (sīr'ā-kūs'), in Sicily, sent forth an immense fleet and succeeded in wiping out the Etruscan ships in the battle of Cumae (kū'mē). A little while before this, in 500 B.C., Rome had been able to get free from Etruscan rule.

From this time on, the power of the Etruscans was broken. They were soon attacked on the north by the Gauls, who were pouring down into Italy from the other side of the Alps. The Etruscan cities would not join together to fight against the other tribes of Italy, and little by little the Etruscans and their civilization were absorbed into the growing power of Rome.

The Etruscans spoke a language which the Greeks, who knew many tongues, declared was like no other in the whole world. For writing this odd language the Etruscans used an alphabet like that of the Greeks, so that we can tell a little about the sounds they used, even though we do not always know what those sounds meant.

This Etruscan language has been a great puzzle to scholars. We know a few words, but even yet no one can read an Etruscan inscription through from start to finish. Discoveries like those of Professor Trombetti in 1928 have helped toward unlocking this queer speech, but the problem is very difficult. There are only a few Etruscan writings to work with, and we have almost no translations of these into Latin or any other known language. So trying to make out the Etruscan inscriptions is one of the great puzzles that scholars love to work upon.

It is from their tombs that we find out most of what we know of the Etruscans, for this strange race, like the Egyptians, be-



This amusing little safety pin, which is now in the Museum of Fine Arts in Boston, was once worn by some Etruscan maid or matron over 2,600 years ago. It is one of the most beautiful pieces of gold work the Etruscans ever made—and they were famous for their jewelry. The body of the mule and the clasp of the pin are ornamented with a network of tiny grains of gold. Since this photograph is about twice as large as the pin actually is, you can imagine how tiny these golden grains are; yet, if you look at them through a microscope, you will find that every grain, or granule, is set upon a pedestal of its own. No one knows how such delicate work as this was made. Modern craftsmen have tried hard to imitate it but their work is crude and clumsy beside that of this ancient race! A fortune awaits the man who can rediscover the process.

HISTORY OF THE ETRUSCANS

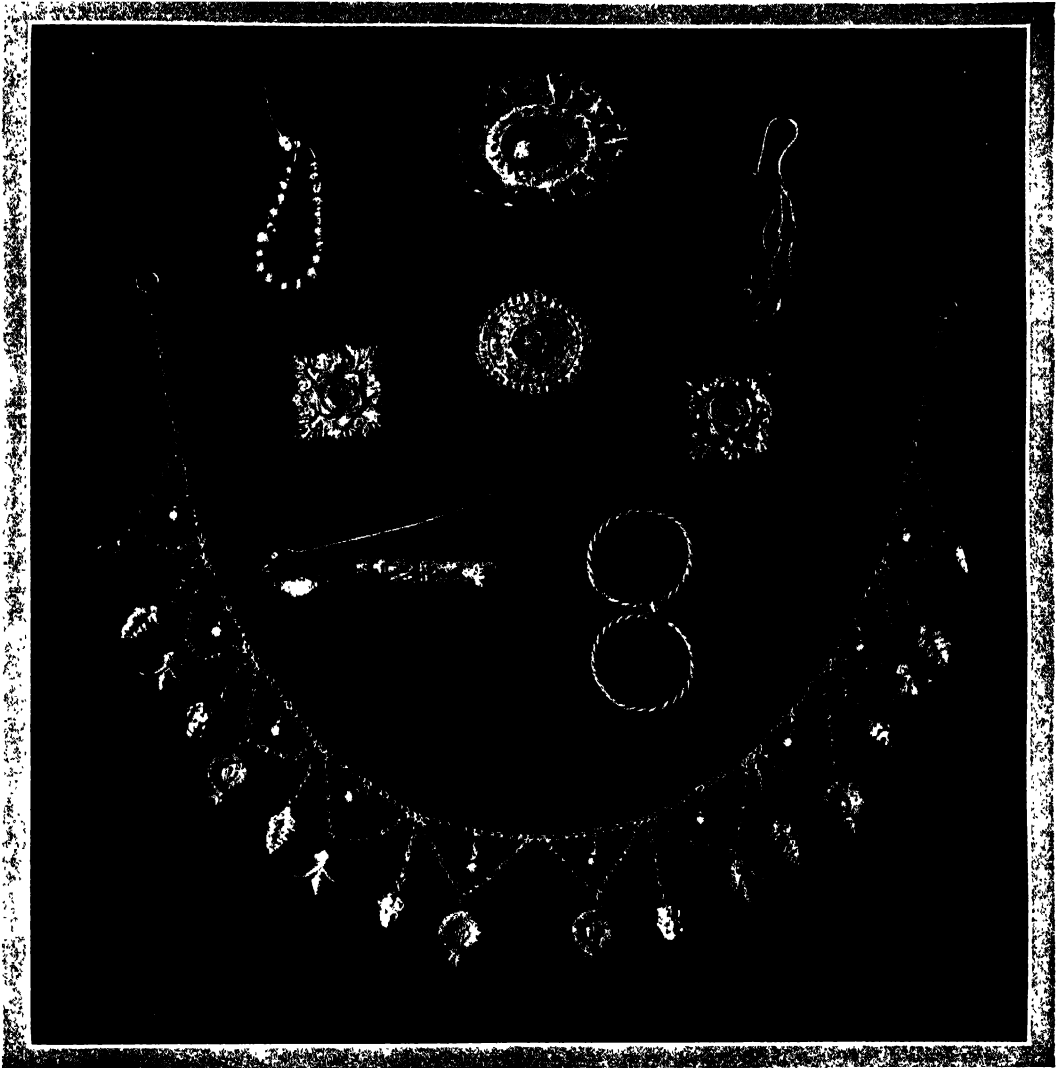


Photo by Alinari, Rome

These objects of gold were made by the Etruscans, and will give you an idea of how clever their craftsmen were. A necklace such as the one above probably

graced the throat of some highborn lady of Etruria, who may also have worn the earrings and pin. The other ornaments were originally sewn upon garments.

lieved that after death the souls of the dead carried on much the same sort of life that people lived on earth. And so they built elaborate tombs to serve as dwelling places for the dead, and filled them with works of art, pottery, armor, and jewelry. The walls of these tombs were covered with fascinating paintings; some of religious and mythological scenes, others, by far the most interesting, of scenes from the daily life of the Etruscans.

What a prosperous, luxury-loving people they were! At their banquets they reclined on long couches, as the Greeks did, and were waited on by slaves who filled their goblets with wine and entertained them by playing on the flute and the lyre. Some of the artists who did these paintings have even included the chickens that stalked in and out among the table legs to peck at the crumbs the careless feasters dropped! Often

HISTORY OF THE ETRUSCANS

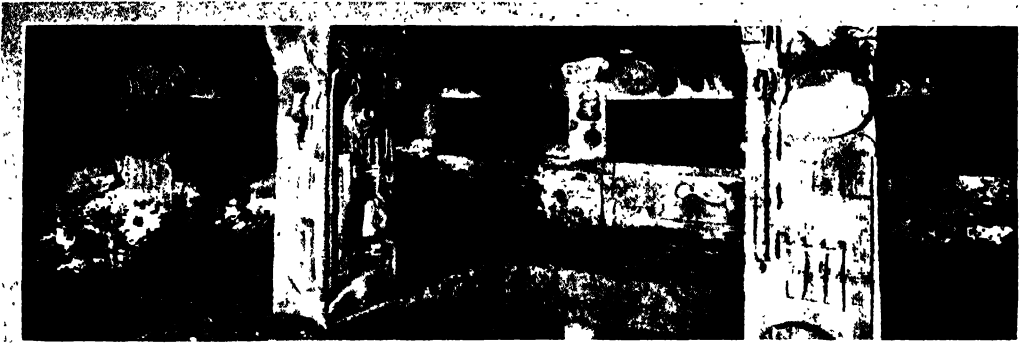


Photo by Alinari, Rome

This house of the dead imitates a house of the living. Many of the rock-cut tombs of the Etruscans were made to look like real houses, with roof beams carved on the ceiling and a square basin cut in the center of

the room to catch the raindrops from an imaginary opening in the roof. The room above is decorated with reliefs of weapons, kitchen utensils, mirrors, and jewelry to make its dead occupants feel quite at home.

the work that had to be done before one of these banquets could take place is shown in the wall paintings. There are hunting and fishing scenes; and in some of the tombs, a view of the larder where the meat was hung, and of the kitchen where the servants were busy preparing the feast. They are chopping up food in bowls, much as people do to-day.

Of course we cannot always be sure how much of the Etruscan way of doing things was borrowed from other peoples. We do not always know whether some of the works of art found on Etruscan soil were made by the Etruscans themselves, or imported from some other country, or made by foreign workmen hired by the wealthy lords of Etruria. For the Etruscans were great traders, and were fond of imitating the styles of others. At the end of the eighth and through the seventh century B.C. we find the Etruscans using designs from Asia and Egypt. They liked beautiful things, and imported a mass of oriental objects, among which were carved ivory figurines, gold and silver bowls, and all sorts of articles peddled by the energetic Phoenicians. Some of the things the Phoenicians made imitated Egyptian styles, and were carved with hieroglyphics which had no meaning at all but were used merely to impress foreign buyers.

Through the sixth and fifth centuries B.C. the Etruscans traded briskly with Greece, and were imitating the Greeks. Some of the finest Greek pottery we have to-day was

preserved in Etruscan tombs; for Greek potters and other craftsmen found a ready market in Etruria, and it is more than probable that many of the sculptures and tomb paintings were made by Greek workmen who had migrated to Italy.

The Etruscans were the first people in Italy to use stone for building; and their use of the arch, which they may have learned how to make from the Phoenicians, was taken over by the Romans, who were very appreciative of such a useful thing. Unlike the Greeks, the Etruscans built their temples on a high platform, for they believed that the home of their gods should tower above their own dwellings. And the later Romans built their temples on platforms, copying the Etruscans. When the Romans built their great circular mausoleums, such as the tombs of Augustus and Hadrian, they were probably going back to the round burial mounds of the Etruscans, which, in turn, the Etruscans had borrowed from Asia Minor.

But it was not only in architecture that Etruscan influence was felt. Tradition has it that the gladiatorial show, which became so popular in Rome, was invented by this entertainment-loving people. And certainly it was from the Etruscans that Romans learned the art of augury—that deep lore by which a priest was supposed to foretell the future by examining an animal's insides or by watching to see whether or not the sacred chickens dropped a bit of grain when feeding!

The HISTORY of ROME

Reading Unit No. 2

THE BIRTH OF A WORLD EMPIRE

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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Things to Think About

What were the advantages of the Etruscan rule, and of the Roman?

What was the effect on the Romans of their defeat by the Gauls and later by Pyhrrus?

Picture Hunt

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THE HISTORY OF ROME



Romulus and Remus decided to build a city in that place of seven hills where they had been brought up. Since they were twins they could not decide which should give his name to the new town and govern it after it was built; so they left the decision to the gods, and each, with his followers, took his stand upon a hilltop, Romulus upon the Palatine Hill and Remus

upon the Aventine. Then they waited for a sign from heaven. This came in the shape of a flight of birds; but, as usual, the gods only made things worse. For although Romulus saw twice as many birds as Remus, Remus saw his first! So after all, they had to settle the question with a fight. Romulus killed his brother and named the city Rome, for himself.

The BIRTH of a WORLD EMPIRE

A Handful of People in a Strip of Land No Larger than One of Our Counties Give Rise to the Proud Roman Race Who Are Going to Rule the World

IN THE ancient nations that lived and died before the rise of Rome, there was hardly any good idea of what we mean by law and order, or of living up to the law simply because we ought to do so—because it is the only way for us all to get along together. The Egyptians and the Assyrians, and far too often the Greeks also, behaved themselves only when they were compelled to do so. A strong king or a strong general might force his people to obey by killing anyone who failed to do as he said. And the subjects of such a king would tremble in fear of their lives. But such obedience rested only on the fear of one man. And there could be very little freedom, for

we can have freedom only when we are willing to obey the law without waiting to be forced.

But when we come down in the story of mankind to the country of Italy and the city of Rome, we find a people with minds very different from those of the oriental peoples or even of the Greeks. The Romans, even when they were still barbarians, had respect for law. They liked to do things according to rule, in a proper and orderly manner. When a law was made they were ready and willing to obey it. They needed no whips, spears, or swords to drive them to obedience. They stood together to uphold the law of Rome, no matter what it cost them.

THE HISTORY OF ROME



Photo by Kischgitz

It is said that at the time when wicked King Amulius gave orders that the twin babies, Romulus and Remus, should be put into a frail basket and set adrift in the waters of the Tiber, that river was in a state of flood. The servants of the king could not get near the deep waters of the stream, so they set the basket in the shallow, flooded area at the river's edge. When the Tiber returned to its normal channel, the little twins were left high and dry in the wild, deserted region that was later to become the center of all the activity of the ancient world. And there they were found by

a she-wolf who had come down to the water to drink. When one of the shepherds of the surrounding hills came upon the scene, he found the wolf feeding the babies with her warm milk and licking them affectionately as though they were her own cubs. The shepherd took the twins home to his wife, and there they grew up into strong, courageous youths, whose kingly bearing betrayed their noble blood. With the aid of a band of shepherds, Romulus slew Amulius and set his worthy grandfather, Numitor, upon the throne. Then the twins set about building a city for themselves.

THE HISTORY OF ROME



Romulus was soon joined by a large band of hardy men who came, in a pioneer spirit, from every part of the country. When the work of building was practically finished, Romulus realized that without wives to grace the houses and children to play in the streets, his city was not really a city at all, but merely a soldier's

camp. So he sent out ambassadors to the neighboring families to ask for their daughters' hands in marriage. These proposals were scornfully rejected—a bitter blow to the proud young Romans. So at a religious festival, the young men carried off all the maidens of a tribe called the Sabines. Thus they got themselves wives.

In a world where every tribe was only too ready to fight its neighbors, a people who could stop quarreling and get to work all together was sure to grow and prosper. At first the Latins—of whom the Romans were a part—were few and weak in comparison with the Etruscans (ĕ-trūs'kăn), a people of Italy who had conquered them; and they simply did not count at all beside the Persians and the Egyptians. Yet because they had learned to work together "*pro bono publico*"—that is, "for the public good"—they built up, little by little, an empire greater and stronger and better managed than any other empire the world had ever seen.

The Beginning of Roman History

The real history of Rome begins a little before 500 B.C., when the little city at last struggled free from the line of Etruscan kings who had ruled it for a good many years. It

is true that some famous Roman stories put the founding of Rome more than two centuries earlier, in 753 B.C. For the Romans told many a proud tale about the origin and early days of their great city. The most famous of the stories—we shall tell it a little later—said that the city had been founded by the twin brothers, Romulus and Remus, who had been saved from death in their babyhood by a wolf who nursed them and kept them alive. But these stories are not very good history. What we do know is that the Latin tribe who were one day to build Rome came to Italy not long after 2000 B.C., as a part of the great migration of Indo-Europeans toward the west. It was another wave of the same great people who had moved down into Greece.

We do not know very much for certain about the kings who had ruled Rome for some time before the real history of the city

THE HISTORY OF ROME



Photo by the Louvre

The Romans were a stern lot, to whom the honor of the family meant more than life and death. It is said that Virginius, rather than have his beautiful daughter

Virginia become the slave of a wicked Roman statesman, snatched up a dagger and stabbed her to the heart in the presence of the citizens of Rome.

begins. Some of the names of those kings seem to be merely legendary, and even about the famous Tarquins, who were Etruscans and the last of the kings in Rome, we know very little of which we can be sure. Certainly the kings built up the power of the city, and gave it a formidable army; and just as certainly they were such cruel tyrants that the people finally rose in hatred of them and drove them out of Rome. For many a century after that the Romans hated the very name of a king. They made up their minds that they would have no such ruler ever to oppress them again. They were going to rule themselves. So every year the patricians, or noblemen, elected two officers called consuls to manage the city affairs. This plan made Rome a republic, although, to be sure, it was a long time before the common people had much voice in the government.

The Roman Rich and the Roman Poor

The powerful noblemen soon began to treat the plain people very badly. They would often see to it that their own cattle got all the grass on the public lands, which were

supposed to be free to all. They made it hard for a poor man to get justice from a rich one. And in many other ways the patrician nobles lorded it over the plebeians, (plēbē'yǎn), or common people.

The Beginning of Roman Government

So the common people of Rome, who did most of the work and much of the fighting, felt that they must have some voice in the government or else they would not fight for the rich nobles. Finally the patricians and the plebeians made a bargain by which the plebeians were allowed to elect certain officers, called tribunes, to protect them. As time went on, the powers of the tribunes grew until they could set aside any law that they considered unjust, and could veto the orders of the consuls. They could even save people who had been sentenced to death. And since the tribunes were themselves of the common people, they were usually ready to help any commoner who found himself in trouble.

At first the consuls did most of the governing in Rome. They heard the lawsuits, led

THE HISTORY OF ROME



Photo by the Musée des Beaux Arts, Budapest

When the Etruscan kings, the wicked Tarquins, were driven from Rome, they fled to Clusium, an Etruscan town ruled by the wealthy and powerful monarch, Lars Porsenna (pór'sén-á). They persuaded him to try to reinstate them upon the Roman throne. So, assembling a mighty army, the Etruscans advanced on Rome. They were about to cross the Tiber and enter the city when the hero Horatius stepped up and assumed command over his frightened countrymen. Everyone knows how he held the enemy at bay until the last board of the bridge was torn away. Having failed to take the city by storm, Lars Porsenna decided to lay siege to it and starve the Romans out. When the city's corn supply was getting low and no one knew what to do about it, a young nobleman named Mucius Scaevola (mú'shi-ús sáv'ó-lá) decided upon a bold scheme. With the permission of the senate, he crossed

over to the enemy's lines and found his way to Lars Porsenna's tent. He had never seen the King, and he did not wish, of course, to attract attention by asking which man the King might be. So finding a man dressed in clothes heavy with gold and embroidery, he thought he had found the ruler, and stabbed the man to death. But he had killed only a secretary! Then Mucius was captured and taken before the real king, as you see in the picture above, who ordered him to be burned to death. The brave young Roman laughed, and thrusting his right hand into the fire kindled for the sacrifice, he said, "Look, that you may see how cheap a man holds his body whose eyes are fixed upon renown!" The king marveled to see a man let his hand burn off without, as it seemed, feeling pain. He let Mucius go, out of admiration for his bravery, and soon made peace with Rome.

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Photo by the Louvre

Brutus was the liberator of his country, for he had expelled the tyrants. He was greatly honored at Rome both for that and for his work in helping to establish a good government. While he was consul, a number of

the noble youths of Rome turned traitor and plotted with the Tarquins against their own countrymen. Brutus' own two sons were among the traitors; and above you see him forced to condemn them to death.

the armies to battle, and collected the taxes. In order to prevent either consul from becoming a tyrant, it was arranged that either one might veto any order of the other. When the two were in command of the same army, one of them ruled one day and the other the next day; and of course that seems a very bad arrangement, which could hardly have worked well for any other people but the Romans, with their genius for government and for law and order. In the course of time there was more work than the consuls could do. So the people added more officers to the government. Among the new officers were the quaestors (*kwēs'tōr*), who took care of the public money; the censors, who made a voting list of the citizens and kept general watch over their behavior; and the praetors (*prē'tōr*), who were judges in the law courts.

Behind all these officers there was yet another body of men, who made the laws. The Romans believed that old men were the wisest, and from *senex*, a word meaning "old man," they called the assembly of their elders "the senate." Only the nobles, or patricians, could sit in the senate; and a

senator was a person of great importance. Often a senator was chosen consul, or a consul senator; so there was a close connection between the two offices.

When Rome Became a Real Republic

Just as the common people did not like the consuls to have so much power, so, too, they objected to great authority of the senate because they had no part in it. There was an assembly called the *comitia centuriata* (*kō-mīsh'ī-ā sēn-tū'rī-ā'tā*) in which the plebeians could vote, but their votes did not count for so much as those of the patricians. Another assembly, called the *comitia tributa* (*trī-bū'tā*), gave to each man an equal vote. In it the plebeians had their own way, and after many years this body gained the power of making laws also. Then they decreed that plebeians might sit in the senate and be quaestors or censors. Before the Roman republic came to an end, the common citizens had almost as many rights as the patricians.

The real center of power in Rome was always the senate. There were three hundred senators, and they were men who had had



Photo by Maccari, Rome

All but the old men of the senate fled from Rome after the victory of the Gauls. When the Gauls entered the senate house, they found the courageous noblemen dressed in their purple-edged garments of state and seated like so many statues upon their ivory chairs.

much experience in the army or in the government. Whenever there was a war, or any other sort of trouble in the state, they could meet and discuss the best policy to pursue, and then advise the consuls in the management of the affair. And the Roman senate worked far better than the Greek assembly had ever done. Of course it had its problems, and of course there were certain evil and corrupted senators; but in the earlier days especially, the Roman senate was full of wise and fearless men who guided the state with great skill.

All this explanation shows again what an orderly people the Romans were. They were not curious like the Greeks, nor did they abound in poetry, in art, and in philosophy. But they had a genius for government and for building up an empire.

When these Romans extended their power

The Gauls were stricken with awe and thought these must be gods. But one, consumed with curiosity, started to finger the beard of an aged senator. This wrathful gentleman hit the Gaul over the head, the spell was broken, and all the senators were killed.

over the neighboring tribes in Italy, they did not oppress their victims as the Etruscans had done, and turn them into slaves and foes; they gave the conquered people a due share in the Roman state, and protected them from other enemies. Very often the city of Rome came to be looked upon as a guardian and a guide by the very nation that had been struggling against her.

What Romans Expected of the Gods

Because the Romans were so businesslike and careful, they often seem to us rather cold and heartless. Probably they were no worse than other peoples of their time, but they certainly lacked the fire and the imagination of the Greeks. When a Roman went to make a sacrifice he was not likely to see little piping gods peeping at him from the woodlands. He heard no laughter of nymphs

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When the wild Gauls from the north came swarming down, they found the city of Rome undefended by walls. It was a simple matter for them to enter and do as much burning and plundering as they liked. Only

the citadel on the Capitol Hill, with its steep walls and battlements, held out. Legend has it that when the Gauls tried to climb the walls in the night, they awoke the sacred geese, whose cackling warned the Romans.

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Photo by Graustorff Bros. Inc.

The vestals were the maiden priestesses of Vesta, goddess of the hearth of home and state. It was their privilege to tend the sacred fire of Rome. They were highly honored by the people, for it was believed that

if the fire of Vesta ever went out, some dreadful calamity would fall upon the city. Above, you see them fleeing from the attack of an enemy, but carrying away with them a brand of the sacred fire.

in the forests. He missed the gayety and charm and joyousness of a true lover of the pagan gods.

A Roman's sacrifice was a matter of business. When he gave a nice fat lamb to Juno he expected her in return to grant him what he wished. The Romans were religious, but their religion, like their lives and their thinking, was a matter-of-fact affair.

The Romans borrowed many of their gods from the Greeks, just as they took over the Greek alphabet and the Greek way of building ships. To be sure, they changed the names of the gods. The Greek god Zeus became the Roman Jove or Jupiter, Hera became Juno, Hermes became Mercury. Practically every Greek god appears in Rome under another name.

Who Was the First Roman?

Though the Romans had no such rich and beautiful myths, or stories of their gods, as did the Greeks, they had their own legends of the way their city was founded. They believed that a Trojan prince named Aeneas (ĕ-nĕ'ās) had fled from burning Troy and had sailed to Italy, after many adventures.

He and his followers lived with the Latins and built a city among them, so that many Romans believed they were descended from the Trojans.

Romulus and Remus

Long after the days of Aeneas, the Romans believed, one of the priestesses in the temple of the goddess Vesta had been beloved by the god Mars, and had borne him twin sons named Romulus (rŏm'ŭ-lŭs) and Remus (rĕ'mŭs). The boys were hated by the king of the country, who set them adrift on the river Tiber. But they were rescued from death by a she-wolf, who nursed them until a shepherd found them and took care of them. When they were grown, Romulus built the city of Rome.

Of course the story is only a myth, although it may have some tiny kernel of fact. The Romans had other legends, too, about ancient kings like Numa, the lawgiver, and heroes who, they believed, lived in the early days of the city.

In the story of the Etruscans we have told how the city of Rome grew up as a trading place where the Etruscan ships could come

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in from the sea and bargain with the Romans. But when the Romans began to feel their strength and finally succeeded in throwing off the Etruscan yoke, they were not given time to enjoy their freedom. There were other enemies very close to them.

First they joined with their Latin cousins to fight the bandits of the hill country. The

state. Wild barbarians called Gauls had been sweeping down from the north of Italy, and in 387 B.C. they descended upon Rome, beat the Roman army, took the city, and burned it to the ground.

But they could not take the fortress on the Capitoline (cáp'ī-tō-līn) Hill, and after a few weeks the Romans gave their



Photo by Maccari, Rome

When Pyrrhus of Epirus sent ambassadors to Rome to make a peace pact, the blind old censor, Appius Claudius, persuaded the senate not to listen to any proposals of peace as long as the army of Pyrrhus remained on Italian soil! Appius is the first writer

mentioned in Roman literature, for his brilliant speech was written down, the first time such a thing had been done in Rome. It established a form of prose composition. Above, you see the blind old man being led in to make his impassioned appeal for his country's honor.

union gave the allies a territory of about 350 square miles. It does not seem to us to be a very princely territory for a country to cover, but it probably seemed quite spacious to them at that time. After stretching out in this way, they looked about and saw the Etruscan town of Veii (vē'yī), only eight or nine miles away.

Before Rome Had Walls

The Etruscan power was crumbling, and the Romans did not feel that Veii was too strong to be attacked. They laid siege to the city and for ten years they struggled to capture it. A pleasant, leisurely siege it was, with intervals of rest for both sides. But Veii finally gave way in 396 B.C.

With this enemy removed from their gates, the Romans were ready once more for peace. But all at once they met with a terrific check, which almost ended the very life of the little

enemies a great deal of gold and persuaded them to return to the north. So Rome was saved.

The reason why the Gauls took Rome so easily was that the city had no walls. So the practical Romans set to work at once and built good strong stone walls around their town. After that they felt safe once more, and again they hoped that law and order might prevail. But many weak cities or tribes kept asking for help, and the Romans always answered. Each victory brought them a little more land.

Rome Conquers All Italy

The tribes living near Rome grew fearful when they saw Rome's power growing, and the Latin's formed a league to resist the pushing state. For ten years the Latin League fought Rome, city against country. But Rome finally won in 338 B.C., and the



Photo by Aliuan

In the early days of Rome a great struggle arose between the Romans and the Albans, a neighboring people. Each wanted to rule the other's land, but, after many battles which only served to weaken both parties, neither came out victorious. It chanced that in each of the armies there were triplet brothers who were well matched in age and strength, and it was decided that they should fight it out among themselves, each for his own country. Whichever side lost would come under the rule of the other. The Horatii (hō-

rā'shī-i), whom you see above taking oath to fight to the death, belonged to the Roman side, and the Curiatii (kū'ri-ā'shī-i), to the Alban. All the inhabitants of both cities came out to watch the thrilling contest. At first it seemed that Alba must win, for two of the Horatii were killed and all three of the Curiatii fell on the remaining one, who then took to flight. But he was no coward; his flight was merely a clever plan to fight his enemies separately. He killed each of the Curiatii in turn, and Alba yielded.

Latin League was broken. Then Rome marched on to the conquest of all Italy.

Yet we must not think of the Romans as thirsting for empire in those days, as the Assyrians had thirsted for it a few centuries before. If Rome had not fought she would have been destroyed. It was a question of conquering or being conquered.

For all their bravery, the early Romans were not remarkably daring or energetic soldiers. They were able to win in the end because they were so steady and so patient. They had good and wise leadership, steadfastness, bravery, and coolness. The same qualities which made their government great made their armies great also.

When some tribes called Samnites, from southern Italy, came rushing upon Rome and defeated the Roman army again and again, in wars which lasted for years, the Roman army persistently fought them off. The Samnites had little discipline or leadership or organization. They were as wild as

the Gauls, and as brutal and fierce. Finally the Samnites, combined with the Etruscans and the Gauls themselves, were beaten by the Romans in the terrific battle of Sentinum (sēn-tī'nūm) in 295 B.C.

After the battle of Sentinum there was no doubt that Rome was the strongest power in Italy. She had conquered the whole peninsula of Italy except the far north and the Greek cities in the south. With high hopes the Romans set about completing their conquest.

But here again Rome met with defeat after defeat. The Greek cities united for a time under Pyrrhus (pī'r'ūs), king of Epirus (ē-pī'rūs), from across the Adriatic Sea. And the united Greeks defeated the Romans at Heraclea (hēr'ā-klē'ā) in 280 B.C. and again in the following year. But Pyrrhus lost so many of his own men defeating the Romans that he said a few more victories would ruin him; and from that day to this a victory that costs the winner too much has been

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called a "Pyrrhic" victory. Also, the Greeks fell to quarreling among themselves, as usual; and Pyrrhus went home in disgust, leaving the Romans to take one Greek city after another.

By 275 B.C. Rome was supreme in Italy. In the short space of sixty-five years she had grown from a struggling little city, fighting for bare existence, until she now was the mistress of the whole peninsula.

Never before had Italy been under one government. From the Greeks in the south to the Gauls in the north there were many different tribes who spoke many different languages. These tribes had always fought one another except when sometimes they combined for purpose of fighting someone else. Now they were to know the *Pax Romana*, "Roman Peace." They were to become loyal members of the Roman state, fighting only under the direction of Roman generals.

How did the Romans manage to control so many foreign and unruly peoples? What genius enabled them to win over the turbulent and willful tribes? The answer is that they were wise enough not to oppress the people they conquered.

Instead of treating their defeated enemies like slaves, as the Greeks had done after their conquests, the Romans raised some of their former enemies to equality with themselves,

while to others they held out the promise of equality. At the same time the Romans warned them that if they did not behave themselves, they would lose their equal rights. The better class of people were made citizens of Rome. They could then trade freely in any Roman colony, they could use the Roman law courts, and they could marry with Romans.

Besides all these privileges, the Romans let each city or tribe go on governing itself in its own way, except that it could have no army. The army of Rome would protect it, and in return for this protection the conquered state would send soldiers to serve with the Roman army.

The population of Rome itself was growing so fast that the citizens frequently sent out colonists to settle in some captured

territory. This helped to make the bond between Rome and her subjects all the stronger.

The Romans began as a people of farmers, and even in 275 B.C. they were mostly tillers



Photo by Granstorff Bros

This strange, wind-swept figure is the sibyl of Cumae (kū'mē), the most famous of the prophetesses of Rome. Under her arm she clutches the three books of prophecies which she finally sold to Tarquin the Proud, one of the legendary kings of Rome. The story goes that there were nine books originally, which the sibyl (sib'il) offered to sell at a rather high price. Tarquin tried to bargain with her, but the clever prophetess calmly destroyed three of the books and offered the King the remaining six at the same price! Tarquin again refused the offer—and the sibyl promptly destroyed three more books. Then she offered the remaining three, still for the same amount. Fearing that the volumes might all vanish, Tarquin bought the remaining three. The sibyl had her say on many an ancient matter. It was her cave that Aeneas visited to find out the will of the gods; and the sibyl herself escorted him to the awful realms of Hades. Very recently excavators have found the famous cave—the very one which Virgil describes. In the heart of Mount Cuma, in Southern Italy, are a number of rock-cut galleries which lead to a large subterranean chamber carefully hewn from the living rock. This is the spot where the sibyl, intoxicated by the fumes which rose from the sacred tripods, spoke the prophecies which people came from all over the ancient world to hear. The excavators have found out many of the wise woman's secrets. A clever arrangement of sounding boards and rock-cut speaking tubes made a voice issue mysteriously from the center of the earth and seem to rush out from every side—as Virgil and many another visitor testified. As for the three famous books, known as the Sibylline (sib'ī-līn) Books, they were long kept in the temple of Jupiter in Rome, under the care of especially appointed officials, and were consulted in times of crisis, if the senate so decreed.

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of the soil. When the poorer Romans went wandering about Italy they usually took to farming. They reared large families with many boys who could fight in the army. And so Rome was always looking for more land for its citizens to farm.

If the Romans had all been farmers, perhaps the conquest of Italy would have satisfied them. But the richer people had become merchants and traders. Like the Phoenicians and the Greeks, they enjoyed traveling around, buying and selling goods. They traveled all over Italy, and they would have liked to sail to other lands as well.

But there were two things to prevent the Romans from leaving their native shores. First of all, they had very few ships, for they were still very poor sailors. And second, the seas were ruled by a foreign and unfriendly power.

A city far richer and more powerful than Rome was ruling the western Mediterranean with a jealous hand. Proud Carthage (kär'-thâj) was queen of the waves. Carthage was in Northern Africa, just across from Sicily. Founded by the Phoenicians, it had grown to great wealth under the influence of its merchant princes.

The power of Carthage was spread out along the coast of Africa. Half of Sicily was under its domination. The Straits of Gibraltar and the tin mines of the British Isles were closed to all but Carthaginians. Many coast towns were held for trade by Carthage only.

The galleys of Carthage swept the seas, and their captains turned a scornful eye upon the puny sea power of Rome. The ships of Carthage would have no interference with

their trade, and to this the Romans had agreed in treaties signed long before this time.

But could a Roman, now, fresh from the conquest of all Italy, endure this scorn and shame? Not while the Tiber, Father Tiber, flowed to the sea. With Roman arms and Roman persistence, a path for trade could be made to encircle the world if need be.

But however indignant and warlike the Roman senate and the Roman citizens might be, they could not at once plunge into war with Carthage. True, they had a wonderful army three hundred thousand strong, but it was not within fighting distance of Africa. There was no Roman navy to carry troops and ram the Carthaginian battleships. Rome could not fight Carthage without ships.

And so for ten or eleven years after conquering all Italy, the Romans rested sullenly on their arms, while the graceful galleys of Carthage plied their trade about the seas. Carthage was old and experienced in the ways of the world. She knew that sooner or later she must teach the upstart Romans a lesson, as she had taught the Etruscans not to interfere with her rule of the seas. From the housetops of their princely city the governors of Carthage might look down upon hundreds and hundreds of warships with their oars flashing in the sunlight, their sails bellying in the wind. Could all this proud and beautiful strength fail of crushing Rome? Carthage felt she had nothing to fear.

And so the two cities waited like snarling dogs, ready at the crucial moment to fly at each other's throats.

This benevolent old man is Father Tiber. The Greeks and Romans thought of their rivers as people—and very kindly people too, for they knew that the streams brought trade and fertile fields, and consequently wealth.



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Reading Unit No. 3

FROM A LITTLE NATION TO A WORLD EMPIRE

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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Things to Think About

Why did the fact that Rome was a nation of farmers and Car-

thage one of traders help Rome to win the wars?

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Summary Statement

Although the Romans became the rulers of all the civilized world, in gaining their power they lost some of their greatest

blessings: their simple way of life, their wisdom in ruling conquered people, and their efficient self-government.

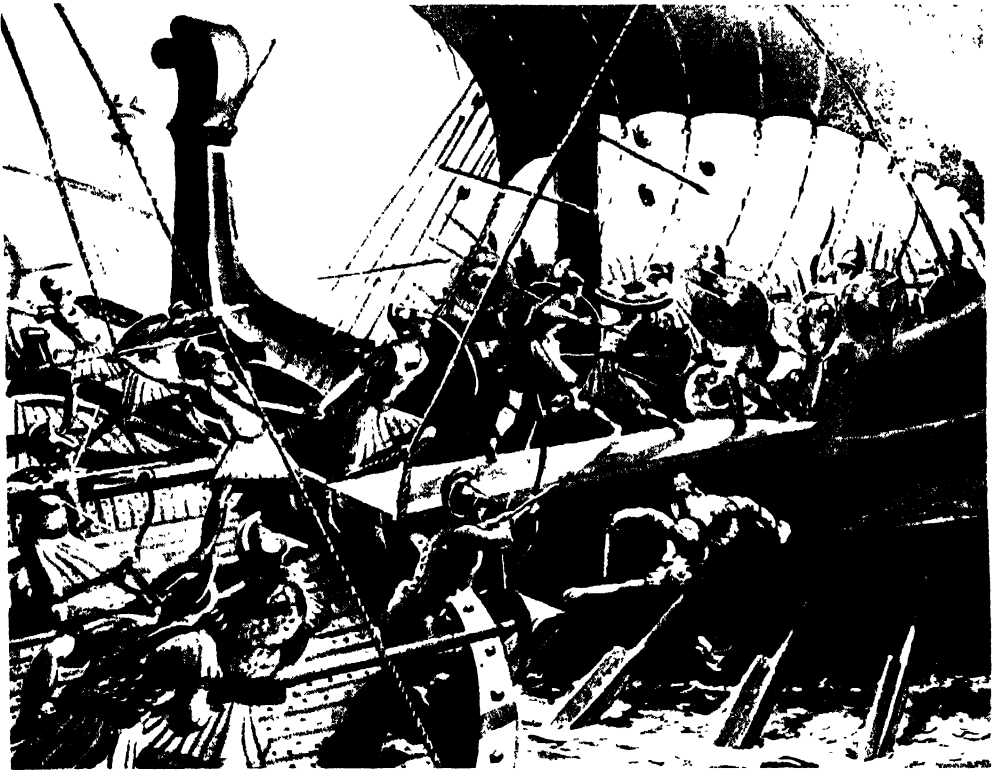
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At last the great city of Carthage was doomed to destruction. Hordes of Roman soldiers invaded the palaces, public buildings, and private houses, leveling

them as they passed, like a huge machine. To-day if you dig down into the soil where Carthage stood, you will find little but a thick bed of cinders.

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Only sails and hard work with the oars propelled the graceful ships of Rome and Carthage, for in those days the use of steam was unheard of, and even the rudder for steering had not been invented! When a Roman

ship got close enough to an enemy ship, a huge grappling iron crashed down and locked the two together. Then the fight took place as though on land—to the advantage of the Romans, who were not seafarers.

FROM *a* LITTLE NATION *to a* WORLD EMPIRE

The Romans Who Have Conquered Italy Now Come to Grips with Carthage, Mistress of the Sea, and Wipe Out Her Power Forever. Then They Sweep On to Extend Their Sway over the Whole Known World

WHEN people or nations want to fight, they can generally find an easy excuse. The time for the first war between Rome and Carthage came when a quarrel broke out among the citizens of Messina in Sicily. One group asked the Carthaginians to help, the other appealed to the Romans.

Immediately the Roman senate rushed off an army to Sicily, managing to find enough ships to ferry the men across the narrow sea

between Italy and the island. But that was not all that was necessary. An army needs enormous supplies and a constant traffic back and forth between camp and city. The Carthaginian (kär'thā-jīn'ĭ-ăn) battleships interfered with the Roman supply ships. So the Roman army did not find itself well off, even when it got to Sicily.

But the Romans never entered into a war half-heartedly. Their policy was a steady

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Photo by Gramstorff Bros. Inc.

Carthage was a city of merchant princes. Ever since the legendary times of Dido, the tragic and romantic queen, the Carthaginians had been famed for their wealth and luxury. At the time of the Punic Wars, the city was exporting gold and silver and other metals,

ivory and precious stones, beautiful woven fabrics, and even black slaves from Central Africa; these things went all over the Mediterranean. Small wonder that Carthage grew rich and prosperous and that her women, some of whom you see above, lived in such luxury.

forward march. They had never been sailors, but if sail they must, then sail they could. Since they must have a navy, they set to work to build it. For many and many a day the rasp of saws and the clang of hammers sounded in the harbors of Italy, till at last a fleet of 125 battleships, each with five banks of oars, came into being.

A Trick of the Roman Navy

What the Romans wanted to do with their navy was to get at close grips with the Carthaginian ships. Then they could fight as if they were on land, using their thick, short swords to slash the Carthaginian troops to pieces. They were far from dull, these Romans, and they invented a thing called a "crow" for their ships, to grapple with an enemy vessel and keep it from sailing away.

The crow was a long, heavy beam of wood, with huge iron hooks on the end. It was ordinarily held upright on the Roman ship, but when the ship sailed alongside a Carthaginian vessel, the crow was brought down with a crash on the enemy decks. Then the two ships could not get apart, and the Romans could cross over to the other boat and hack their way to victory.

The Carthaginians were brave fighters, but many of their troops were "mercenaries," (mûr'sê-nâ-rî), or hired soldiers, and the mercenaries were very likely to give way before the relentless Roman attack. In the very first sea fight (260 B.C.) the Carthaginians were badly beaten, and in the second (256 B.C.) they lost again.

Then the happy Roman senate decided to send a great army over to Africa to wipe out the very city of Carthage itself. The invading army carried everything before it, until one of its leaders, a Roman consul, was recalled to Rome with part of the troops. Then the army that was left could not stand before the Carthaginian defenders. To add to their bad luck, the Romans were now defeated at sea, and lost their fleet in a storm.

The Fate of the Sacred Chickens

Of course these defeats of the Romans came because they did not fight so heartily or so wisely as before. But the Romans themselves believed that their destruction came because of lack of religious feeling on the part of their consul, Publius Claudius. Before the battle someone told him that the sacred chickens, which were carried with the

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To cross the Alps in winter over a steep and narrow trail, blinded by raging snowstorms, and at every point in danger of falling through icy crevasses or of freezing

to death, here were hardships to test the mettle of any leader. But what must it have been for Hannibal, who came from a sunny clime and a land of ease!

army, would not eat, and he hastily exclaimed, "Let them drink, then," and ordered them thrown overboard! This sort of joking, thought the Romans, was bound to bring down the wrath of the gods.

Rome's First Blow at Carthage

Whatever the cause was, the Romans found themselves descended from the peaks of victory to the valley of defeat. Carthaginian ships were sailing along the Italian coast doing all the damage they could, and the Romans, with all their public money spent, could only watch in dismay. But the spirit of the Roman was the spirit of determination. The wealthy citizens of Rome came together, and from their private fortunes provided the money to build more boats. This time they constructed a great

fleet of two hundred battleships, which put to sea under the consul Catulus (kā-tūl'ūs). They sailed out to meet the Carthaginian fleet and destroyed it utterly (241 B.C.).

This defeat was a hard blow for Carthage. She had used up all her money in the war, just as Rome had done. She no longer had any ships to defend her on the sea. All she could do was to make peace, and on very hard terms. She must give Rome the whole of Sicily and a tribute of \$3,500,000, an enormous sum at that time. Thus ended the First Punic (pū'nīk) War, which had lasted twenty-three years (264-241 B.C.). There were three wars between Rome and Carthage, called the First, Second, and Third Punic Wars.

In the twenty years that sped by before the Second Punic War, the forces of the two

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Photo by Maccari, Rome

Atilius Regulus was a Roman general who was captured by the Carthaginians in the First Punic War. It is said that after the Roman victory at Panormus, Regulus was sent back to Rome with the understanding that

countries changed their positions. Rome was now mistress of the seas, and Carthage looked to her army for protection, and for new conquests to take the place of Sicily. While the Romans were busy making a province of Sicily and conquering the wild natives of Sardinia and Corsica, the Carthaginians were by no means idle.

Their general Hamilcar (hä-mil'kär) went to Spain, where many coast towns were already in Carthaginian hands. He added so much of the interior to Carthage, and sent back so much wealth, that Rome began to fear him. We are told that Hamilcar hated the Romans so much that he made his young son Hannibal swear upon an altar his eternal hatred of all that was Roman. It does not seem likely, however, that Hamilcar ever dreamed of attacking Rome except by the sea. But when the Romans began to interfere with Carthage in Spain, Hannibal, who had now become commander, was forced in self-defense to dream of attacking Rome on the land, and to try to make the dream come true.

One of the World's Greatest Generals

Among the great generals of the world Hannibal, Rome's bitter enemy, ranks near the top. For dashing courage, for foresight,

he was either to bring about a peace treaty or return to Carthage to be killed. When he got to Rome he urged his countrymen not to make peace! Above, you see him returning to Carthage to be tortured to death.

for leadership, no one on earth at his time could equal him. When he was only twenty-four years old he came to face the greatest military machine of his age, and by his brilliant genius he made the Romans tremble for their country and their lives. His charging cavalry were the wings of destruction, his quick and desperate infantry the very engines of death.

But for all his genius, Hannibal is a pathetic figure. Victory after victory fell to his arms and yet he never could win the war. He slaughtered the best and boldest of the Romans; he drove their generals to the shelter of mountains and marshes; he swept Italy from end to end; and yet the city of Rome was never in his grasp. The one great victory eluded him.

Hannibal Crosses the Alps

When a petty quarrel in Spain started the Second Punic War (218 B.C.), Hannibal began to lead his army over the Alps to Italy. With his cavalry, his war elephants, his forty thousand soldiers, he pushed his way onward, avoiding the Roman army that had been sent to Spain. Finally, after threading a heroic path through the cold and desolate mountains, he appeared upon the plains of Italy.

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Photo by Victoria and Albert Museum

Here the young Scipio, who had been taken prisoner by Antiochus, is being returned to his father.

Here he could get no more help from Carthage. He might look to the Gauls of the north, who hated the Romans, but for the most part he must depend upon his own valor. But his valor and skill were such that he kept his army for fifteen years in the heart of an enemy country, where hundreds of thousands of hostile troops were ready to meet him.

Hannibal's first big success came at the Battle of Trebia (trěb'yá), which was fought on a cold December morning (218 B.C.), when the numbed Roman soldiers, ambushed from the rear and attacked from the front, were scattered by the Carthaginian cavalry. Then Hannibal marched on down the peninsula and in the spring surprised and cut to pieces another Roman army at the battle of Lake Trasimenus (trä'zī-mě'nūs). Few Roman survivors escaped, and the consul Flaminius was himself slain.

A Bushel of Gold Rings

Rome was now in terror of attack. But Hannibal had no proper machinery for besieging a city, and his army was too small. He was doing all he could to increase it by

adding Gauls and other enemies of Rome to his own Carthaginian troops.

The next year (216 B.C.) saw the greatest battle of all. Eighty thousand Roman troops came out to meet Hannibal's fifty thousand at Cannae (kā'ně). By clever strategy the great Carthaginian surrounded the army of Rome. His men slew seventy thousand Romans on the field. Hannibal sent off to Carthage a bushel of gold rings taken from the fingers of dead Roman nobles.

What Are Fabian Tactics?

After this victory every enemy of Rome joined the Carthaginian forces. The Greek cities revolted, some of the Italian states joined them, and the Gauls had long been up in arms. And yet for the remaining thirteen years of Hannibal's stay in Italy, all these hostile armies were unable to take Rome.

Why could not Hannibal win? There were many reasons. First, a great many cities remained loyal to Rome and did all they could to hinder her foes. Second, the sturdy Roman character never would admit that it was beaten. Third, the Romans were wise

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Photo by Gramstorff Bros. Inc.

Cornelia, daughter of Scipio Africanus the Elder, and mother of the Gracchi (grák'ī), was as intelligent as she was charming. One day a haughty damsel of her

acquaintance proudly showed her own jewels and then asked to see what ornaments Cornelia had. Cornelia called her two sons and said, "These are my jewels."

enough to refuse to meet Hannibal in open battle again. They used what we call "Fabian" (fā'bī-ăn) tactics, so called from the dictator whom they chose to meet the emergency. His name was Quintus Fabius. He and his men followed the Carthaginian army about and worried it as best they might without actually fighting it. Gradually they wore down the hopes of the Carthaginians, who forgot their first successes.

Then, too, in the course of ten years the Romans had found a good general of their own. This was Scipio (sĭp'ī-ō), a bold soldier who was selected to lead a Roman army to Spain. He succeeded in driving all the Carthaginians out of the country. Ten thousand of them, under Hannibal's brother, managed to reach Italy, but only to be destroyed by the Romans. Then Scipio came back to Rome and persuaded the senate to let him go with his army to Africa. Even to-day, when we want to start an offensive against an opponent, we sometimes say we are going to "carry the war into Africa."

The Battle That Made Rome Supreme

Scipio's march to Africa (209-208 B.C.) was a great success. After he had won two

battles in Africa, Carthage had to call Hannibal home to defend his city.

And now the stage was set for the decisive battle of the war (202 B.C.). The two great generals, Hannibal and Scipio, were face to face at Zama. But the two armies were unequal. The legions under Scipio were veteran troops, while the soldiers of Hannibal were many of them untrained clerks and merchants, fighting with their backs to the wall. In the clash of this last conflict an empire must go down to destruction.

The Third Punic War

Hannibal tried to envelop the Roman army again, as he had done at the battle of Cannae. But Scipio saw the plan and met the quick movements of the Carthaginian troops with decision. He spread the Roman army to face the enveloping enemy. And at this moment of crisis Hannibal saw his army sink down to defeat. The Battle of Zama ended forever the prestige and power of Carthage.

To prevent the destruction of their city, the Carthaginians had to agree to pay \$11,000,000 within fifty years. They had to give up all their warships and their independence of action. They could not even make

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war on any power again without the permission of Rome.

But Rome was not satisfied even with such a victory. When twenty years later Carthage had to raise an army to protect herself

herself just at the beginning of even greater struggles. She felt she must conquer or be conquered. And so Roman armies set out at once to subjugate the Eastern world.

They began with Macedonia (mās'ē-dō'-



Photo by the Luxembourg, Paris

Here is a Roman exile being rowed across the Tiber, sorrowfully waving farewell to his birthplace. To the

against attacks from fierce African tribes, the Romans seized the excuse to begin the Third Punic War. This lasted three years. In the end Carthage was taken and completely destroyed (146 B.C.).

When Hannibal had been conquered, Rome was without a rival anywhere in the Western world. Her armies were the biggest and strongest; her fleets ruled the Mediterranean. But she felt she could not stop with this. She was like a rich tyrant who has to make everybody afraid of him because he fears people will, otherwise, take away all his wealth.

And of course Rome was surrounded by enemies. In the north, beyond the Alps, lived hordes of barbarians. These might sweep down at any time and overrun Italy as the Gauls had done. And in the east the empires left by Alexander the Great were already joining together to put down the rising Romans if they could. At the end of the Second Punic War therefore, instead of entering upon a period of peace, Rome found

Romans their great city was not only the capital of the country; it was the very center of the world.

nī-ā). King Philip of Macedon (mās'ē-dōn) had promised to help Hannibal in his fight against the Roman power, and this Philip the Romans determined to crush. They had learned much about war since the days when they first battled with Hannibal on the river Trebia. When the Roman legions met the heavy Greek phalanx with its long spears, they had no trouble surrounding it, beating down the spears, and hacking the Greeks to pieces with their terrible swords. It was the sword—a Spanish type of sword, by the way—which won the victory, for the Macedonians had only spears and daggers.

At close quarters the Macedonians could find no way of meeting the onrush of the Romans. Philip was utterly defeated (197 B.C.). Macedonia fell subject to Rome, and soon all the Greek states and cities became subject likewise.

This victory and the appearance of Roman soldiers so near to Asia instantly aroused the fears of Syria. You remember that when Alexander died his Eastern empire went to

one of his generals named Seleucus (sê-lû'-kûs). The descendants of this ruler were called Seleucids (sê-lû'sîd), and it was one of the Seleucid kings, Antiochus (ăn-tî'-ô-kûs), called the Great, who now looked upon Rome's conquest of Greece with an angry eye. He felt that the best plan was to strike first, and so he invaded Greece as a liberator bent on freeing the Greek states.

But the Romans soon drove Antiochus back to Asia, and quickly followed his retreat. Their stern and orderly legions came up with a disorderly throng of oriental troops at Magnesia (190 B.C.), and under the leadership of Scipio the Romans easily conquered.

It seems surprising that one battle should have won the enormous empire of the East. The triumph at Magnesia extended the rule of Rome even to the boundaries of the old Assyrian territory. Rome inherited or won the Greek states of Asia Minor, the lands of the Fertile Crescent, and finally Egypt. Egypt had long been Rome's ally, and after a time she accepted the guidance and protection of Rome (168 B.C.). Thus by the close of the three Punic Wars, the Mediterranean had indeed become a Roman lake, for Rome ruled it along both sides from end to end.

Rome Gives Greece Her Freedom

When the Greek cities came under Rome's sway, she freely gave them the liberty which was dearer than life itself to the turbulent Greek nature. The Romans might be barbarians in art and literature, but they had a wholesome respect for Greek culture and Greek learning. The Greeks were still the masters of all the fine arts. When a rich Roman wanted to make his house beautiful with paintings and statues, or to enlighten his mind, he turned to the Greeks.

The Romans did not wish to make the Greeks slaves or vassals; they wished to protect and encourage them. But it was no easy thing to protect and pacify a group of states that had so long been at strife with one another. The Greek cities were continually annoying the Roman senate with their quarrels. At last, when open warfare broke out among them and they rebelled against Roman restraint, Rome had to treat

them severely. The Roman army burned Corinth, deprived all the Greek cities except Athens of their liberty, and reduced the Greeks to a state of subjection.

And now we see the beginnings of a strange falling off in the Roman power to govern wisely. When Rome first started on her victories, she had generously given a great many rights to the conquered peoples. But as her power grew she became less generous, and only a very few of her subjects outside of Italy could hope for Roman citizenship.

A Roman's Love of Wealth

Roman citizens began to realize that there was money to be made out of their conquered provinces. They could go out as governors or judges and make enormous fortunes. These men, returning to Rome, aroused the envy of the other Romans. For all their boasted law and order, neither these men nor the other Romans were now very honest. They loved wealth and power. Corruption soon appeared everywhere, in the senate, among the consuls, the tribunes, and the other officials.

At the same time that Roman officials in foreign lands were getting richer and richer, the poor Roman citizens at home were getting poorer and poorer. The old simple days were gone. Rome now held a far larger population, and there was not land enough around the city to provide farms for all the farmers. The people grew more and more discontented. The corrupt senate was ruled by the rich and powerful. The public lands were given to the wealthy instead of being kept for the people. Dishonest tribunes and foreign governors were stealing the public money. Slaves were doing almost all the work and many of the people went hungry.

All this meant trouble ahead. Within forty or fifty years after Rome had conquered the world, a struggle began between the plain people of Rome and their senate. Two tribunes who dared to champion the cause of the plain people were killed, the famous Tiberius Gracchus (tî-bê'rî-ûs grăk'ûs) in 132 B.C. and his brother Gaius Gracchus (gă'yûs) in 121 B.C. The people rioted now and then, but the riots were put down.

The matter was finally brought to a head

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From earliest times the Greek city of Corinth had been famed for its wealth and beauty, for it was a center of

the arts. But the all-conquering Romans finally destroyed it. The tragic event is shown above.

by the struggle between Marius (mā'ri-ŭs) and Sulla, during the wars that were always going on somewhere or other on the borders of the Roman empire. In 111 B.C. the African Jugurtha (jōō-gŭr'thā) had won a military victory by bribing the Roman consul to let him do it. At the same time certain restless German tribes, the Cimbri (sĭm'bri) and the Teutons, had been defeating one Roman army after another. The senate did not seem to be able to handle the situation. So the common people, in their assembly, appointed their own general, a soldier named Marius, who had once been a plowboy.

Marius was a bitter enemy of every rich man and noble in the city. He marched away to the wars, doing his duty like a soldier, but after he had captured Jugurtha and had overwhelmed the Germans (102 B.C.), he did not forget his foes in Rome. On his return he encouraged the people to take their rights into their own hands.

Marius was so violent that the common people would not follow him. For ten or twelve years he had to live in retirement. But he bided his time. His chance came when a war broke out in the East again. Then the senate elected a general named Sulla, while the people defiantly chose Marius.

But it so happened that Sulla actually had charge of the Roman army, which was

wiping out revolts in the Italian states. Marius had no army at all. So Sulla, first coming to Rome and forcing the people to consent to the rule of the senate, marched away with his army into the East.

As soon as Sulla was gone, the Roman people fell upon the senate and massacred many of the senators. Marius urged them on. They elected him consul for the seventh time. Under his rule the rich and mighty trembled for their riches and their lives.

But Sulla was yet to be reckoned with. In five years he came marching home again. Marius was dead—he had died during his consulship—and there was no great leader for the people's cause. Every army sent out to meet Sulla was beaten. When he appeared before the gates of Rome there was none to keep him from entering. He had himself appointed dictator, and the streets ran red with the blood of his enemies.

When Roman generals began, like Sulla, to take on the powers of dictators, the end of Rome as a republic was already in sight. It did not come all at once. Full forty years of struggle and fighting were to pass before one man could grow powerful enough to call himself emperor. But the idea of rule by the people never triumphed again. The very army with which Rome had conquered the world brought death to Roman liberty.

The HISTORY of ROME

Reading Unit No. 4

THE GRANDEUR THAT WAS ROME

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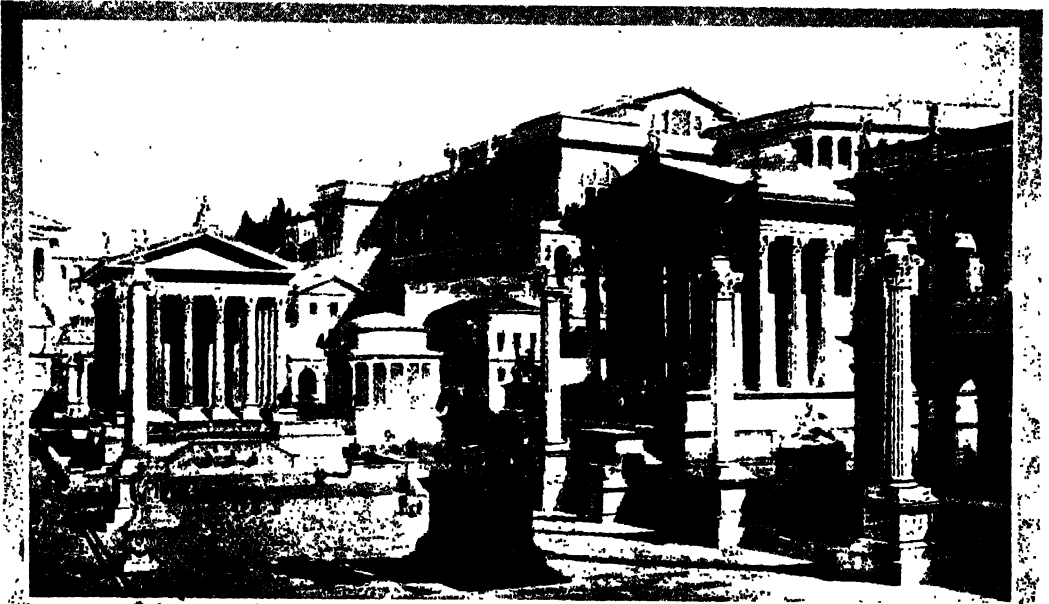
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This is one of the most famous spots the world has ever seen. To-day it is all a ruin, for twenty centuries have not been kind to it. But scholars have made out how it must once have looked; so we may be sure that this artist's drawing of the Roman Forum is very much like a snapshot one of the Roman emperors might have taken if he could have wandered about with a camera in his pocket. On the hill—called the

Palatine—is the palace of the Caesars. Just below it is the house of the vestal virgins, who guarded the sacred flame in the little round temple of Vesta, in the center of the picture. To the left of that temple is the temple of Julius Caesar, and on the other side is the temple of Castor and Pollux. At the extreme right is a corner of Julius Caesar's basilica. The statue in the foreground is probably of Constantine.

THE GRANDEUR THAT WAS ROME

*After Julius Caesar, the Mightiest Roman of Them All, Comes
the Heyday of the Roman Power under the
Great Augustus*

IN A WAY, the stories of old history are very much the same story. One nation after another conquers the world and grows fat from the tribute or taxes collected by her armies from the beaten people. But as her riches grow, her character decays, until finally her downfall comes.

Rome had started bravely as a republic, governed largely by the people. She had treated her beaten enemies fairly and kindly. Then the lust for power and riches had seized upon her, and in a few years the world was at her feet. Her victories were her real defeat. She too was to grow rich and to decay, like the other conquerors.

If the Roman senate had been filled with honest and capable men, if the assembly of the people had been wise enough to make good laws instead of stirring up hatred and strife, if the army had not lent itself to the selfish aims of its generals, then Rome might have lasted—as a free people governing themselves in a republic. But when the golden flood of wealth poured into the city from the conquered peoples, the ideals of fair play and patriotism which had inspired the early Romans were swept away. It was really greed which destroyed the republic, for when the people themselves no longer cared for law and order, some strong man was sure to come along, seize the power

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of government, and compel the citizens to bow to his rule.

Marius and Sulla had both found how the power could be seized in Rome. Whoever owned the army might own Rome. Where had the patriotism of the Roman citizen gone when, if given a helmet and shield, he could forget his duty to the republic and serve one man's will? What sort of soldier was it who would strike down defenseless citizens of Rome at the bidding of an ambitious general? Only one who had lost respect for the voice of the people and the free land of his fathers!

The Roman soldiers now were no longer sturdy citizens who came to serve a little while in the army and hoped soon to return to their homes. The Roman trooper—or legionary—was now a professional fighter who spent his life in the army. He was carefully trained to do exactly as he was told, without thought or question. He was away from Rome most of the time, and looked upon a plain citizen with all the scorn of a fighter for a man of peace. If he loved anyone, he loved his general, who paid him and gave him orders and decided everything for him. For this general he might lay down his life. For him he would certainly ravage the land of his fathers and kill the elected officers of his people.

It did not take the Roman people long to learn to fear their army, and the last

days of the republic were taken up with a struggle between the assembly and the senate, with each one trying to appoint its own commander for the army. The story of the fights among the opposing generals is full of excitement and adventure. It is full of great names—Pompey, Julius Caesar, Mark Antony, Octavian, and others. These were the ambitious Romans who brought

about the end of the republic and established the rule of an emperor. Of course we must not think of them as merely evil men who were bent on wrecking their country. They were sometimes trying to do their best for it, though often they were very selfish. But it is hard to serve a country that has gone corrupt, and most of its leaders may then be expected to be selfishly ambitious.

When Sulla died, the people cast about for someone to oppose the senate. They found their champion in Pompey (pŏm'pī), an army officer. Pompey was finally given

command of the army. At once he went off to clear the Mediterranean Sea of the pirates who were making life hard for cities along the coast. When Pompey had beaten the pirates, he went on east to Syria, where the kings who had succeeded Alexander the Great were giving trouble. Here also he was victorious. He marched in triumph into Jerusalem, putting all Syria under Roman control.

While Pompey was gone, a young man named Julius Caesar, who was a nephew



Romans always revered the memory of Manius Curius Dentatus, an early general and consul. And long after they had lost the strength and virtue of the early Romans, they liked to tell the story of how the Samnites, an Italian tribe that Dentatus had conquered, came to try to bribe him when he was consul. They found the great man preparing his own meal, which consisted of roasted turnips. When they offered him rich gifts of gold and silver vessels, he refused them with scorn, saying that earthen dishes suited him quite well, and that he would rather rule over people who had gold than possess it himself.

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Photo by Itschgita

Julius Caesar is here shown landing in Britain. He took twelve hundred men with him on that first invasion, in 55 B.C., and amidst a welter of fighting landed them on the coast of Kent. They were glad

enough to go back across the Channel before winter set in. The next year they came again—and again went home. It was a century before Romans were able to begin the actual conquest of the Britons.

of Marius, the people's champion, was coming before the people as a candidate for consul. Caesar was supported by a rich but corrupt man called Catiline (kāt'ī-līn), and was opposed by Cicero (sīs'ēr-ō), the greatest orator of Rome. Catiline and his evil followers of slaves and outlaws did some fighting, and when it was over Caesar was more or less disgraced.

But before very long Pompey returned and stood before the senate asking for land for his troops and approval of the peace settlements he had made with the eastern countries. Then Caesar again came forward. He made an arrangement with Pompey and a rich nobleman named Crassus that the three of them should rule the country together. This government by three was called a triumvirate (trī-ŭm'vī-rāt), and through its power Caesar was elected consul. Then he gave Pompey all the things he had been asking from the senate.

But Caesar did not forget his own plans

in giving Pompey what Pompey wanted. Pompey's victories in the East had made him popular and famous. Caesar turned to the free West in his search for his own fame and power. As a first step he had himself appointed governor of Gaul—the land we now call France

When Swords Ruled Rome

In 58 B.C. Caesar went into Gaul, determined to win a military leadership. Only a soldier could rule Rome, and Caesar meant to be that soldier. If votes were nothing and swords were everything, then he must gather behind him such swords as no one had ever seen before.

Caesar was not only a wise governor but a genius at the soldier's trade. He learned how to handle troops with such skill as even Hannibal had never known. In a battle he would shift the cohorts (cō'hôrt), or divisions of his legions, so rapidly that his enemies were dismayed and overwhelmed.

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He would march his armies here and there with such speed and skill that the barbarian hosts were often surprised and crushed.

In eight years Caesar had conquered all of Gaul and had even invaded the island of Britain. In the book telling of his wars, which we still read in school, Caesar let the people of Rome know how much he had done for the glory of Roman arms. As his power in Gaul grew, his army grew, too, until at last he felt ready to return to Rome, to win it if he could.

Caesar had friends in Rome who were trying to get him re-elected consul. But the senate was full of fears about Caesar's return. They knew too well his strength, his plans, and his ability. There was only Pompey to stand against him, and the senate did not like Pompey because he was the people's choice. At last, swallowing their pride, they gave the command of the army at Rome to Pompey. Then they sent Caesar an order to disband his troops.

It was Caesar's habit to act instantly in any crisis, and now without a moment's hesitation he took a step upon which his very life depended. Within an hour after he received the rude order of the Roman senate, Caesar had crossed the little river Rubicon (rōō'bī-kōn), the boundary between Italy and Gaul, and was on the march toward Rome (49 B.C.). To this very day, when anybody makes an important decision from which there is no turning back, we say that he has "crossed the Rubicon."

When Caesar Crossed the Rubicon

Caesar's swift action took all Rome by surprise. It gave Pompey no time to raise an army which could meet the veterans from Gaul, and the senate and their general were forced to flee across the Adriatic Sea into

Greece. Probably they did not really need to run away, for Caesar was no Marius or Sulla. When he came to Rome there was no butchering of enemies. He simply had himself elected consul, and then he announced that he would defend Rome against Pompey and the senate.

Caesar first marched into Spain, where a Roman army favorable to Pompey was stationed. He surrounded this army

and made it surrender without any battle or bloodshed.

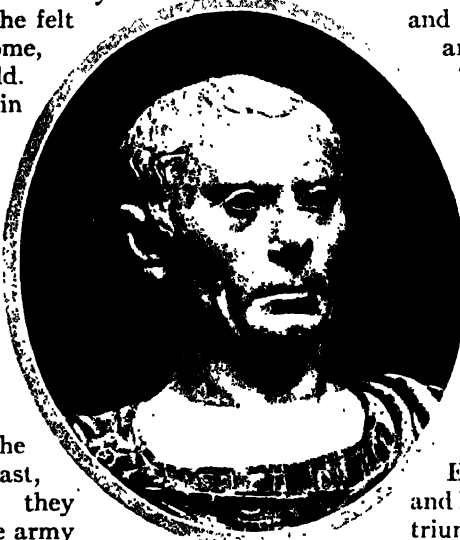
Then, with his usual marvelous speed, he sailed to

Greece and met Pompey on the field of Pharsalus (fär-sā'lūs). By a clever stratagem Caesar cut to pieces Pompey's army (48 B.C.), and the beaten general fled to Egypt, where he was murdered.

Caesar next set out to conquer every province that opposed him. He swept through Asia Minor, Egypt, Africa, and Spain, and he sent to Rome news of the triumphs of his arms. "One of his brief but famous messages has come down to us through all the centuries. It was in three words, *"veni, vidi, vinci"*—"I came, I saw, I conquered." There is nothing better than that message to tell the kind of man that Caesar was.

Julius Caesar was not only the greatest general of Rome, but the greatest statesman too. He was one of the few men in history who had the world at his feet. Had he chosen to do so, he might easily have proclaimed himself emperor. Many Romans believed that he intended to do so, and some were glad, hoping to see Rome the grandest of all empires under Caesar.

But there were also in Rome many men who believed that the republic was not yet dead, and that Caesar was trying to kill it. They thought that if only Caesar were out of the way, the rule of the people might be safe again. Several of these men, among



This is the face of one of the world's greatest men—a conqueror, an author, and a statesman. Many heroes of the ancient world look strange and fierce and foreign to us to-day, but there would be nothing unusual about the face of Julius Caesar if we should meet it on Piccadilly, in London, or along Fifth Avenue, in New York.

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Photo by Photoart House

This is a picture of Julius Caesar hearing complaints in Rome during his dictatorship. His greed for abso-

lute power finally led him to set himself up as a god—and then the patriotic Romans put him to death.

them Brutus and Cassius, plotted against Caesar. When he came back to Rome and was making plans for another war in the East, they set upon him and assassinated him in the very senate house itself (March 15th, 44 B.C.). It is this act which Shakespeare has made into his great play.

The Men Who Divided the Empire

If Caesar's murderers really had hoped for a return of free government, they were greatly deceived. Although Caesar had never proclaimed himself emperor, he had had the power of an emperor in all the affairs of the Roman state. Senate and assembly had grown used to the rule of one man, and now it was merely a question of what man should seize the reins that Caesar had dropped. There were several powerful men at Rome. There was Mark Antony, the fellow-consul of Caesar; Lepidus (lěp'y-dūs), a fellow-general; and a young man of eighteen named Octavian, who was Caesar's great-nephew and his adopted heir. Then there were Brutus and Cassius, with an army behind them, trying to build up the republic again.

Antony seized all Caesar's possessions and would have killed young Octavian if he had

thought it worth the trouble. Octavian himself, realizing that military force was the only real power in Rome, set to work and gained command of several legions within a short time. Then by skillful persuasion, though he was still only twenty, he had himself elected consul.

As consul Octavian joined with Antony and Lepidus in another triumvirate to go out and make war on Brutus and Cassius, who were still hoping to restore republican government in Rome. The republican army was encamped at Philippi (fī-līp'i) in Macedonia, and in 42 B.C. Antony and Octavian met and defeated it. Then they divided all the Roman possessions between them. Octavian took Rome, Italy, and the West, while Antony held sway in the East.

Mark Antony and Cleopatra

The next task of Octavian was to dispose of certain rebels to his rule, among them Lepidus and a son of Pompey. By the time Octavian was twenty-eight years old there was no one left in Rome to dispute his power. All this while Antony was remaining in Egypt. But rival rulers seldom get along together, and Octavian soon came to feel that Antony was doing nothing useful

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with his power in the East. So he gathered up his fleet and sailed out to meet Antony and the Egyptian queen Cleopatra at the battle of Actium (ăk'shĭ-ŭm) off the coast of Greece (31 B.C.). In the middle of the battle Cleopatra fled, and Antony followed her. The next year Octavian pursued them

most of the Roman provinces, and they gave him the title of Augustus, or "the honorable one." At the same time he was made imperator (ĭm'pĕ-ră'tŏr), or "commander"—or, as we should say, "emperor." He was to govern along with the senate.

Octavian, or Augustus Cæsar, was the



Photo by Gramstorff Bros.

Here is the fascinating queen of Egypt whose charms at one time helped to shape the destiny of Rome. Julius Caesar fell in love with Cleopatra when he went as a conqueror to Egypt, and made her the sole ruler there. After his death Mark Antony became

her victim, and largely on her account lost his position as ruler over the eastern part of the Roman empire. Here is shown their first meeting, when Cleopatra, arrayed as the goddess Venus, sailed out in a magnificent barge to welcome him.

to Egypt, meeting no resistance. When he gained control of the country, Antony and Cleopatra both ended their lives. And Shakespeare has made another great play about Antony and his fatal Cleopatra, "for whom he lost the world, and was content to lose it."

Octavian Becomes Augustus

Octavian was now the undisputed ruler of every inch of Roman territory. The Romans were so glad to have peace after nearly a hundred years of civil war and revolution that they welcomed him back to Rome with a magnificent celebration. When he tried to give up his control of the army to the senate, they insisted on his keeping it. They made him tribune and governor of

first Roman emperor who was actually recognized as such. To a war-worn world he brought a time of unbroken peace. His reign was marked by brilliant progress of every sort, in art and literature, in wealth and grandeur, so that we call it after him the "Augustan Age." For its splendor it was the greatest age of the Roman state.

We have been following the fortunes of Rome in war without paying much attention to the Roman people—how they lived and what they did from day to day. Let us pay a visit to Rome during the Augustan Age and see what life there was like while this great emperor held sway.

The center of trade, politics, and of most other activities in Rome was a place called the Forum. This was an open market, or

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Here Roman ladies are listening to a Greek musician. The Greeks had found music quite unformed, and with their sure skill in all things pertaining to beauty, had made it into a great art. But the Romans had

no musical gifts whatever. They liked to hear Greek performers or sometimes to perform themselves. The emperor Nero, for instance, quite fancied himself as a singer. But the teachers of music were Greeks.



The Romans were not artists. Nearly all their beautiful things they borrowed from the Greeks, who were the artists of the ancient world. In the picture Roman ladies are visiting a Greek art shop—much as ladies

visit antique shops to-day—for it was smart in Rome to have the latest thing from Greece. To the end, in all matters of taste the Greeks, even as slaves, remained the masters of their conquerors.

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square, and in it the people were used to meet to carry on their public and private business. Here they listened to speakers who were running for office, to tribunes giving the latest news of the foreign wars, or to orators complaining about the state of the people. Around the Forum were the public buildings of senate and assembly, a few temples, and a basilica (bā-sil'ī-kā), or place of business somewhat like a stock exchange, where merchants bought and sold shares in foreign ventures and transacted other affairs.

The old Forum was a small place with modest buildings. But Augustus immediately began the construction of a large and magnificent square with beautiful pillared walks about it and a fine house for the senate to meet in. In addition to this new Forum, Augustus built many imposing public buildings, among them several temples and a library, besides his palace on the Palatine (pāl'ā-tīn) Hill.

He once said that he found Rome a city of brick and left it a city of marble.

By the time Augustus had established his peaceful reign the Romans were living in fairly good houses, built after the Greek fashion, with a courtyard at the center or rear, and a reception room, or atrium (ā'trī-ŭm), in the front of the house.

During the old days of the First Punic War the atrium had been the whole house, with the kitchen in one corner and the bed in another. Since the only way for the smoke to get out was through a hole in the roof, the atrium of those days was rather sooty, and hence it got its name from the Latin word *atrus*, meaning "black."

The simple houses of the Romans had long since disappeared when Augustus became emperor. After the Romans had seen the luxurious dwellings of Carthage and Alexandria, they soon introduced the same styles in Rome. The best houses had two floors, with bedrooms upstairs, and they might even have a certain



Photo by City of Leicester

When a Roman general had won great honors in the field, he often received a magnificent ovation, called a "triumph," upon his return to Rome. This was voted him by the senate, the general remaining outside the city until the act had been passed. Then, with a splendid procession, he entered the city walls and passed through garlanded streets and crowds shouting, "Io triumphe!" Sometimes an emperor's heir rode with him and shared the honors. At the head of the procession were the magistrates and the senate. Next came the trumpeters, who were followed by chariots loaded with spoils. Then came white oxen with gilded horns and other victims for the sacrifice, and behind them marched the captives—often kings and queens in their own land. And then came the general himself, arrayed like Jove in a costume of purple and gold and riding in a laurel-crowned chariot drawn by four horses. In one hand he carried a laurel branch, and the other usually bore an ivory scepter surmounted by an eagle. A slave held Jupiter's golden crown just above the general's head and continually whispered into what must have been a deaf ear reminders of the fact that the delighted man must remember that he was only mortal. Behind the general's chariot followed his army, singing and shouting, "Io triumphe!" When the procession reached the temple of Jove, on the Capitoline Hill, the triumphant general placed his laurel branch on the knees of the god and offered his sacrifices. Then feasting and celebrations followed, sometimes for several days. Above is the picture of the emperor Augustus borne through the streets of Rome in one of the several triumphs that were voted him.

amount of plumbing and a heating system. When it came to decorating and furnish-

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ing, Rome could not compare with the other ancient cities. The best the Romans could do was to carry away statues and mosaics from the cities they captured. And when ever a Roman wanted anything especially beautiful, he had to take it from Greece or hire a Greek to make it for him.

As in all ancient cities, the principal work was done by slaves. A rich man had hundreds of slaves, from his "janitor," or door-keeper, to the man who rubbed him down after his bath. The only servant in the house who was usually not a slave was the cook. A good cook in the Augustan Age could earn as much as five thousand dollars a year, because there was nothing the Romans liked better than good food.

What the Greeks Gave Rome

In Rome, as in Greece, slaves frequently had charge of the schools where children were taught. The teachers were usually Greeks. Every educated Roman could speak Greek, and such men as Cicero and Caesar used it in daily conversation. Just as the Romans admired the Greek gods and made them their own, so they admired the poetry of Homer and all the other great literature of Greece. In the fine houses they always kept a large library of Greek books; our own knowledge of Greek literature to-day comes mainly through these Latin books and translations.

Some things which were very evident in Greece are almost missing in Rome. The Romans had little love of music, and little love for clean and athletic games. On one occasion a Roman audience interrupted a musical performance and demanded a fight. Their sports were far more brutal than the sports of Greece. They never had anything like the Olympic games.

Although they lacked sculptors and painters and musicians, the Romans were great builders and great lovers of literature. The Augustan Age brought out, on the one hand, many fine buildings and triumphal arches erected in honor of great heroes, and on the other hand there appeared a number of famous poets and writers.

One of these poets was Quintus Horatius Flaccus, whom we call simply Horace. He

had been an enemy of Augustus and had fought under Brutus at Philippi. He wrote poetry that people still delight to read to-day. But the greatest Latin poet was Virgil (vîr'jîl). He was a friend of Augustus and wanted to celebrate the rise of the new emperor to power. So he took the old story of Aeneas (ê-nê'ās) of Troy, and told it in Latin verse, tracing the fancied line of the Julians and the Caesars down from the old Trojans direct to Augustus. He called this poem the Aeneid (ê-nê'id). It was tremendously popular when he wrote it, and to this day is considered one of the world's greatest poems.

In addition to Horace and Virgil there lived in the Augustan Age Strabo (strā'bō), who wrote a charming, though very often incorrect, geography and book of travels. There was Livy (lîv'y), who wrote a huge history of Rome. It was a delightful history but full of errors, too.

Rome had no mathematicians, no astronomers, no natural scientists. The Romans could fight, write, and attend to business, but they could not reason accurately any more than they could paint or chisel. All Rome held nothing to equal the Lyceum or the Academy of Athens, or the Museum of Alexandria. In Rome were no philosophers to walk about in groves or to speculate about the wonders of the universe.

The Grandest Days of Rome

The Augustan Age was the high-water mark of Roman accomplishment and culture. After this time the wealth of the city increased and the luxury of her rich citizens rose beyond anything that had been seen before in the ancient world; but the Roman vigor was never again equaled.

Augustus was a man of simple tastes, who wanted to lead the Romans back to simple things. He tried to curb divorce, to establish order and check extravagance, to bring back the reverence for the old gods. But the Romans had drunk too deeply of wealth and power. The old self-control was gone. They had entered upon a period of extravagant and riotous living which would in the course of time bring them to certain decay.

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Reading Unit No. 5

WHEN ALL ROADS LED TO ROME

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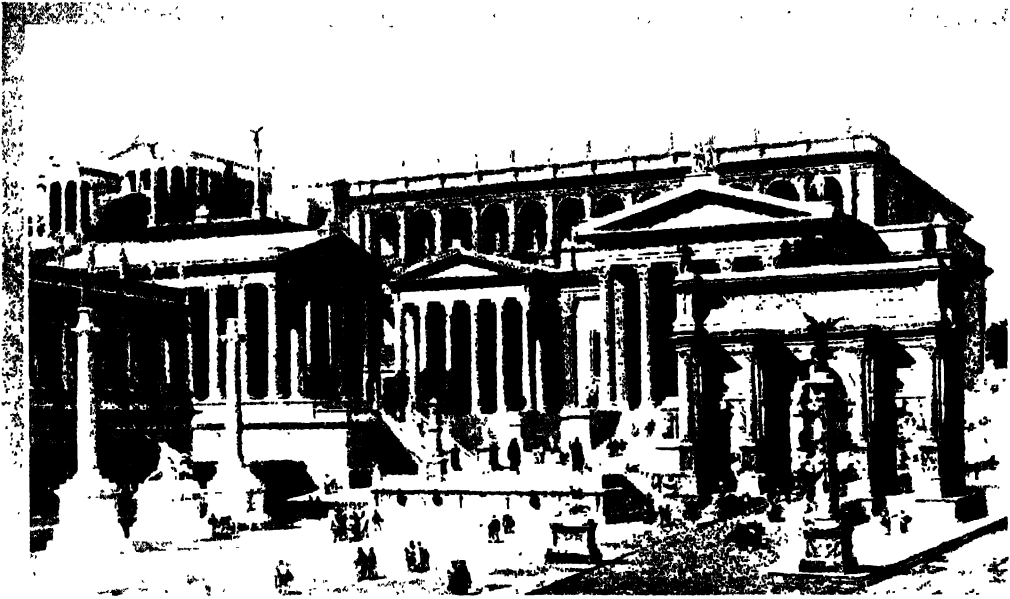
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This is a reconstruction of the great Forum of Rome. It was originally a simple market place, but, as the city grew, more and more buildings and monuments were added to it, each more elaborate than the last. And when there was no more room, the emperors started to build other forums near it. To the left is

Julius Caesar's basilica, and beside it, the temple of Saturn. The building in the center of the picture is the temple of Vespasian, and beside it, behind the arch of Septimius Severus, is the temple of Concord. The low platform in the center forms the famous rostra where the orators made their speeches.

WHEN ALL ROADS LED *to* ROME

*By Might of Arms the Stern Roman Empire Rules the World for
Several Centuries, Even After the Sturdy Roman Character
Has Already Begun to Decay*

NATIONS are a good deal like people. It takes them a long time to form good habits, though when they begin going to the dogs they can go very rapidly. We need never be surprised if a people who have for a long time been ground down and oppressed seem very slow in learning how to govern themselves, or if one that has grown loose in morals and defiant of law suddenly finds itself in a bad way. Self-control is as hard for a nation to learn as it is for a person.

Now the Romans were a people who were good at governing themselves. Long before they became powerful they saw that everyone had to work together and abide by the laws if things were to be done right. It was

because they had seen this and had put it into practice that they came to be so great. But even those able Romans did not always know just how to do a thing a new way. They had always been used to a republic, and when they set up an empire they were a little awkward at the start.

Augustus, their first emperor, died in the year 14 A.D., after having ruled Rome for forty-four years of peace and accomplishment. Even this long reign, however, had not made the Romans used to the rule of one man as an established thing. The senate had made Augustus emperor, but there was no arrangement as to his successor. The old political leaders hoped that he might have no successor, but the soldiers whom Augustus



This picture is called the "Ship of Tiberius." It shows one of the luxurious house boats in which the emperors took pleasure trips on the beautiful lakes of

Italy. Recently, a lake to the south of Rome was drained, and at the bottom were discovered a boat of this type and many other valuable remains.

had led and the people whom he had fed and amused were of a different mind.

Augustus, however, left no son. Even the sons of his daughter died before he did, and the only male member of his family left was his stepson Tiberius (tī-bē'ri-ūs). It was largely due to Livia, the mother of Tiberius, supported by the army and the people, that Tiberius was made imperator by the senate when Augustus was no more.

Tiberius turned out to be a cold and thrifty individual. He hated to spend money for anything, and especially he hated to give entertainments to the people. The Roman citizens had been used to going freely to the circus, or public theater, and enjoying the sight of men fighting wild beasts or fighting each other. When the emperor would not promote such sport, with his own money at any rate, he naturally became unpopular.

Tiberius did not care for private entertainments either. He never put himself out to please anybody, and so he made many enemies among the nobles, as well as among the people. He thought the assembly a great farce, and so took the election of officials away from that body and gave it to the senate. This did not disturb the people, since the only men who could be voted for were the ones suggested by the emperor. What the masses disliked was the fact that

Tiberius despised them. They could hope for nothing better, however, from the senate. That body was so weak that Tiberius despised them as well. Once a senator was murdered by his colleagues because he had presented a resolution which displeased Tiberius.

For all his unpopularity, Tiberius was a strong ruler. He had a system of spies which kept him informed of what his enemies were doing, and he killed off the more dangerous ones as fast as they appeared. Indeed, he had to restrain the senate from killing too many people, because false informers were constantly appearing in the hope of making money by giving information.

Tiberius and His Insane Nephew

Tiberius felt only contempt for the Romans, and after about twelve years in Rome he retired to the lovely island of Capri (kā'-prē), where he lived the remainder of his life in peaceful quiet. He left a man named Sejanus (sē-jā'nūs) in charge at Rome, and although he had to have Sejanus removed and executed for treason after a while, nothing ever occurred to disturb Tiberius' power.

The next emperor ruled only four years (37-41 A.D.). He was nephew of Tiberius and was called Caligula (kā-līg'ū-lā), although that was only his nickname. He was

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One day as Caligula was entering Rome, a young man who was drinking wine toasted him, saying, "To the health of the goat!" The Emperor was furious, and had the youth seized and immediately put to death.



Photo by Rischgits

When Agrippina persuaded her son Nero to kill his stepbrother Britannicus, that depraved emperor tried the poison upon a slave—just to be sure that it would have the desired effect upon Britannicus!

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The gladiator in the picture above is asking the vestals whether or not to kill his fallen opponent. These pure

but blood-thirsty maidens have turned their thumbs down, which indicates that the man is to die.



Photo by Gramstorff Bros. Inc.

Whether thrown to the lions in the arena or burned to death as human torches in one of Nero's hideous

pageants, these Christian martyrs were glad to die for their faith, no matter how inhuman the torture.

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Photo by J. Laurent, Madrid

Poppaea (pō-pē'ā) was for a long time the power behind the throne of Nero. Her great beauty and evil schemes caused the Emperor to murder both his wife and his mother; so she finally satisfied her ambition

quite insane. He even made his horse a consul. For a while, he had a grand time spending the money that Tiberius had saved up. But Caligula was a little too bad even for the Imperial Guard, and so one day they murdered him.

With the end of Caligula, the senate wanted to stop naming imperators, but the Imperial, or Praetorian (prē-tō'rĭ-ăn), Guard would not consent to this. They brought forward an uncle of Caligula, named Claudius, and insisted that he be nominated. Claudius was a man of fifty, weak and shaky in body and generally thought to be rather silly in mind, but he turned out to be a very good emperor.

Cautious Claudius

Claudius reigned from 41 to 54 A.D. He did well by the Roman state. He conferred citizenship again on conquered peoples, he directed the conquest of Britain, and he passed laws for the protection of slaves. He would never trust any nobleman or officials around him at all. He kept soldiers everywhere; even the waiters at his table were soldiers. The business of the state he carried

by marrying him and becoming empress. She was extravagant and luxury-loving—so much so that it is said that wherever she traveled, she was followed by a herd of asses, which furnished milk for her beauty bath.

on by Greek freedmen. In spite of all these precautions, he was assassinated, if report is true, thirteen years after he began to reign.

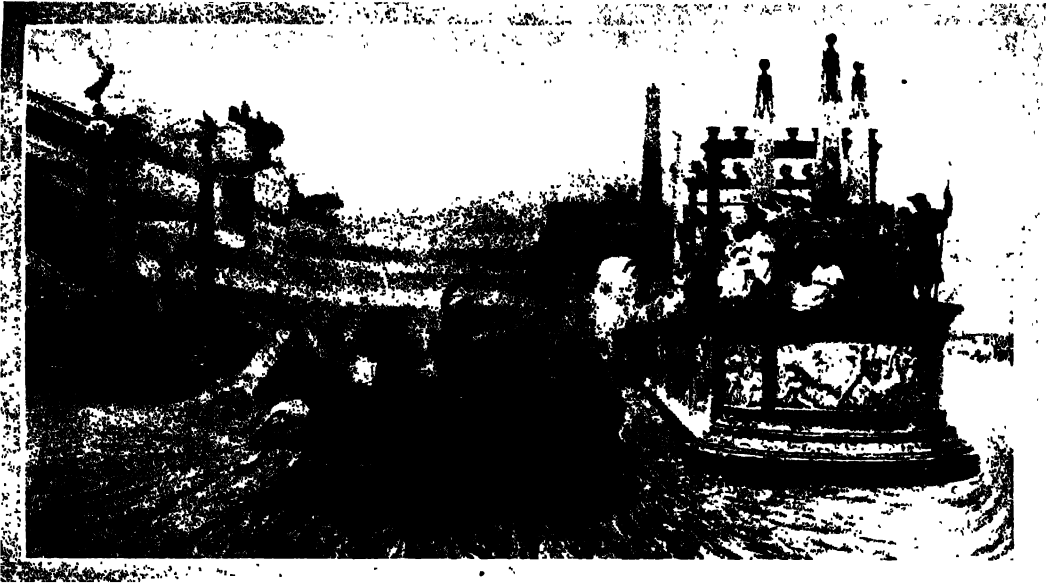
Then Came Nero

Then came Nero, Claudius' stepson (54–68 A.D.). Nero had been educated by a great and good man named Seneca (sĕn'ĕ-kā), whom he made his chief minister. As long as Seneca was in power Nero's reign was excellent, for Seneca taught that men should rise above all passions and follow virtue at any cost. But within five years Nero retired his teacher and took control himself.

He soon began to lead such a life that even the Romans were amazed. The constant plottings around the throne led him to have his old teacher condemned to death; then he had his wife assassinated, and at last his mother.

He was very fond of music and art, and indeed thought himself quite an artist. He would often go to the various Grecian cities and compete for prizes in music, dancing, or singing. And the story goes that when the city of Rome caught fire and burned for a week, Nero sat in his palace giving a musical

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Chariot racing was one of the favorite sports of the Romans. People from miles around would gather to

performance, and even played the violin while the fire raged.

It was believed that Nero himself had set fire to the city. But Nero tried to throw the blame upon the Christians, who were even then found in the highest and the lowest classes. He had numbers of them seized, and had them tortured and killed with unspeakable barbarity. This was the first large-scale persecution of the Christians in Rome (64 A.D.).

Nero's unpopularity was greatly increased by his heavy taxes. When he had been reigning about fourteen years, a revolt broke out in the Roman army in Spain, and soon the rebellious Roman legions were on the march to Rome. The weak and wicked emperor could do nothing to maintain his rule. The senate, seeing what was going to happen, voted his death. But before they had a chance to execute him, he stabbed himself.

The Last of the Julians

Nero was the last of the emperors related to Augustus. For a hundred years the family of the Julians had held power at Rome, and during all that time peace had been maintained. Whatever bloodshed and tumult occurred, as each emperor was done away

see the races at the great stadiums which were built in every part of the Roman world.

with, was small indeed compared with the disaster of a great war. With all this peace the Roman empire had prospered. The government of the provinces had been regulated and established securely, the size and importance of Rome had steadily increased, and the wealth of its citizens continued to grow.

How Emperors Became Gods

The people had come to accept an emperor as the proper kind of ruler. Julius Caesar had been declared a god by the senate, and a temple had been erected to him. Augustus had permitted the Roman subjects to worship him even while he was alive, and both Augustus and Claudius were also declared gods by the senate. Tiberius, Caligula, and Nero were so hated that they were not called gods. In general we may say that if an emperor proved to be a leader he could be pretty sure of being made a god. It was not quite so simple as that, to be sure, because the dead emperor needed the support of his successor, who made the nomination, and of the soldiers to demand that he be declared divine. The senate did in this case only what it did in all others, simply what it was told to do. After all, the man who could govern the Roman empire well was about as powerful a being

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Photo by Rischgitz

Vitellius (vi-təl'ē-ūs) was emperor for a little over a year—and a very poor ruler indeed, for he spent his time eating and drinking and holding wild carousals. When Vespasian was declared emperor, poor weak Vitellius tried to hide. But his hiding place was dis-

covered. In the picture above you see him being led to his death amid the jeers and insults of the Roman mob, which, as you probably know, was not at any time very well-behaved. A sword was held under his chin to force him to hold his head up.

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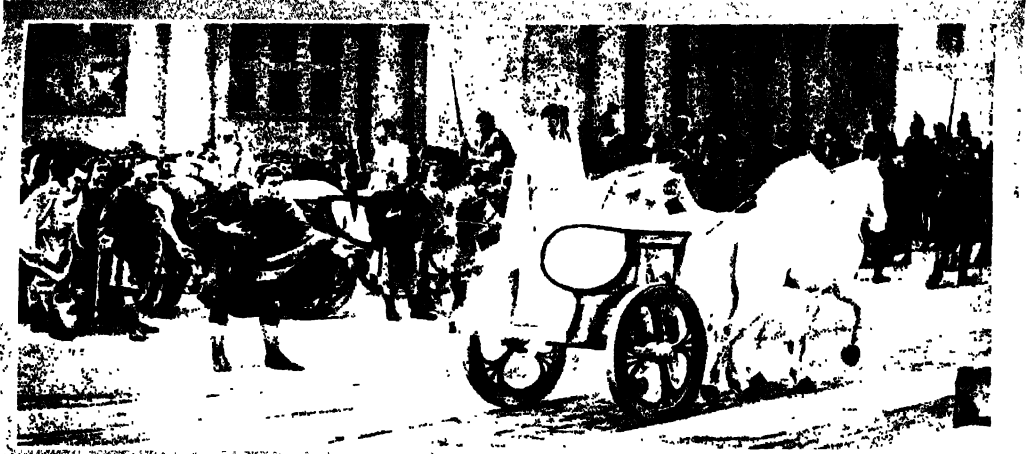


Photo by Rischgitz

When the vestals passed through the streets of Rome in their chariots drawn by milk-white horses, the crowd moved back respectfully and bowed low to do the maidens honor, for they were the most powerful women of the Roman empire. They had the best seats at the

theaters or public games, and their residence was famous for its magnificence. It was a lucky thing for any criminal who, on the way to his execution, happened to meet a vestal, for the priestesses had the power to pardon any convict they chanced to see.

as any of the pagan gods of old. The only people who did not respect the emperors much were the soldiers and the generals. They were ever watchful to seize the power of a weakened ruler, and they never let such a little thing as murder stand in their way.

With the passing of Nero a year of strife among various officers followed, and Vespasian (vēs-pā'zhī-ăn), a man of the common people, and an able one too, came out of the conflict as emperor. He set to work at once to bring back law and order. He made many new nobles from among families that were loyal to him, bringing them from distant Italian cities, and so he built up a court of friendly, helpful princes to replace the jealous, traitorous men who had surrounded the Julian emperors. And better still, these new families were people of simpler tastes and better morals than the old thriftless aristocrats of the Rome of the reign of Nero. The empire seemed to gather new life and to be ready to go on to greater glories under the rule of Vespasian (69-79 A.D.) and his sons.

When Jerusalem Fell

The one outstanding event of Vespasian's reign was the destruction of Jerusalem (70 A.D.). The Jews had long been expecting a Messiah to save their nation, and they re-

volted, feeling certain that he would appear at the critical moment. The Romans besieged the city for five months, giving and receiving no quarter because the Jews would accept none. When Jerusalem fell, a million Jews were destroyed and less than a hundred thousand had surrendered. Those who remained were scattered far and wide over the earth, in what we call "the Dispersion."

The Men Who Built the Colosseum

At home Vespasian began the building of the Colosseum (kōl'ō-sē'ūm), an enormous building, seating 45,000 people, in which games and combats could be held. His son Titus, who ruled only three years (79-81 A.D.) finished the work. The magnificent ruins of the great amphitheater may still be seen by visitors to Rome.

In Titus' reign also there occurred a disaster which, strangely enough, has helped enormously to add to our knowledge of life in Rome under the emperors. A great eruption of the volcano Vesuvius (vē-sū'vī-ūs) buried the Roman cities of Pompeii (pōm-pā'ē) and Herculaneum (hūr'kū-lā'nē-ūm), covering them with ashes and lava and killing thousands of people.

After eighteen hundred years those two cities were dug out, and now we can see a

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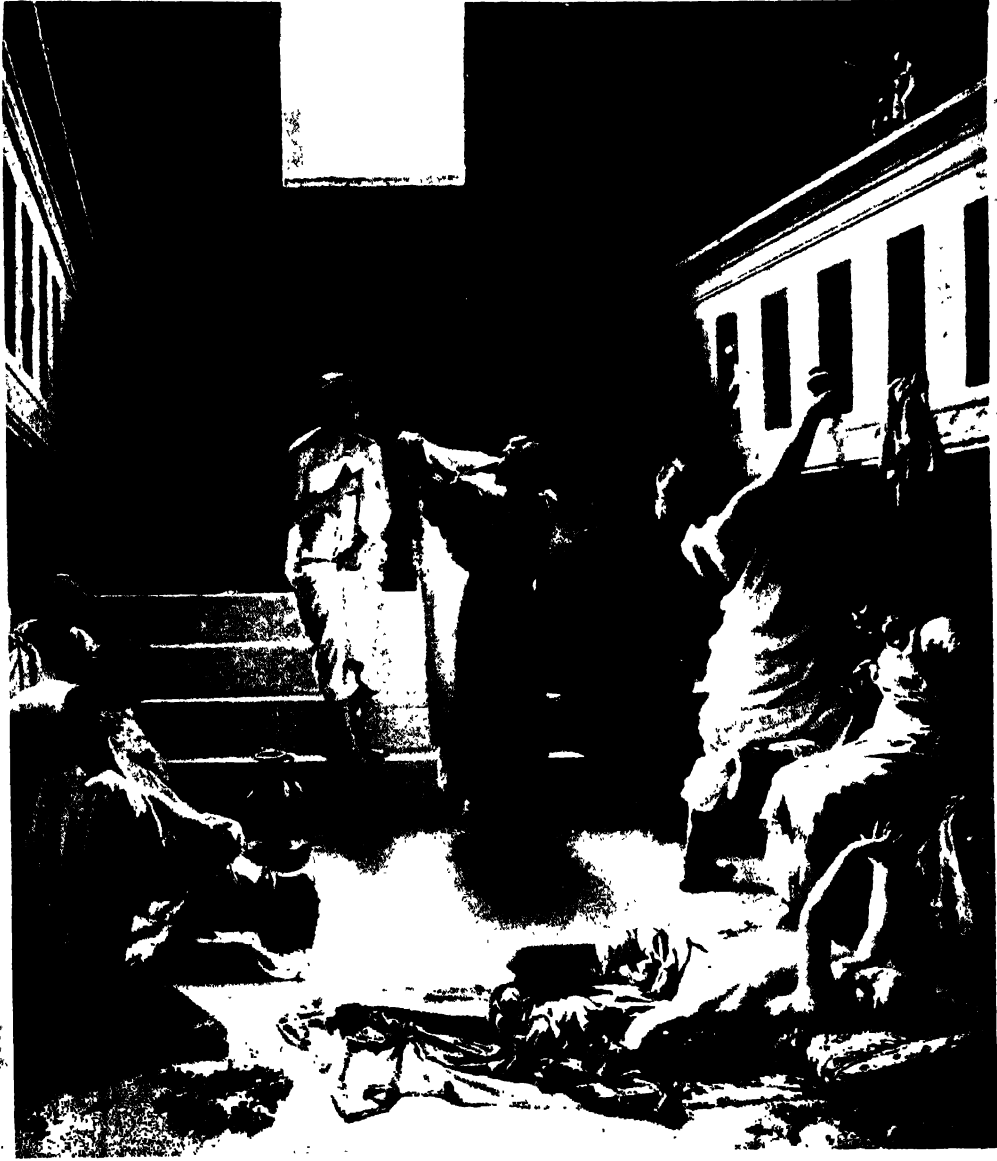


Photo by Alinari

To take a bath in Roman times was quite a complicated affair. You didn't just jump into a tub, scrub yourself all over, and jump out again. You went, instead, to one of the great public bathhouses, which were little cities in themselves. Besides various rooms for cold, lukewarm, and hot-water bathing, and halls where you could rest while slaves massaged you with costly ointments and perfumes, there were also an outdoor swimming pool, several gymnasiums, many shops, and in some cases libraries and even a theater! So, you see, you didn't go to a bathing establishment just to

get clean; you went for amusement and recreation. Statesmen and business men met in the elaborately decorated halls to discuss the affairs of the day, young men boasted of the charms of their lady loves, and poets recited their latest masterpieces. Of course there were bath singers even in those days, for Seneca, who lived too near a public bath for his own peace of mind, complained that there was someone inside who loved to hear his own voice! The women's bath was smaller than the men's, but just as luxurious. Above is a scene in the women's bath at Pompeii.

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Roman town exactly as it was in the time of Vespasian and Titus. The kitchens, the bedrooms, the streets and public places—all are perfectly preserved beneath their hard volcanic blanket.

Titus was the most beloved of all the Roman emperors. He felt that a day was wasted if he had not done some good work

Rome and show what the empire could do on the battlefield. Trajan (98–117 A.D.) was the emperor-general who was to bring new luster to the empire.

Ambitious Trajan

The Roman emperor Nerva, who ruled only two years (96–98 A.D.), adopted Trajan



Hadrian was a good statesman as well as an able soldier. He made many trips to the provinces to see to it. But his brother Domitian (dō-mīsh'ŷ-ăn), who succeeded him, was far less liked, even though he was far more energetic.

Domitian's Human Wall

The fifteen years of Domitian's government (81–96 A.D.) were largely given over to strengthening the boundaries of the empire. All along the north the barbarians were pressing in to invade the Roman provinces, and only a wall of Roman soldiers held them back. As long as Rome had plenty of legions, plenty of hard and seasoned troops to meet the constant forays of the Germanic tribes, she had little to fear, but once her defenses were weakened, the watchful barbarians would be ready to sweep over the empire.

The long period of peace had given no great glory to Roman arms. It was about time for some military leader to arise in

their welfare and inspect the fortifications. Above, you see him returning to Rome after one of these trips.

(tră'jăn) as his son and heir. Trajan had great military ambitions. He led his army over the Danube River into the country where Bulgaria, Roumania, and the other Balkan states now are, but which was then called Dacia (dă'shŷ-ă). He conquered it very quickly. Then he went into the East, full of ideas for spreading Roman rule even to the Indian Ocean and bringing the ancient cities of Babylonia under his sway.

The people who had succeeded the Persians were called Parthians. They were fierce fighters, and the Romans had never managed to do more than defend the Roman boundary at the edge of the Fertile Crescent against the Parthians. Trajan, however, pushed into their territory and, defeating them, he marched to Babylon and as far as the Persian Gulf. But he went further than his supplies could follow, and he was forced to withdraw.



The festival of spring was held every year at Rome. On this important day temples were festooned with

garlands, the people carried blossoming branches, and sacrifices were burned on the altars.

He died in Asia while trying to get back to Rome.

Another general succeeded to Trajan's throne. This was Hadrian (117-138). He wisely turned his back on Trajan's fine schemes in the East. The empire was no longer able to raise a bigger army, so Hadrian did his best to make his troops the most efficient the world had ever seen. And he made their work easier by building walls wherever the boundaries of the provinces were weak. We can still walk along the top of Hadrian's Wall between England and Scotland. Along the German frontier he built a defense that was three hundred miles long.

The Roman Army at Its Best

The soldiers of Rome were no longer taken from the streets of the city or from the neighboring farms. They came from all parts of the empire. Legions raised in Egypt might serve in England, while a cavalry composed of Gauls might sweep over the plains of Syria. The Roman army under Hadrian was at its best. It was disciplined and hardened by long marches and severe service. When the soldiers were not fighting, they were employed on public works; they built roads and aqueducts and buildings and bridges. Hadrian always kept them busy at something.

There still stand in Rome two of Hadrian's

magnificent structures. One is the Pantheon (păn'thê-ôn), or "temple of all the gods," now used as a church, and the other is Hadrian's tomb, an enormous building on the banks of the Tiber.

The Last Great Days of Rome

These were the last great days of Rome. After Hadrian's reign there was only one more famous emperor. In many ways things were, it is true, better than they had been. A strong hand at the helm and long years of peace had changed the people a good deal. There was still plenty of coarseness and brutality, but the emperors had passed laws that helped the wretched slaves and other oppressed peoples.

One of the worst things that went on under the republic had been the abuse in the collecting of taxes. These were gathered by the method known as "farming" the taxes, employed by the French up to the days of the French Revolution. For a certain sum of money some man could buy the right to tax the people of a certain district. The tax collector and his helpers were greedy and cruel and the people suffered greatly. Under the emperors taxes were no longer farmed out.

Then, too, when any Roman city, even a long way off, suffered a great disaster from

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earthquake, fire, or the like, the government spent money freely to set things right again. The emperor looked upon all his dominion as his personal property, and he naturally wanted to keep it in the best shape possible.

The last great emperor before Rome began to totter was Marcus Aurelius (δ-rē'lt-ūs), who reigned from 161 to 180. He was very fond of his adopted brother Lucius Verus, and so he insisted that Verus should rule with him. But Verus was a man who enjoyed having a good time more than anything else; it was Marcus Aurelius who ruled.

He was a man of majestic character, upright and honest and blameless. Of all things, he would have liked most to study philosophy and read and write. But he looked upon his position as a sacred duty, which he carried out manfully because he thought it was right to do so. He wanted to make his life pure and noble, and he succeeded in doing so, whether as a general in the army or a monarch in Rome.

Marcus Aurelius had no easy reign. At the very beginning he had to send an army to meet the Parthians in the East, and no sooner had he beaten them, after four years' fighting, than the barbarians at last broke through from Germany and even got as far as the very soil of Italy (167). During all the rest of his reign Marcus Aurelius had to struggle against these wild invaders from the north. He never did succeed in keeping them entirely out of Roman territory, and finally had to let many of them settle as farmers inside the frontier.

The Noblest of the Roman Emperors

Marcus Aurelius has left us a little book of "Meditations" which he wrote in Greek, one of the noblest books ever penned. When we think under what stress and turmoil of camp and battle he wrote his thoughts down, we can well appreciate the man that he was.

But Marcus Aurelius was not the only man of his age who loved literature. Somewhat before this time Pliny (plīn'y) the Younger had written a charming series of letters that we like to read to-day. Tacitus (tās'y-tūs) was a historian who left us a delightful book giving the very best information

we now have about the German people of his time. Plutarch (plōō'tärk), a Greek, wrote some excellent biographies, which Shakespeare later used in certain of his great plays. Juvenal (jōō'vē-näl) wrote a series of witty essays called satires.

The Roman empire, just before it began to decline, was a powerfully organized and very successful state. There was a regular postal service from one end of it to the other. There were splendid roads, paved with stone, in all directions. There were banks in all the principal cities, so money could be transferred by check from one town to another. There were regular lines of ships from Rome to all ports of the Mediterranean, and some of the grain boats bringing wheat from Egypt were quite as large as the freight steamships of to-day. Indeed, it was so easy to travel about that many Roman tourists went to the East, or to Africa, Gaul, or Britain, just to see the world.

The Scattered Monuments of Rome

In all the big cities of the empire in Italy, in Africa, far out in what is now only desert, and in distant England or in Syria—we find Roman amphitheatres like the Colosseum, Roman aqueducts, Roman temples, schools, libraries, baths, and public buildings. The life in Roman cities was very public and full of sociability; the citizens enjoyed doing things together and they had fine public structures for every purpose.

For two hundred years Roman civilization had flourished in such peace as the Mediterranean world had never known. Whatever their lack of genius in art and literature, the Romans certainly possessed a genius in government. Had it not been for the barbarians in Germany, who were year by year pressing harder on the Roman boundaries, the empire might have held together for centuries, as indeed it did in the East. But with the passing of Marcus Aurelius, the great organization began to rot at the core, though its unsoundness first showed in a breakdown at the frontiers. It was only a few hundred years before the glory and grandeur of Rome was to disappear under a wave of barbarian invasion.

The HISTORY of ROME

Reading Unit No. 6

THE FALL OF THE CIVILIZED WORLD

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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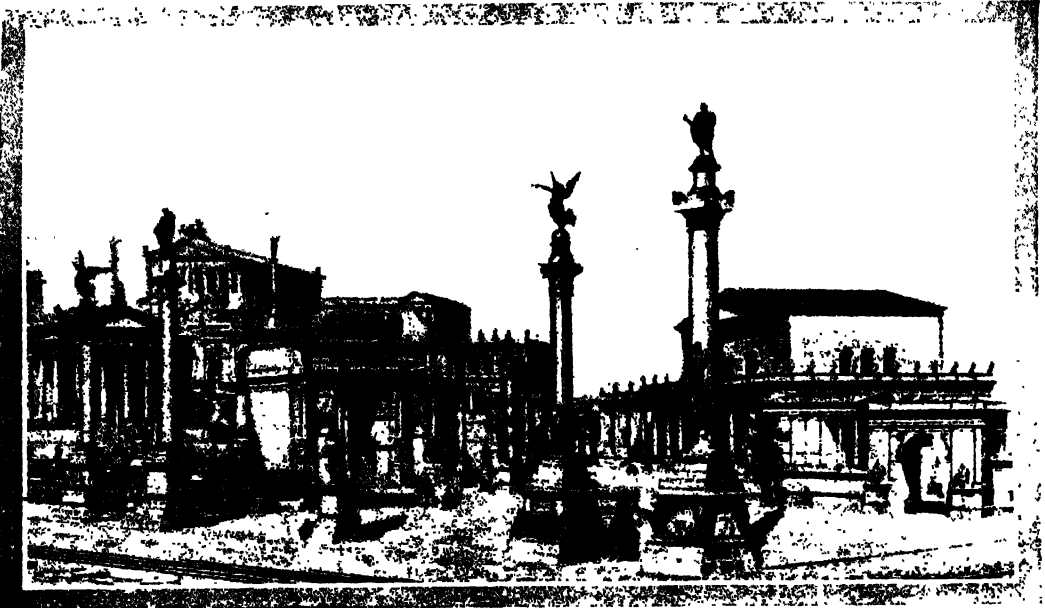


Photo by Chauffourier, Rome

This is the Forum as it must have looked in ancient times. Romulus is said to have prophesied that his Rome would be the capital of the world. He would

have been surprised to find that the heart of Roman rule and religion could be so magnificent as this—and then, centuries later, become a mere ruin!

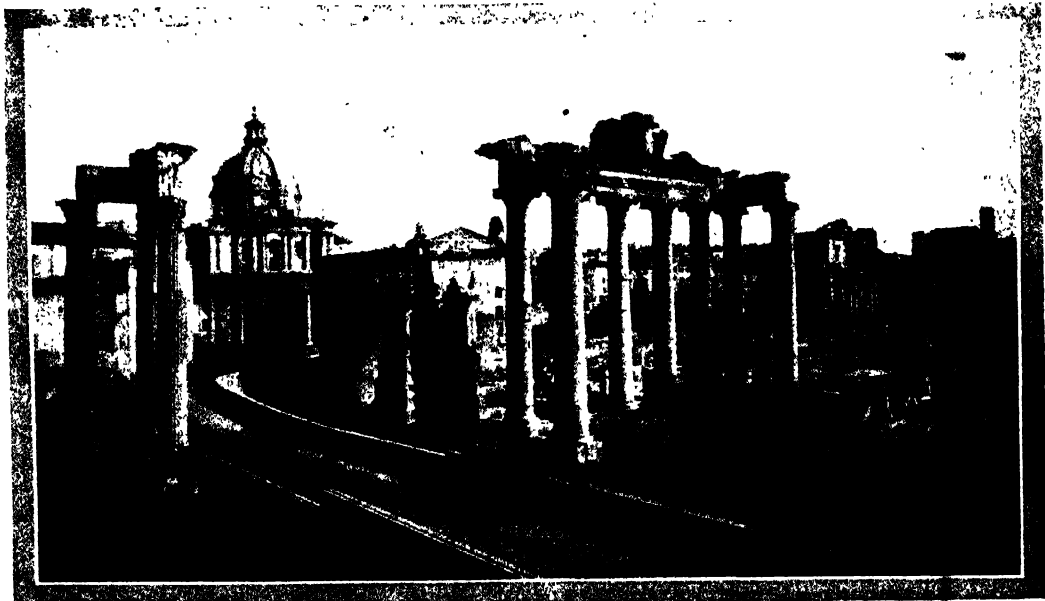


Photo by Anderson, Rome

Here is the Forum as it is to-day. Time and Nature have both had their part in bringing those great buildings to ruin, but man has been the greatest vandal of all. In the Middle Ages and later, the amphitheaters,

the baths, and the basilicas were used as stone quarries by people too lazy to quarry their own stone. Costly marbles, sometimes beautifully sculptured, were thrown into the fire to make lime for building.



Photo by Anderson, Rome

Here is a group of Roman clients paying a morning call upon their noble patron. In the early days of Rome, the duties of a patron to his clients were those of a father to his adopted children. Later, clients merely

went to their patrons to get advice; and still later, they became a fawning mob of worthless parasites who lavished attention on some wealthy man. He, flattered by their compliments, fed and clothed them.

The FALL of the CIVILIZED WORLD

Stormed from Without and Rotting from Within, the Mighty Empire of Rome Topples at Last; and with It Topples Nearly All the Civilization of the Ancient World

ROME had been the greatest city the ancient world had ever seen. The farmer-soldier-citizens of the republic had made her powerful, and the emperors from Augustus to Marcus Aurelius had made her beautiful. In population she was larger than Babylon had ever been, for at one time there were over a million people living on her seven hills. Her emperors and her nobles were immensely wealthy. In the display of riches, in fine houses, costly gold and silver dishes, multitudes of servants, and magnificent feasts and entertainments, neither Babylon, Athens, Alexandria, nor Carthage ever equalled the city by the Tiber.

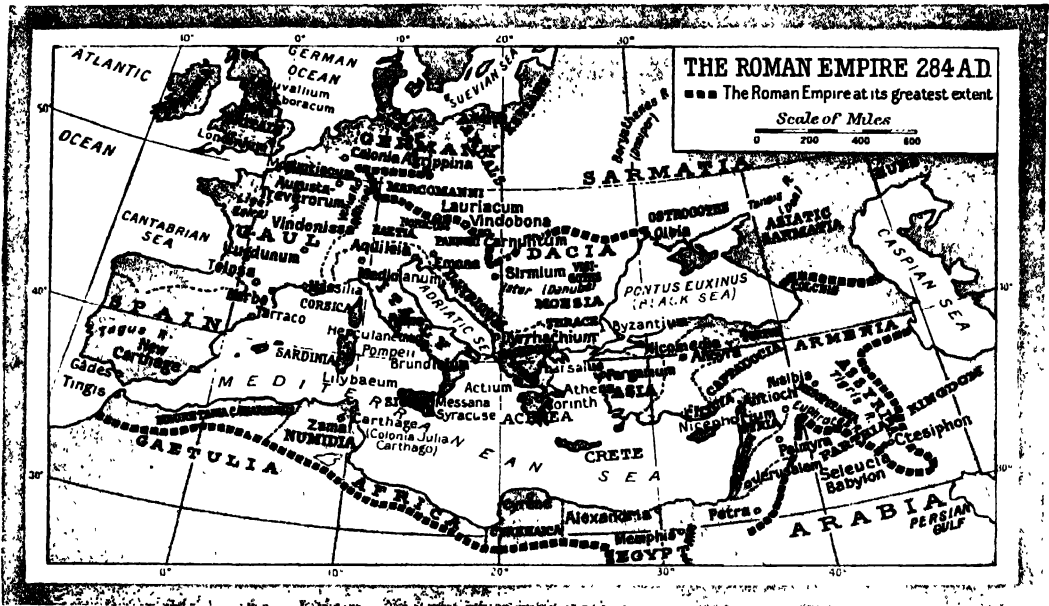
The Romans loved to make a big show, and nothing pleased a wealthy noble more than to have people exclaiming over the

way he spent money. Tens of thousands of dollars sometimes were spent on a single dinner. Dishes of peacocks' tongues were served, and other strange foods were brought to the table, not because they were good, or because people liked them, but just because they were costly.

But in spite of all this wealth and display, there were many signposts pointing to trouble ahead. The emperors, especially the careful ones, read the signs and tried their best to avoid the trouble. But they could not stop the machine, nor change its direction. No one knows to-day whether any one thing caused the failure, but we do know a number of things which *may* have caused it, and which certainly helped to break into pieces the world empire of Rome.

Some of the weak points began to appear

THE HISTORY OF ROME



The little handful of people who had built the city of Rome finally came to be the greatest power in the ancient world. By the time of Christ they had flung

their boundaries far to the north and south and wide to the east and west. The map above will show you the Roman lands between 44 B.C. and 284 A.D.

away back in republican times. We cannot blame the emperors for these. In the early days, for example, the Roman citizens were almost all farmers. They would leave the plow to fight for Rome, and go back to the plow when the war was over. But when the wars were in Sicily, or in Spain, the soldiers had to stay away from their farms for a long time. When they came back, what did they find? The farm was deserted, or so badly run down that it seemed hopeless to begin work on it again. It would be more fun to sell the farm, or give it away to a thrifty neighbor, and go back to Rome to wait for the next war.

Then came Hannibal, who spent fifteen years burning farmhouses in Italy. Then there were more wars in the East, then civil wars. Finally, when Augustus brought peace, there were few little farms left in Italy. The rich men of Rome had most of the land, and were using slave labor. They turned their attention to stock raising, because that was easy, and to olive orchards and vineyards, because from them they re-

ceived a large profit. Very little wheat was raised in Italy.

This did not worry the Romans much, for each year Sicily sent about one million bushels of wheat to Rome as a part of her tax. The real question was this: where were the soldiers to come from? Out on the farms of Italy there were only slaves. In the cities the families were small. Even Augustus had to worry about that, and when the Germans defeated one of his generals and destroyed a Roman army, they tell us that Augustus cried out to the dead general, "Give me back my legions!"

That cry did not bring any soldiers to life. And so Augustus and his successors turned to the provinces for men, just as they had turned to them for food. For a long time the plan worked very well. Spaniards, Gauls, Africans, and other provincials guarded the frontiers and fed the people of Italy. But after a hundred years the provinces began to feel the load. There were not enough men to work in the fields and in the army.

THE HISTORY OF ROME



Here you see Septimius Severus reproaching his evil son Caracalla for having wished to assassinate him.

Had he banished this son or punished him with death, it might have been better for the future of Rome.

Then came other troubles. Money began to be scarce. The Spanish mines could not supply the demand for gold and always more gold. That was one reason why Trajan added Dacia to the empire, for there was gold in the mountains of that country. But money still kept flowing steadily to India in order to buy luxuries for the rich and extravagant Roman nobles.

On the surface life seemed worth living. There were large cities, beautiful homes, games, races, travel, excitement and entertainment of all kinds. Each city had its bread line, but who cared about a bread line until he happened to have to get his food that way? Even then he might grow used to it after a while, and in some cases might not care to go back to real work. We may be sure that many people were unhappy and that others were bullies, or crooks, or

grafters. But no one ever has thought that the Romans were perfect. Possibly more people were happy in those two centuries, from about 27 B.C. to about 180 A.D., than ever before or since.



Photo by British M

This is a bust of Septimius Severus. It is a good example of the only art in which the Romans excelled the Greeks—the art of making lifelike portraits.

Into this peaceful and prosperous life with its steady hum of business and pleasure there came a new and terrifying noise, the din made by barbarians knocking at the doors of the empire for admission. They banged away at the doors for a number of reasons. They were hungry, they wanted a chance to be “prosperous” like the Roman subjects, and they were afraid of other and fiercer barbarians who were pressing down on them from the rear.

The Romans did not want these barbarians, and tried hard to keep them out. But first in one place and then in another they broke through the lines, burning and destroying because they

THE HISTORY OF ROME



Photo. by Granstorff Bros. Inc.

Here is a reconstruction of the Meta Sudans, a fountain built by Domitian. The fountains and public

baths of Rome were fed by huge aqueducts which extended miles into the country to supply pure water.

had been denied admission. It took the Romans a full century and more to get them out and to patch up the broken frontiers. And when the fighting was over, the Romans settled down to an altogether different kind of life.

Rome's Soldier-Emperor

A few names stand out in the long list of emperors from 180 to 284. Septimius (sĕp-tīm'ī-ūs) Severus (sĕ-vĕ'rūs), who ruled from 193 to 211, was made emperor by his soldiers after a year of revolution. He fought the Parthians and drove them out of Mesopotamia, the land between the Tigris and Euphrates rivers. Then he went back to Rome, where he made many changes. The senators who had not backed him in the revolution he put to death. He depended altogether on his soldiers, and so gave them more pay, more honor, and many of the offices which used to be filled by senators. Then he went on to Britain, where he died,

and where he made a great mistake. For he left a weakened empire to be ruled by two worthless sons.

All this time the number of young men to enlist in the army and to take over the farms from their parents grew less and less. There was less food, less money, and more barbarians. The Roman armies would destroy one tribe to-day, and the following day another tribe would appear asking for land.

When Emperors Were All Generals

The emperors were all generals—they had to be. The generals were all emperors—or tried to be. One of the bravest and most successful of the lot—there were eighty of them in ninety years!—was Aurelian (ō-rĕ'lĭ-ăn), who ruled from 270 to 275. He started out with little more than Italy, Greece, and the northern part of Africa under Roman control. One great campaign won back all of the East, which had been

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Photo by Gramstorff Bros. Inc.

Criminals and slaves made up the company of gladiators who fought and died in the arena for the entertainment of a bloodthirsty people in the early days of Rome. In later times these brutal games became so popular that scarcely a town, from Britain to Asia Minor, was without its arena; and prisoners of war,

tattooed giants from the north or black men from Africa, were forced to become gladiators. What a change had come over the world since the days of the beauty-loving Greeks who gathered at Olympia and Delphi to watch their graceful athletes! No wonder this earnest Christian is trying to stop such cruelty.

THE HISTORY OF ROME



Photo by Anderson, Rome

Legend has it that Constantine was led by a miracle from heaven to champion the cause of Christianity. One day just at noon a flaming cross appeared to him,

on the eve of a battle. Above it were written the words "By this, conquer," which Constantine accepted as a message from God. He made the words his motto.

taking care of itself while the Romans were fighting one another. Another set of victories brought back Spain, France, and Britain. Then some officers, jealous of their leader, killed Aurelian, and a new civil war broke out. After nine years, another general fought his way to the top, this time a man who was a statesman as well as a warrior.

The Man Who Kept Rome Alive

Diocletian (dī'ō-klē'shān), for that was his name, made many mistakes. Some of the changes he introduced were silly, many of his acts were brutal; but he brought back law and order, and patched up the Roman machine so that it ran for another two centuries. When we consider what he had to work with, the war-torn country, the war-weary people, and the number of enemies, we should give him the great amount of credit he deserves. Let us take just a few of his problems and see what he did with them.

In the first place, he had to get food and pay for his soldiers. Taxes were increased until it seemed as though farmers and merchants were living and working only to pay these taxes. No man was allowed to leave his farm, or his shop, to try his luck in some other place, or in some other business. By this plan, Diocletian hoped to prevent tax dodging, not only for one year, but for all the years to come.

In the second place he increased the size of his army, using as many barbarians as he could trust. But the enemies were coming so fast and attacking in so many different places that he could not meet them all in person. And so he divided the empire into four military districts. He took charge of one and had three other generals for the other three districts.

The Problems of Diocletian

On paper everything looked well. There were more soldiers, more tax money, and a

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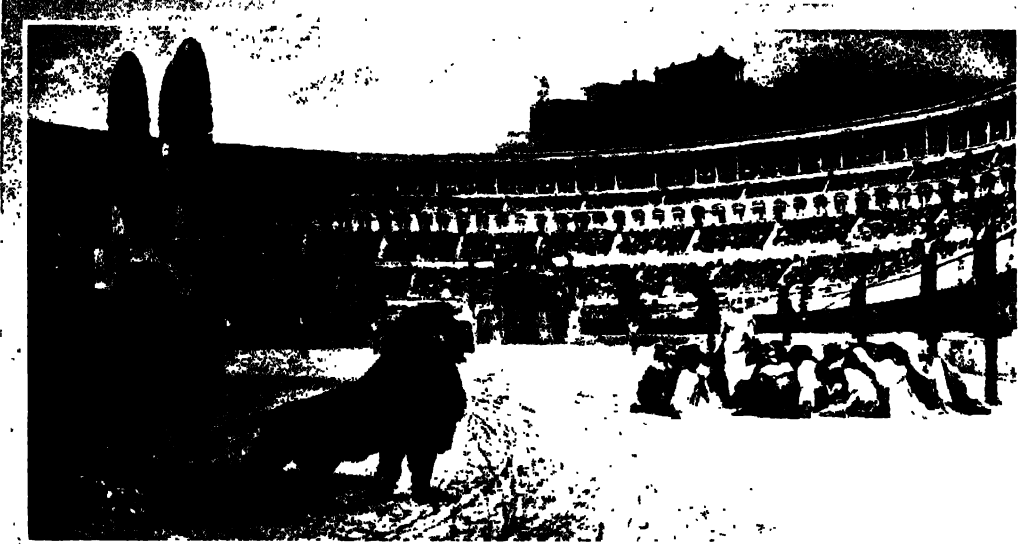


Photo by Gramstorff Bros. Inc

A great hush comes over the vast audience of the Colosseum as the lions and tigers enter the arena.

In that hush the last prayer of the Christians can be heard, as they bravely prepare for death.



Photo by Gramstorff Bros. Inc

In the dark and musty underground passageways called catacombs, where the Romans buried their dead, the

Christians held their services. But, as you see above, they were discovered even there.

THE HISTORY OF ROME

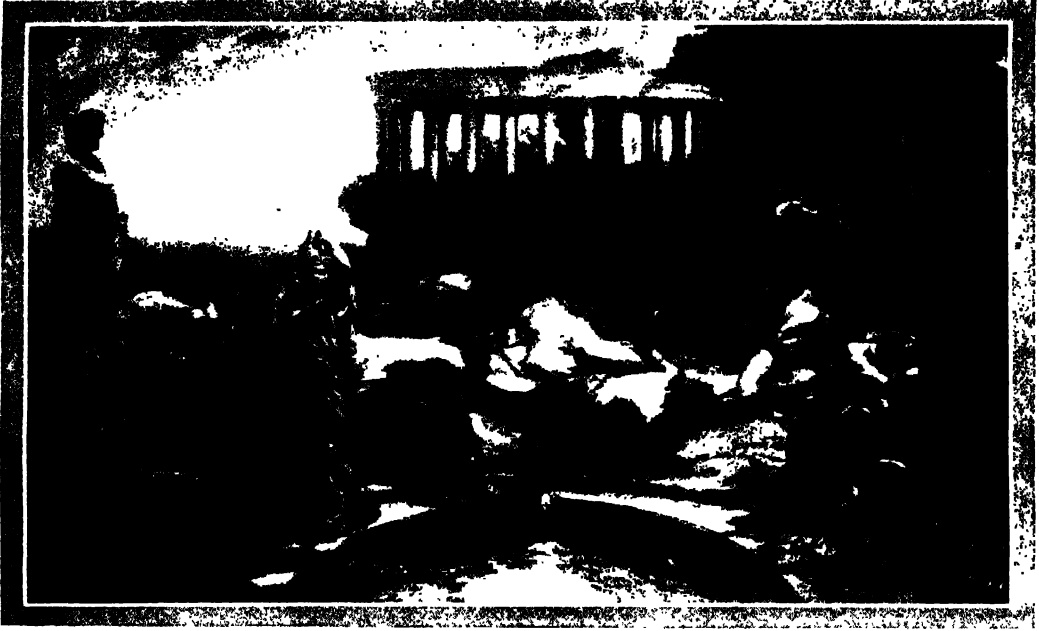


Photo by Rischgitz

Above, you see the Goths in Italy. This wild, uncivilized tribe had no more respect for the beautiful things

they found than for the inhabitants; so they plundered and sacked and burned as the spirit moved them.

steady income. Even Diocletian's plan to stop profiteering, an order which fixed the top price for every article and every kind of labor, looked well. But nothing *worked* smoothly. The armies certainly drove back their enemies and brought peace. Still they were restless, and their generals were jealous of one another. The taxes did not bring in as great returns as Diocletian had expected. And many people paid no attention to his list of prices, although the penalty for breaking this rule was death.

The Pomp of a Soldier-Emperor

The failure of these two plans of Diocletian was really due to the failure of his third plan. This was an attempt to make his people be obedient and yet show some spirit, some willingness to work for their country. In order to make them obedient, he dressed like an oriental king with a diadem and gorgeous robes. He lived in a great palace and made it very hard for visitors to see him. When they were granted an audience, men were compelled to kneel before him and to bow their heads to the floor.

All of this did not give the Romans much spirit. Many were so discouraged, forlorn and hopeless that it seemed useless to try for any happiness in this world. Diocletian learned that many of these hopeless men and women had become Christians. He learned, too, that Christians refused to be soldiers, refused to worship him as a god, refused to take part in any holiday—for the holidays were all in honor of some one of the old gods—and even refused to make bricks if they were to be used in building a pagan temple. He ordered a general persecution of all Christians, but it was found that every martyr was replaced by two new converts. Finally he gave up his plans and his position. They tell us that he spent his last years happily, growing cabbages. Possibly he found the cabbages more obedient and more generous than the Roman taxpayer. He had ruled over the turbulent Roman empire for eleven years (284-305).

In the years which followed the abdication of Diocletian, it seemed that all his work had been useless. Jealousy and unrest led to civil war, which ended with one man as

THE HISTORY OF ROME



Photo by Braun, Clement & Co

An attack from the uncivilized hordes of the north was far from the thoughts of the builders of this charming Roman villa. With bound hands its inmates watch

the destruction of everything they love. Education, reason, all that their civilization has taught them cannot help them against the barbarians.

ruler of the entire state, the emperor Constantine (kōn'stān-tin). If we look carefully, however, we find that the government had not changed greatly. The four districts of the empire were still there, each one ruled by a lieutenant of Constantine. There were the same heavy taxes, an army just as large, enemies just as numerous, and life just as hard to bear. Even the new capital, a second Rome, which was named Constantinople after the emperor, did not do much more than increase the expenses.

Christianity Adopted by Rome

There was one important change. Constantine made Christianity a lawful religion. It was no longer a crime to be a Christian. And by this time it was no longer considered sinful for a Christian to be a soldier. But the change came too late to save the Roman state. The people of the country districts were not converted, for the Christian missionaries and preachers worked for the most

part in the cities. Even there the converts were taught to look for happiness in the next world and not in this one.

No wonder then that most of the soldiers of this period were barbarians. And it is not surprising that the bulk of the people did not care who governed them. Many of them really preferred barbarian rulers because these rough soldiers did not know so well how to squeeze tax money from them.

Who Were the Visigoths?

The story of the West may be summed up in the tale of one group of these barbarians, the Visigoths (vīz'y-gōth). They first come into view on the southern shore of the Baltic Sea. Driven from that region by lack of food, they gradually worked their way down the corridor between the Roman wall on their right and the Slavic tribes on their left. At the end of that long trail, on the northern shore of the Black Sea, they turned to the west. The Romans let them

THE HISTORY OF ROME

come inside the wall, so that they might be protected from the Huns. But the Romans did not give them enough to eat. So they defeated a Roman army, killed the emperor who was in command, and went on down into Greece looking for land. Not liking the farms there, the Visigoths turned to Italy, where they finally defeated another Roman army and captured Rome in 410. Italy did not satisfy them, and so they marched on once more, this time through Southern France to Spain, where they settled down.

Rome had become a second-rate city. No emperor wanted to live there. The city was captured and sacked once more in 455, and in 476 Rome and the whole western part of the empire was given up to the barbarians.

Constantinople and the eastern part of the old empire lived on for another thousand years. Students have puzzled over that for a long time. The reason, perhaps, was that the East had more money, more food, and more men than the West. In any case it was really a Greek empire. Its rulers and citizens disliked the half-Roman, half-barbarian Westerners, and were cordially hated in return.

Thus we have seen unfolded the story of the rise to grandeur of the great city of Rome, from its small beginnings as a trading post between the Latins and the Etruscans to the height of its glory under Augustus and Vespasian. Then we have seen its power slowly die until the emperors departed and the wild tribes of the north came down to slaughter the inhabitants and ransack the palaces and temples.

The whole history of the rise and fall of Rome occupies about nine hundred years. In some way that we can never explain, the habit of conquest entered into the hardy and determined Latin tribes that occupied a nar-

row corner of Italy beside the river Tiber, and moved them to spread their power and dominion from one end of the Mediterranean Sea to the other. Other Italic tribes were much like them—the Etruscans were a bold and warlike people—but the crown of victory never settled on those peoples. It came to Rome and there it remained in splendor for centuries.

Frequently beaten in their fights with the other tribes in Italy, the Romans nevertheless spread their power over the peninsula within the short space of sixty-five years. Then after a ten years' rest they chose to open war on Carthage, the greatest sea power of the time, in order to establish their liberty to trade when and where they would. It took them a hundred and eighteen years and three wars to destroy Carthage, but when that was finally accomplished the Romans found themselves without a rival worth the name. With very little fighting they found it possible to establish their rule over most of the ancient world.

The story of Rome is the story of growth by strength, freedom, and self-denial, and decay by greed and luxury. It is the story of the youth, manhood, and old age of a great people—one of the greatest and saddest stories history has to tell. It is the story of a strong, free people winning the world and losing it.

Our world to-day would be very different if it were not for Rome. The Roman system of government was the model for most of our modern governments, and our law is borrowed in many ways from Roman law. The great works of Latin writers still delight and inspire us. Moreover, much of Greek art and literature comes to us by way of Rome. The best of the Roman state still lives in the modern world.



The STORY of POMPEII

Reading Unit

No. 7

A CITY LOST AND FOUND

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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Things to Think About

If two laborers had not discovered its location, would Pompeii have remained hidden and

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Picture Hunt

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Summary Statement

Preserved by the ashes of Vesuvius, which destroyed it, Pompeii is to-day a perfect

example of a Roman city as the Romans knew it—all its busy life is there for us to see.

A CITY LOST AND FOUND



Photo by E. Forti, Rome

This dashing charioteer does not need to hurry so; he is just showing off the beautiful team of horses he has brought back from a campaign in the East. If you were

to tell him that in a few short hours these same gallant steeds would carry him in a mad race with death he would only laugh at you.

A CITY LOST *and* FOUND

A Seaside Resort of the Old Romans Is Buried and Comes to Life Again after Eighteen Hundred Years

IT WAS a warm day in August. Peasants were working among the vines and olives on the green slopes of Mount Vesuvius (vē-sū'vī-ūs) or piling their two-wheeled carts with fruit and vegetables to take to market in the city of Pompeii (pōm-pā'ē). It was a good market, too, for in that year of 79 A.D. the little seaside town that nestled at the foot of the volcano was a fashionable resort for wealthy Romans who fled to pleasant villas there out of the city's heat.

Up the steep street from the harbor came sailors just on shore, and down the narrow highway flowed a steady stream of men with carts and donkeys taking their produce

to be shipped away to other ports. The forum hummed with business. People were discussing election and laying bets on the gladiators who were going to fight in the amphitheater before ten thousand people; slaves were crowding the big meat shop to buy their masters' evening meal, and lovers were offering sacrifices at the temple of Venus, the finest in Pompeii.

There was no school on those hot summer days. The younger children played at blindman's buff and hide-and-seek, or rolled their hoops, or fondled their clay dolls and toy soldiers. But the older girls were learning to sew and spin and weave, while the lads were taking lessons from their fathers

A CITY LOST AND FOUND

or well-educated slaves in swimming, riding, boxing, and all the arts necessary to fit them for a military life.

The public baths were full. For the men would go to the baths as to a club, to stay long hours in the hot or cold or tepid water, to idle away their time in games or gossip, or to listen to a speech or poem. Old men played gravely at a game of "robbers," not unlike our checkers now. It was just like any other day to the pleasure-loving people of Pompeii.

And then a shadow fell upon the town. People jumped up startled and rushed into the streets. Out of the top of tall Vesuvius rose a great black cloud. At first it looked like a huge dark pine tree against the clear blue sky, but swiftly it rose and spread. There were terrible rumbling noises. The earth shook. The sea rolled back in a towering wave. The sky grew darker and darker until it was black as midnight. Now was slashed by streaks of vivid green or blue or red. Mighty explosions shook the houses. Ashes and cinders and small stones were showered from the great volcano, and people rushed frantically

about, trying to look for safety. Some went down into cellars, others rushed to the sea and flung themselves into boats, rowing away as fast as they could from the terror that roared in the darkness. The heat was frightful. Suffocating gases poisoned the air. Families searched for lost members and called to one another piteously. Gradually even those last sounds died away. The ashes piled deeper and deeper and relentless night fell on the city.

Not till the end of three days did light dawn again. It found Vesuvius quiet and nothing but silence where Pompeii had throbbed with life. The city was gone!

Buried beneath the ashes that the majestic mountain had spewed forth, lay all that work and play and love and hate. The neighboring towns of Herculaneum (hûr'kû-

The central court of almost every house in Pompeii had a beautiful pool and fountain like this. The roof was open to the skies, so that the rooms grouped around the court were full of light—in spite of the fact that they rarely had windows on the street side.

The pool caught the raindrops which fell through the open space in the roof and held them until the maidens of the house gathered them into graceful vases for the use of the household.



Photo by Gramstorff Bros.

A CITY LOST AND FOUND



Photo by Luxembourg

These refugees have finally reached a place of safety where they may rest a while and look at the ruin of

what was once their lovely city. They cannot understand why their mountain turned into such a monster.

lā'ně-ūm) and Stabiae (stā'bī-ē) had met the same fate.

We have the story from an eye witness. The Latin writer Pliny (plīn'ī) the Younger happened to be staying with his mother and his uncle, Pliny the Elder, at a little town not far away. The younger Pliny saw the great eruption and described it for a friend in two letters that are often read to-day. His uncle, a great naturalist, was so deeply interested that he went too near to see what was going on and fell dead of suffocation from the sulphur fumes that filled the air.

Two thousand people, or one in every ten, are thought to have met death inside the city, and many others perished as they fled along the roads. Fortunately many more escaped.

Some of them came back later and dug

tunnels through the twenty or thirty feet of ashes to get their most valuable possessions out of their homes. But it seemed useless to try to uncover the town, and, besides, the whole countryside had been desolated by the molten rock, or lava (lā'vā), that had flowed from the volcano.

Years passed, and people forgot just where the ill-fated towns had been. Fields sprang up on the fertile lava soil, the mountain was gradually clad in green again, and peasants began to tend their vines and olives on her slopes. A hundred years after Columbus made his great discovery, some laborers dug up one day two stones that bore inscriptions showing that the men had come on the site of one of the buried cities. But more than two hundred years went by before anything was done. At last some men began to



Soaked with moisture, the ashes which fell from Vesuvius hardened into moulds or shells around the bodies of the unfortunate human beings and animals trapped in Pompeii. And to-day, if you pour plaster of Paris or wax into these moulds you can see what the original figure looked like. This is the cast of a dog that once ran the streets of the city.

A CITY LOST AND FOUND



Photo by Anderson

Here is the unhappy city of Pompeii as we may see it to-day. And looming there behind it is the fire-breathing monster that sent it to its doom. The shape of the volcano has changed a good deal during the

dig, and more than half of Pompeii is now uncovered. A part of Herculaneum has been laid bare, too, but digging there is much more difficult.

So you and I to-day can wander through the ancient streets, and call up once again the life that Romans used to lead so long ago. In the paved roadways are deep ruts made by the wheels of little ancient carts. One can imagine sandaled boys skipping

passing centuries, with every new eruption, but smoke still gathers above its cone and its crater is still full of steam and poisonous gas and seething lava. Many of the treasures from the city are in the museum at Naples.

home from school along the raised footway on either side, or crossing over on the stepping stones. In the old kitchens are bronze frying pans and cooking pots and spoons shaped much like ours; and in a surgeon's house were found forty bronze instruments a good deal like the steel ones used in modern surgery. In one of the many bake shops were eighty-one of the thin round loaves the Romans ate, still in the big oven of

This is the figure of a man trapped in Pompeii on that eventful day eighteen centuries ago. The wet ashes hardened into a mould around his body, and from that mould this cast was taken.



Photo by Anderson

A CITY LOST AND FOUND



Behind the bright blue waters of the Bay of Naples, one of the most beautiful spots in the world, Vesuvius

still towers, a grim threat to all the countryside. At its foot you see the white ruins of Pompeii.

masonry with its beehive top. The iron door was closed. And in the storerooms of a rich man's house at Herculaneum were found dates, chestnuts, walnuts, prunes, dried figs, pies, and hams—all stored away for winter two thousand years ago.

Most of the houses of Pompeii were one or two stories high. Facing the street were blank, windowless walls, but sometimes the larger houses had in them little shops that all day long were open to passers-by and at night were closed by doors or sliding wooden shutters. Opening the front door of a house, one came into a vestibule where, in the homes of the well-to-do, there used to be a watchman or a dog. But if a family could not afford these, they sometimes had the picture of a dog, with the words "Cave Canem"—"Beware of the Dog." One such figure and inscription is a mosaic of tiny bits of brightly colored stones beautifully fitted together.

One of the finest homes has been carefully restored to look as much as possible like what it was when life stopped for its owners on that August day. You open the front door and enter the vestibule. On either side are niches for the little statues of household gods, and in the hall that opens from the vestibule are two great bronze money chests with heavy fastenings. In the courtyard beyond, roofed by the sky, there are bright flowers in bloom and statuettes that hold vases from which water is trickling. All the rooms open on the courtyard—bedrooms only six or eight feet wide, with niches for

bronze beds, and the big dining room, where family and guests used to recline on sofas as they ate from the citronwood table. Beautiful wall paintings, all fresh reds and yellows just as they were found, show Cupids busily baking or weaving or making wine. The floors are paved with fine mosaics.

Here and there about the ancient city are scribbles made on walls with a pointed instrument of some sort or with charcoal or red chalk. They show how much alike are people in all ages. Here is a note telling how many tunics have been sent to the wash. In a wine shop an advertisement promises a reward for the return of a stolen wine jar. Some jealous boy left for us to see, all these centuries after, his opinion of "sheep-faced Lycurgus strutting about like a peacock and giving himself airs on the strength of his good looks," and a lovelorn youth has written, "Farewell, my Sava, try to love me." There are pleas to vote for such and such a candidate for office; and there are names of gladiators followed by inscriptions like "The Pride of the Girls," "The Lord of the Lasses," "The Maidens' Sigh." If the owners were alive to-day, their names would be in front of every moving-picture theater.

And so, after all the centuries, Pompeii has come alive again. Its people have been dust for nearly nineteen hundred years, but up and down its streets walk crowds of wondering tourists looking to see what life was like so many years ago, and over it all still lies the bright Italian sunshine.

A HISTORY of the MIDDLE AGES

Reading Unit No. 1

WHY ARE THEY CALLED THE "MIDDLE AGES"?

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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T'ai Tsing ruled a peaceful empire larger than Rome's had ever been, 5-269, 324.

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Under their leader Gaiseric the Vandals descended upon Rome by boat. They took the city (455) after

the fashion shown above, and spent two profitable weeks carrying off every scrap of its treasure.



Photo by Gramstorff Bros

When the Roman empire crumbled away and the Middle Ages began, it was the tall, fair-haired German peoples who took over from the Romans the rulership of Europe. For generations before Rome fell they had been stirring restlessly in their northern forests, and had resisted valiantly every attempt of the Roman legions to subdue them. And they could

fight—as many a Roman knew to his cost. This picture shows the German patriot-hero Hermann or Arminius—as the Romans called him—greeted by his people as he returns from his famous victory over the legions of Varus in the Teutoburg Forest. The Romans died almost to a man, and the Emperor cried, “O Varus, Varus, give me back my legions!”

WHY ARE THEY CALLED *the* “MIDDLE AGES”?

And Who Were the Peoples Who Lived in Europe All through the Centuries after the Fall of Rome until Our Modern Nations Began to Rise Anew?

WHEN we first look through the magic window of history at the people of very long ago, we see only two tiny bright spots on the globe—Egypt and Sumeria. Outside these two bright areas many people were living, but because they were not civilized—that is, because they did not know how to read and write—we do not count them in history. Not knowing how to write, they left so little record of themselves that we do not know enough about them to make up a history of them.

Little by little the ancient world enlarged to take in Babylonia, Assyria, Palestine, Phoenicia, Syria, Persia, India, Greece, and

Rome. By the end of the ancient world and the beginning of what we call the Middle Ages, history is dealing with pretty much all the countries bordering on the Mediterranean Sea, the Black Sea, the Persian Gulf, and large parts of the Indian Ocean. China and the Far East had long been civilized, while Central America from Mexico to Peru was surprisingly far advanced. In short, civilization was slowly taking possession of the earth.

What had really happened was that a lot of barbarous peoples had little by little learned the ways of civilization. In the four thousand years covered by the period of

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Almost anywhere we travel in Europe we shall be met by ghosts of the Middle Ages. We come upon the

ancient history, one people after another came into the light by learning to read and write and so to leave us a record of their doings. All this happened very slowly, of course, for it takes a long time to build up a civilization; but gradually the light spread from one land to another, and the world of history grew larger.

Europe's Era of Migration

And as that light of civilization grows clearer, we begin to see amazing things taking place. All Europe is in a ferment. It is like a mighty caldron in which the various tribes and races are all boiling up together—seething, crowding, pushing about, always driven along by forces we cannot see.

The staid historian tells us it is an “era of migration.” And if we could speed up the slow motion picture that history is, we should see whole races picking up stakes, packing their few humble tools and cooking utensils, slinging their babies over their backs or tucking them into ox carts, and gallantly marching through forests and over brimming rivers to find a new home.

There goes a tribe of clear-eyed Franks pushing steadily westward into the smiling plains of the country that now bears their name. Those shaggy men and weary, unkempt women are going to help found one of the most intellectual and artistic nations the world has ever seen. They are going to

crumbling wall of some once-fortified town, or follow the crooked, narrow streets crowded inside the walls.

minge their blood with that of the Romanized Celts to make up what will one day be the French nation.

Here are a handful of earnest Germans—Angles and Saxons and Jutes—who launch their boats in a purposeful way and drive them over the sea to an island that promises not only plunder but better pasture and richer soil for their crops. They will help to form the British nation, which is one day going to rule a large part of the globe; and perhaps it is not fanciful to think of them as bringing some of that endurance, that sense of honor and love of fair play, so often associated with the English character.

The March to Civilization

And so everywhere they sweep on, those relentless floods of human beings, all of them seeking a home where their children may grow up stronger, where there shall be a brighter hope of peace, where the tribe shall be better off. Babies are born on the march and the feeble die of hardship, but the strong ones of the tribe must go on. They will murder and rob and enslave anyone who blocks their way. But they will settle down peaceably in the end, and their children and their children's children will forget that they are different from the people who originally lived on the soil. They will intermarry and have children, and the new and old peoples will become one.

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About midway through the Middle Ages, around 800 A.D., a political map of Europe would look like this.

A HISTORY OF THE MIDDLE AGES



There was very little peace in the Middle Ages. The period began with the furious onslaught of the Ger-

manic barbarians in battles like the one pictured here; and everyone fought the Saracens.

In this way men were marching on toward becoming the nations that we know to-day.

It was between 300 and 1300 A.D. that the peoples were most restlessly moving about in the way we have just described. Nearly all of Europe came into the magic circle of civilization during those ten centuries—all the thousands of barbarians who were living in the lands that lay between Italy and Sweden and between Russia and Ireland. These new peoples, belonging mostly to the great Slavic and Germanic groups, did not wait to be civilized slowly or peacefully. They swept down from the north upon the older countries, overwhelming and almost burying the arts and culture of those lands beneath their barbarism. And because the period lay between ancient and modern times we call it the Middle Ages.

People used to call the five or six centuries after the fall of the Roman empire the Dark Ages, because ignorance and superstition were so general that it really looked as if the glory of Greece and the grandeur of Rome had been lost. The free, restless spirit of Greece, the magnificent organization which

was Rome, were hidden under a mass of fighting barbarians. No wonder that we used to think of the time as a dark one.

But let us look at it as one of the barbarous tribes then living might have thought of it. We see them slowly learning to lay aside their rude ways, to take on education and the other graces of civilization. We see these half-civilized peoples mingling with one another and producing the great peoples of to-day, the English, the French, the Germans. We see the light of history dawning over all Europe.

The Rise of a Vigorous Culture

So it might possibly be better to call this period the Dawning Ages rather than the Dark Ages, for they saw the rise of a new and vigorous type of culture in Western Europe. It was a time when civilization was widening its boundaries, and of course it looked sometimes as if the task of civilization might be too great, and as if most men might never be much better than they were. But the men went right on with the great task, and they are going right on still.

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The great task of the vigorous northern barbarians in the early Middle Ages was to learn all they could from the civilization that had come down from the great days of Greece and Rome, and to form a new, composite civilization by fusing Teutonic and Romanized peoples and ideas. But before we go on to describe the new civilization they founded, we may well say who those barbarians were that first wrecked so much of the old culture and then joined in building up a new one.

There are three main racial types among men--the black, the yellow, and the white. All the peoples of Europe have been white. But within the great white division there are a number of groups which people sometimes call "races," though to do so is not correct. For a race is a group with common physical traits. It must not be confused with a national group or with one that merely uses one language. For two or three races may belong to a nation or speak the same tongue.

Europe's Three Great Strains

In Europe there seem to be three principal strains, called the Mediterranean, the Alpine, and the Nordic. The Mediterraneans are slighter in build and not very tall. They are brunette in complexion, with brown eyes and black hair, and their heads are rather long from front to back, in proportion to the breadth from side to side. The Alpines are taller and heavier, usually with brown or

dark hair, grayish or hazel eyes, and distinctly rounder heads. The Nordics are still taller and heavier, with blond complexion and hair, and blue eyes. Their heads are long, like those of the Mediterraneans.

For a long time there has been a constant mixing of these strains, and no national group that we have ever known has been made up of a single type. Whether the strains vary in temperament and talents is a question that has been very much debated.

Most of the people in Southern Europe have been Mediterraneans. Then there is a central belt from east to west where they are mainly Alpines, while around the North and Baltic seas they are mostly Nordics.

We do not know exactly to which strains the barbarians who invaded Rome belonged, but they seem to have included both Nordics and Alpines.

We know more about the languages they used, and when we speak of Celts, Teutons, and Slavs, we are talking about language groups and not about racial strains.

The Gauls, a Celtic people, were the first of the barbarian groups to be touched by civilization. Coming originally out of the plains of Southern Russia, some of them had entered Greece and Italy as much as five hundred years before the Middle Ages began, but most of them had gone into the western part of Europe, especially into what is now the land of France. In those days it was



Photo by The Autotype Fine Arts Co. Ltd

"The Viking's Farewell" is the name of this picture. It helps us remember that the bold Norse vikings were not just stories, but real men, and that when, in their winged caps, they set out on perilous journeys to strange shores, they left real women behind to miss them.



Photo by Anderson, Rome

This is Pope Leo I persuading Attila not to march on Rome. The Emperor had asked Leo to meet that terrible enemy in Northern Italy (452), and to see what could be done by peaceful eloquence. And mar-

velous to relate, the barbarian chieftain listened—and was persuaded. This was only one of the deeds of Leo I by which he earned his sainthood and his title of “the Great.”

known as Gaul. And the people there were pretty well civilized long before the Roman empire ended. Under the Roman rule they had made their country a smiling, fruitful land.

The People Who Settled England

Other Celts, coming perhaps by way of the mountains of Central Europe, had crossed over to the British Isles, settling England, Wales, and Ireland, and driving back into Scotland a more primitive people they called the Picts. These British Celts, called Britons, had also come under the rule of Rome, and had learned much from their conquerors.

The Germanic tribes lived in the marshes and forests of Central Europe. Into the east, on the great plains, or “steppes,” of Russia, pushed the Germanic tribes called the Goths (gôth) and the Vandals, each of whom was in turn to overrun Rome, the capital of the world. The Goths invaded Italy in 402, and in 410 they took Rome. The Vandals sacked Rome in 455. In 476 Odoacer (ô’dô-ă’sēr), a German general, made himself master of Italy.

Well before the break-up of the Roman

empire, the Germanic peoples had begun their mighty westward movement, which was to cover all Northern Europe as far west as England. These Germanic peoples were made up of various groups, sometimes in conflict, sometimes in confederation, all speaking the same general language. Among these invading peoples, besides the Goths and Vandals already mentioned, the most important were the Suevi (swē’vī), the Alemanni (ăl’ê-măn’ī), the Franks, the Saxons, the Burgundians (bûr-gûn’dī-ăn), and the Lombards (lôm’bärd). They are names you will hear again and again. Those peoples had overrun the countries we now call Germany and Austria, and in the fourth and fifth centuries after Christ they were still sweeping like a flood over the western Baltic countries, Scandinavia, England, and France.

The Sea Rovers of the North

The Northmen, or Normans, represent a still later swarming of the ever-restless barbarians, some of whom were much later to come down into the north of France and then over into England with William the Conqueror. From these Northmen came the vikings, those hardy sea rovers of Norway

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This picture is an allegory—an imaginary story with a meaning. The artist must have been turning mournfully the blood-soaked pages of history, wondering how the followers of the gentle Jesus could have gone on for centuries torturing and killing one another. Then

he must have wondered whether there ever came to kings and warriors and fighting priests a vision of their Master reproaching them for doing such deeds. One can only hope that as men begin to understand Jesus' teaching better, they may grow less cruel.

and Sweden and Denmark who were later going to be the first people to find America. The Saxons, Angles, and Jutes settled England, and other tribes spread through Germany and France.

How Ancient Peoples Disappeared

Now you will remember that of the nations who made history before the Christian era, many were Semitic (sě-mīt'ik) peoples. What has become of them? When did they make their exit from the stage of history? There were the Hebrews, the Phoenicians, the Babylonians, Assyrians, Chaldeans, Syrians, and Arameans—and mighty names they were!

Of these the Hebrews, now the Jews, were gradually scattered all over the known world. When in the year 135 A.D. they were for-

bidden to enter their holy city of Jerusalem on pain of death, their existence as a nation was over. The Phoenicians (fē-nīsh'ān) had lived on for a time in their great colony of Carthage, but by now it was broken and destroyed. The Babylonians, Chaldeans, and Assyrians vanished long, long ago, and the other Semitic peoples were finally swallowed up by the Arabs, the last great wave of the Semitic stock to appear in Western Asia.

The Rise of the Arabs

The Arabs were a mixed group, largely Semitic. By the people of the Middle Ages they were called Saracens (sār'ā-sēn), and when they rose to great power about 700, it really looked as if they might conquer the world, as Alexander and Caesar had done.

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Together with the peoples related to them, they overran all Northern Africa and crossed into Spain, where the Berbers, or Moors, formed a part of their advancing army. But we shall speak later of all this.

The Scourge of Europe

Besides the Indo-European and the Semitic peoples, both belonging to the white race, the other great race which plays a part in the moving picture of the Middle Ages is the Mongolian (mōng-gō'ŭ-ān), or yellow, race. The Chinese, Japanese, and many of the other peoples of Asia are Mongolian. The first advance of Mongolians into Europe came about 400, when a wandering tribe known as the Huns, a branch of the Mongolian race, swept into Russia in troops of wild horsemen, killing and burning wherever they went. They were cruel, filthy, and low, and so greedy that the Germans who had to fight them had a saying that if you put a coin on a Hun's grave, a hand would reach out of the earth to snatch it. In 440 the Huns were at the gates of Rome. But they never entered it, and the next year saw the death of their greatest chief, Attila (ăt'ŭ-lă). Without Attila to lead them, the Huns broke up into small bands and disappeared from the pages of history, leaving only a vivid memory of the terror they had caused.

The Kingdom of the Golden Horde

Once again a horde of western Mongols swept into Europe under Genghis Khan (jĕn'gĭz kăn) toward the end of the Middle Ages, around the year 1200. This time it was a tribe we call Tatars (tă'tăr); and they did not get much beyond Russia. There they set up a "Kingdom of the Golden Horde," which lasted for three centuries. But it, too, finally disappeared, and the Mongol had no more power in Europe until the coming of the Turk.

The Turks are not pure Mongols, though they are largely descended from the Tatars.

The Turks liked neither Saracens nor Christians. About the year 1000 they came westward and won a great empire in Western Asia and eventually in Southeastern Europe. Jerusalem fell to them, and the Christians, when they came to win it back,

had to fight Turks as well as Arabs. The Turks have never been quite driven from Europe, but still maintain a foothold on the southeastern fringe.

It would be very difficult to draw lines on a map of Europe and say, "This race or this people lived here and that one there." Except for the Roman empire itself, there were no kingdoms with fixed lines dividing them from one another. A German tribe might live in one locality for a few years and then move on to another place.

Many of the German tribes, especially those in the north, were small, with perhaps not more than a few hundred men in all. These men were grouped in a sort of military brotherhood around a chief who was the leader in all things, and who must be followed to the death. Old songs and legends tell us of many a tribe which refused to be conquered, but which died to a man with its lord upon the field of battle.

The Spread of Roman Culture

How could such shifting pieces be fitted together to form great and enlightened nations? The first strong civilizing influence was Rome. As early as 114 B.C. German tribes came wandering down into Italy, and between 58 B.C. and 49 B.C. Julius Caesar checked their attempted invasion of Gaul and drove them back into their northern lands. Later the Romans subdued and ruled much of Germany, as well as all of France and most of England.

This Roman rule taught the uncivilized peoples the ways of organization and government. The Celtic people of France even accepted the Latin language in place of their own, and this northern Latin speech was the mother of French, just as a western Latin was the mother of Spanish, and the Latin of Italy itself was the mother of Italian. The people of England and Ireland still spoke their original Celtic tongues, and the German tribes east of the Rhine clung to their native German speech. Nevertheless Rome, its government and its language, tended to bring the western European world together and make it more nearly one.

The strongest force working to civilize the European peoples and to make them one in

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thought was the Christian religion. When men pray to the same God they tend to become brothers in many ways. And when the Goths, the Huns, and the Vandals, with other uneducated peoples, had overrun the Roman empire, when the Arabs had occupied Alexandria in Egypt, that vast storehouse of Greek culture, the Christian church was the only force left that was capable of carrying over and spreading education among the new people.

A Torch in the Dark Ages

To be sure, the Christian church was often too much like the world around it—full of ignorance and superstition—and indeed, her members both feared and hated the heathen learning of the Greeks and Romans. Monks would erase the words on a heathen parchment in order to write on it the life of some Christian saint. There are nowadays so many of these erased and re-written manuscripts that they have a special name. They are called “palimpsests” (pāl’-imp-sĕst)—a word that means “scraped again.” But the Christian church also did much to keep learning alive, and without it nearly all the store of knowledge in the world might have been lost.

In monasteries all over the known world in the Middle Ages, from Ireland to Syria, priests handed down what learning they had. And outside the monasteries, the religion that teaches us all to be brothers began its slow work of lifting men out of their cruelty and greed.

Ancestors of the Englishmen

By the end of the Middle Ages the peoples had distributed themselves much as they are to-day. In Ireland, Scotland, and Wales, as well as in Northwestern France, the Celtic folk still lingered, mixed with the Germanic. The Celts we know as Britons had been largely driven into Wales by other peoples who had liked their beautiful little island

only too well. As a result, the English were now entering history—a mixture of Celts and Norman-French and Danes, together with those three other Germanic tribes, Angles, Jutes, and Saxons, who had begun migrating to Britain about 449.

Except for Russia, Northern Europe was Germanic. The north Germans, in Norway, Sweden, Denmark, and Iceland, were now Scandinavians. In France there was a mixture of Germanic peoples like the Franks with the Romanized Celtic peoples who had been there before them. All the various tribes of Germans east of France kept their German language and character.

The Peoples of Southern Europe

Below this band of northern, or Germanic, peoples lay the southern, or Mediterranean, stock that had come down from the days of the Roman empire and had mingled with each invading wave that swept down from the north. Out of the mixture came the Spanish, Italians, Greeks, and other peoples along the Mediterranean Sea. But in Spain and Asia Minor, they were bordered by a strange new religion, that of the followers of Islam (is’lām), the Mohammedans (mō-hām’ēd-ān). The Mohammedan empire stretched in a broad band along the southern shore of the Mediterranean.

The modern ages, the six or seven centuries since 1300, have seen no great migrations in Europe. But they have seen the greatest movement of all history in the settling of new lands by the northern and southern European peoples. North and South America, Southern Africa, Australia, New Zealand, and countless smaller countries have taken on the culture and civilization of Europe, a civilization which, for the first time in history, covers a large part of the whole habitable earth. There is nothing more important in the story of mankind than this modern spread of European civilization. And the Middle Ages are the dawning of this day.

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Reading Unit No. 2

WHEN THE CHRISTIAN FAITH SAVED EUROPE

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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Photo by Anderson, Rome

Down into the tombs of the catacombs sorrowing friends are carrying an early Christian martyr. The hunted Christians of Rome had built these secret tombs, some of them seventy feet below the ground,

as safe places to lay their dead; and sometimes when the hunt was fiercest, they sought refuge, too, in those winding underground galleries, which are still one of the sights of Rome.

WHEN *the* CHRISTIAN FAITH SAVED EUROPE

For about a Thousand Years after the Fall of Rome There Was Hardly Anything except the Church to Hold the Western World Together and to Keep the Lamp of Culture Lighted

WHEN the Christian religion came to the world, it found a good many pagan religions there before it—and by “pagan” (pā’găn) we mean not worshipping the God of the Bible. Now there had been some good things about many of the pagan religions, and one of those things was their willingness to let a man worship any god he chose. This respect for the beliefs of others we call “toleration.” In Rome or in Athens were dozens of temples, not only to the national gods but to the gods of other nations as well.

If you lived in Athens you might spend a pleasant hour in the temple of Zeus (zūs), admiring the magnificent statues and paying your respects to the father of the gods. The next day you might attend a feast or celebration in honor of Mithras (mīth’rās), a Persian deity. Then you might learn something of the worship of other strange gods—Isis (ī’sīs) and Osiris (ō-sī’rīs) of Egypt,

Baal (bā’āl) of Phoenicia, Astarte (ās-tār’tū) of Babylon. Worshipping at one of their shrines would no more prevent your visiting another than having one friend would mean that you must not have any more—though of course you might have some friends among the gods whom you preferred above the others.

Among the many gods of the old world there was just one whose worship could not be shared with worship of any other god. This was the Jehovah of the Hebrews. The worshipers of Jehovah believed that He alone was God. Certain kings, among them Nebuchadnezzar of Babylon, had tried to make peace between the Hebrew faith and the worship of other gods, but this was impossible. Either you had this one God, or many gods. You could not have both.

The Romans saw that there was a real difference between the one God of the Jews and the many gods of their own religions,

A HISTORY OF THE MIDDLE AGES



Painted by Anderson, Rome

It takes a fierce flame of faith and courage in any human creature to overcome our fear of pain and death. Yet men and women have died bravely for many great things—religion, country, friends, their own

honor. Perhaps no cause has had more heroic martyrs than those who died for their faith, like the one in this picture, in the early days of Christianity. No wonder the church, and all the world, still honors them.

and it was a rule in Rome that a Jew should not be forced to take part in general public religious feasts or ceremonies. The Romans were always tolerant of the Jews.

The Strange People Called "Christians"

But when it came to the strange new people who followed Jesus of Nazareth, and to whom the name of Christians was first given in scorn, things were different. These people claimed the same one God as the Jews, and indeed they had some Jews in their own ranks. But most of the Jews would have nothing to do with the Christians. They hated them even worse than they hated the easy-going pagans, and the Christians could get no protection or help in that quarter.

Even then this new sect might have won the friendship of the Roman government if they had not been so silent, humble, and secret. The hearty Romans could not make out what it was all about. These strange people claimed to work marvels in healing and saving men, but they would not drop a pinch of grain on Apollo's altar or pour out a little wine in honor of Bacchus (băk'ūs), even though they were torn apart by wild beasts for their disobedience. They would not even strike back when they were injured, and to the fight-loving Romans this was simply

cowardice. Soldiers who became Christians often threw down their weapons and refused to do any more killing. And the regular Christian meetings for the purpose of worship led the emperors to fear that it was all nothing but a political conspiracy. In fact, these people took their religion so seriously that the pagans had no way of understanding them. And, as you may have noticed, when people do not understand a thing they are likely to be afraid of it. The Romans decided that the Christians were very immoral. One writer spoke of them as "men of a new and vicious superstition"; another spoke of their "hatred of the human race," and declared that they were "criminals who deserved the most severe punishment." Many people thought they devoured children!

The Hard Struggle of Early Christians

During the first few centuries after Christ there were terrible persecutions of the Christians, and their strong faith was severely tested by blood. But through all the storms of hatred the Christian church grew, because it gave to common men and women for the first time a faith great enough to comfort them for all the evils in the world, even for being thrown to the lions. The Christians preached love, patience, goodness, humble-

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ness of mind, gentleness, charity; and in the end their gentle faith won the day against all the heathen worship the world had known before.

From the very early days of the Christian church each little flock or congregation had a "presbyter," or priest, chosen from their own number to guide and help them. Then groups of congregations began to meet, and higher officers, called "episcopi," or bishops, were chosen. By 300 A.D. there were several large groups of Christians, in Italy, Syria, Africa, and Greece.

These groups did not always agree. For example, in Greece and Syria it came to be a rule that no images were to be allowed and that the priests must marry and wear beards. In Italy the priests were to be unmarried and clean-shaven, and images were permitted. Many quarrels were later to arise over questions like these. One such question which convulsed nations was the proper way to calculate the date of Easter Sunday.

The Triumph of Christianity

And all this time the Christians were growing stronger and stronger. In 311 A.D., just after the terrific persecution under the emperor Diocletian (dī'ō-klē'shān), the Roman emperor Galerius (gā-lē'rī-ūs) published a decree that Christians were no more to be persecuted for their faith. In 324 the emperor Constantine (kōn'stān-tīn) became a Christian.

The story is told that just before the victory (312) which resulted in his becoming emperor, Constantine had a dream of a flaming cross in the sky, with the words "By this, conquer." He took it to mean that

if he became a Christian he would be victorious. So he became converted and used the cross on his battle standards.

By this time there were only two Christian churches which mattered very much—a Western church centering at Rome, and an Eastern one centering at Constantinople,

the city which Constantine founded in 330 as his new capital. These two churches have both come down to us through the centuries, but with curiously different histories. In the East the church came almost entirely under the control of the emperor, while in the West it was often fairly independent of civil control, and

sometimes far more powerful than kings or emperors. The Eastern church used chiefly the Greek language, and is usually called the Greek Orthodox Church. It differs from the western, Latin church, not so much in its beliefs as in its refusal to accept the pope as the head of all Christendom. The patriarch at Constantinople has always held a leadership in the Eastern church, but as various states have grown up in Eastern Europe they have formed national churches which govern themselves. Thus we have seen Russian, Bulgarian, Rumanian, Serbian, and Greek divisions of the Eastern church. From the time of Peter the Great till the Russian Revolution in 1917, the czar of Russia was the head of the Russian church, though he was czar first and churchman afterward. With the Russian Revolution the power of the Eastern church was seriously crippled, though not destroyed.

The story of Christianity in the Middle Ages is for us mainly the story of the church at Rome. When Constantine established



Photo by Alu

This is the church of St. Mary in Aracoeli, one of the oldest Christian buildings in Rome. It was first built in about 600 A.D.

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As St. Francis of Assisi lay dying, he bade the friars carry him to the church of St. Mary of the Angels, near Assisi, for he longed to die in the dearly-loved oratory there, where he had first dedicated himself

to God. As the sad procession wound out from Assisi, Francis asked the brothers to set down his litter a moment. Then he once more solemnly blessed the city his blind eyes could no longer see.

his capital in his new city on the Bosphorus (bös'pô-rüs), the city that was named Constantinople after its founder, the pope became the chief power remaining in the old capital of Rome. During the years when the Goth, the Hun, and the Vandal were sweeping down upon Rome, the pope—whose name came from the Latin "papa," or "father"—quietly took up the task of keeping what order he could and holding back Rome's enemies as firmly as possible. Undoubtedly without the popes Rome would have suffered even more ruin than she did suffer at this time.

Quarrels of Popes and Kings

In 446 Pope Leo the Great declared that the pope, as the governor of men's souls, was higher in authority than the emperor, who only governed their bodies. In 494 this doctrine was again preached by another pope. But naturally the idea did not seem a good one to the emperors themselves, who were still calling themselves rulers of Rome, even though they had moved to an eastern capital.

The final split between East and West came at about 730. Then began the great quarrel over images, beards, and the marriage of priests. The quarrel over Easter was between the Roman and the Irish churches, and here there was no split, for

the popes of Rome triumphed, and Ireland and England came into the great Roman fold (664). It was very important that they should not be cut off from that powerful civilizing force.

The Power of the Early Church

In the Western world the popes of Rome maintained the Christian doctrines with fairly little dissent for five hundred years, from 700 to 1200 and after. Strong popes might well dictate to emperors, as we shall see. Weaker popes could live quietly amid the magnificence of the papal court, influencing the affairs of kingdoms in many ways, great or small.

So long as the Christians were poor and persecuted, they remained simple and humble in their tastes. But when everyone was compelled by law to be a Christian—as later was the case—many people who did not care anything for religion and who often were very wicked became members of the church. It is easy to see that the church might suffer from this in many ways. It was coming to be very wealthy and powerful, and sometimes selfish and dishonest men were eager to seize the wealth and power for themselves. We shall not be surprised, then, to find that many greedy, domineering men were tempted by the thought of being able to keep a proud

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emperor waiting barefoot in the snow for three days in order to win pardon—or by the prospect of making themselves and their families rich out of the church coffers.

Of course the church suffered from these bishops and priests and popes who used it for their own selfish ends. It grew rich and powerful, but its people were heavily taxed and its more saintly priests were filled with grief to see their leaders caring more for the good things of this life than for the teachings of the meek and lowly Jesus.

They saw their fellow clergymen committing simony (sīm'ō-nĕ), the crime of buying an office or appointment in order to get the money or power that went with it. They sometimes saw men who had gone into religious houses to lead a holy life forgetting all about the vows they had taken. They sometimes saw people who had been summoned before the church courts paying bribes to the church officials in order to be let off.

Gentle Francis of Assisi

But there are always people who, seeing that men have gone wrong, are willing to give their lives to trying to lead them back. One of these was a gentle soul known as Francis of Assisi (ās-sē'zē), as lovely and lovable a figure as we can find in all history, a man with the soul of a saint and the mind of a poet. He was born to ease and a gay life in the beautiful Italian town of Assisi, but when he was twenty he could stand it no

longer to live in luxury while people were suffering in poverty all around him. He put on the simple clothes of his father's gardener and started out (1209), with neither food nor money, to devote his life to preaching and helping the poor. Other young men joined him and they called themselves "fratres"—

brothers. We call them "friars," a shortened form of the word.

The Franciscans (frān-sīs'kăn), or followers of St. Francis, spread all over Europe. They called themselves "God's troubadours," and followed the rule that Jesus gave to his disciples when he said, "And as ye go, preach, saying, The kingdom of heaven is at hand . . . Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is

worthy of his meat." The pope gave these "mendicant" (mĕn'dĭ-kănt), or "begging," friars his protection, and by the time St. Francis died (1226) they had become very powerful.

St. Dominic (dŏm'ī-nĭk), a Spanish priest, founded another mendicant order (1214) known as the Dominicans (dŏ-mĭn'ī-kăn). They were "preaching friars" and had a great influence over the universities, where their vows of poverty and their many learned men won them more respect than they had in the wealthy life of courts. They too grew numerous and powerful, for people everywhere were glad to see the teachings of Jesus preached and lived.



Photo by Anderson, Rome

Many are the beautiful legends of the medieval saints, and of the miracles of healing done by them in life or by the believer's faith in their holy relics. In this picture the artist has shown us St. Dominic raising a man from the dead.

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Now while it is true that there were some wicked men in the church in the Middle Ages, we must not imagine that it was mainly bad. Into it was gathered all the life of the mind and the spirit during those troubled times. In the first place, it was the center of all the education and learning there was in Europe. All the schools and colleges were of the church; there were no others. The learning of the time may sometimes seem queer to us now, in certain ways, but it was very profound and very subtle.

Most of it centered around the monasteries (mōn'ās-tēr'ī). Those were places, scattered all over Europe, where men and women could get away from the turmoil around them and lead lives of prayer and usefulness. Other religions in the East had had such retreats for a long time, and the custom began in the Christian church in Egypt as early as the third century, when St. Anthony at the age of twenty gave all his property to the poor and went off into the desert to live the life of a hermit. Others came to live near him, and he spent many years in leading them in the ways of holiness.

Other leaders had other flocks, and large organizations, or "orders," sprang up, with houses in many lands. The Augustinians (ō'gūs-tīn'ī-ăn) were followers of St. Augustine (354-430), the Benedictines (bēn'ē-dīk'-tīn) of St. Benedict (480-543), and there were many other orders, both for men and women. Monasteries—or abbeys, as they are called in England—grew rich and came to offer a safer and pleasanter life to many people than could be found anywhere else. And if a man or woman was intellectual, to

be a monk or a nun was about the only chance there was to lead the life of the mind.

So it was in the monasteries that the flowers of learning grew. There books were copied in the pillared cloister around the central garden—often by yawning monks set at the job only because they were good penmen. And there the great teachers were trained who later went out to lecture at the universities.

But there were plenty of things a monk could do besides study. All who were able were assigned some kind of manual labor, usually for some seven hours a day. The monastery carried on all sorts of trades—farming, milling, baking, brewing, carpentering, tailoring, the raising of stock, and even the manufacturing of certain articles. For it was just like a village—a "model village," where the poor people in the neighborhood could come to learn how things ought to be done. The monasteries and nunneries served as hospitals, too, and as

inns for travelers—for the Benedictine rule said, "All guests who come shall be received as though they were Christ."

Life in a Monastery

So you see the monks were kept pretty busy, for the most part. And their way of life was very strict. When they joined a monastery it was for their whole life, and they had to give up all their money and take solemn vows of poverty, chastity, and obedience. The Benedictines went to church seven times a day, and the first service was before sunrise. In some very strict orders the monks or nuns might not even talk. But they were fairly happy, for the most part,



Photo by Anderson, Rome

One part of the ideal which the monks held before themselves is hard for many of us to-day to understand. That is asceticism (ā-sēt'ī-siz'm): the belief that the best way to perfect the soul is to neglect or torture the body. St. Anthony, whose picture this is, fled away into the desert, as did many others, putting aside all the pleasures and comforts of ordinary men to spend his days in prayer and fasting and the sternest ascetic practices.

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Photo by Gramstorff Bros.

Many of the great painters who arose in Italy at the close of the Middle Ages were monks. One of the most saintly of them was that "angelic brother," Fra Giovanni Angelico, who painted in an ecstasy of adoration, never taking up his brush without prayer. Have

you ever seen, even in a good color print, any of his lovely angels and haloed saints set against a background of clearest gold? If you have, you will understand why in this picture Fra Angelico is shown with angels singing to him and guiding his hand.

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and those old orders of monks and nuns have lasted right down to our own day.

There were many other good things that the church accomplished. For instance, it established an international language. This was Latin—for of course that had been the language of the early Roman church. Latin was taught in all the church schools, and consequently no matter in what country an educated man had been born, he could always speak it. Think how this helped in the spread of learning! As late as 1600 Sir Francis Bacon wrote some of his great works in Latin because he thought Latin would last longer than English.

Then, too, the church kept the love of beauty alive. Almost all the art of the Middle Ages was church art. Architecture meant the building of vast cathedrals; painting and sculpture meant decorating their walls. The music was for the most part church music, and most of the literature that has come down to us from this time was written by churchmen.

The Faith That Saved the World

But most of all, the church kept civilization from going to pieces at a time when it would certainly have been swept away if there had not been some strong power to take care of it. The Roman empire had done this for hundreds of years past; and when it was overwhelmed under the hordes of barbarians, the church was the only organization in the world that could take its place. The church was like a great inter-

national state watching over the welfare of men, teaching them, disciplining them, and passing the torch of civilization on from one century to the next.

For the Christian faith and the Christian church were at all times dearer to the great number of the plain people than to anybody

else. The message of Jesus spoke straight to the heart, as it will always speak, and the life of a true Christian was still the good life, in a world full of evil and strife. The hold that faith had on men is shown in one of the most remarkable movements in all history—in the wars we call the crusades (krōō-sād').

But to understand them we must go back a little in our story.

Three of the world's great religions have the same God; these are the religion of the Jews, of the Christians,

and of the Mohammedans (mō-hām'ēd-ān). Both the Christians and the Mohammedans took over the Jewish idea of one God, and both looked upon the Jewish Scriptures as revelations from God.

Mohammedanism is the youngest of these three religions. Its prophet, Mohammed (mō-hām'ēd) or Mahound (mā-hound'), as he was called in the Middle Ages—began to preach in Arabia in 609. The Arabs heard him and were finally converted. As their ranks became stronger, Mohammedanism spread far and wide in Western Asia. It went into Palestine, even into the holy city of Jerusalem.

To the Christian as well as the Jew, Jerusalem was a sacred city, and Christian and



Up and down the land went Peter the Hermit preaching the First Crusade. He must have looked somewhat like this—eyes gleaming with stern enthusiasm, arm solemnly upraised to Heaven.

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Photo by Ruchgitz

There were many such scenes as this during the time of the crusades, either when the people sent off the crusaders in high enthusiasm, or when they welcomed

Jew loved to make pilgrimages to its ruined places, where Jesus and the prophets had walked and suffered. The pilgrims came in caravans overland, and each pilgrim had to pay the Arab Mohammedans a fee for permission to visit the holy places. But the arrangement satisfied everyone. The Arabs were glad of the fees, and since they also regarded Jesus as a prophet, they had no religious reason for quarreling with the Christians.

The Turks Capture Jerusalem

This pleasant plan continued till about the year 1000, when the Seljuk (səl-jōōk') Turks, a Mongolian race, began to move westward out of Asia, pushing the Arabs themselves west and south. The Turks quickly became converted to Mohammedanism, but not to human kindness. They had not had time to advance very far out of their native barbarism. So they began setting upon the Christian caravans, and robbing and killing the pilgrims. In 1070 Jerusalem fell into the hands of the Mohammedan Turks, and

the warriors back after some victory. This time it is Leopold VI, duke of Austria, who is returning to Vienna in 1219 from the Fifth Crusade.

then no pilgrim was safe in the sacred city.

The Eastern Christian church was helpless to prevent these outrages—indeed, in less than four hundred years (1453) Constantinople itself was to fall before the conquering Turk. But long before that, Mohammedanism had been spreading south and west throughout Northern Africa. It looked as if the new religion might be strong enough one day to overwhelm Christianity itself. The Saracens (sār'ā-sēn), as men of the Middle Ages called the Mohammedans, were growing in power, and the Christian world was beginning to suffer from them.

The Clever Plan of Urban II

Now the pope at this time was Urban II. He saw the danger that was threatening, he saw the restless spirit that had seized upon men all over Europe, he saw the violence and the bloodshed—which the church could not seem to put an end to, no matter how hard she tried. So he decided to use one of these forces against the other—to set the unruly warriors of Europe to fighting the

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Photo by Rueligitz

Even the end of the crusades did not bring an end to the long warfare between Christian and Moslem, for it was continued in the efforts of Europe to defend herself against the Turks. One of the most famous incidents of that struggle is pictured here. The Turks have attacked Malta with 40,000 men—more than the

Mohammedans instead of one another, and so to spread Christianity and strengthen the power of the church.

The First Crusade

So in 1095 he called a council at Clermont, (klēr'mōNt'), in France, and there, under the sky, he made a stirring appeal to the great throng who had gathered. "It is the will of God" were the words that burst like thunder from the multitude when he had finished; and thousands rushed forward to "take the cross." For all who went on the crusades were to wear a cross—on their bosoms when they were going toward the Holy Land and on their backs when they were journeying home.

The movement spread like a flame. A monk named Peter the Hermit did a great deal to stir people by his preaching. From one place to another he rode barefoot through France on his mule and called men to repentance. And so great was his influence and so saintly his reputation that "even the

whole population of the island. But under the leadership of the Knights of St. John, a military-religious order, Malta has put up so brave a defense as to set her name high in the honor roll of Christian chivalry. Now the fight is won, and the last Moslems are fleeing toward their ships. "Lift high the banner of the cross!"

hairs were snatched from his mule to be preserved as relics." Thousands of people went with him, and started out, months before the date of departure set by the Pope, to follow him to Palestine.

They were little more than a mob—a lowly gathering of peasants and laborers and even women and children, untrained and unorganized. Under the leadership of Peter the Hermit, Walter the Penniless, and a few others who knew just as little of the art of war, they started to march those two thousand weary miles to wipe out the Mohammedans. And death and destruction was their unhappy lot. They were themselves completely wiped out by Turks and other peoples along the way, before they ever reached Jerusalem.

An Army of the High and Low

The main army, better organized and trained, started somewhat later, various bodies taking different routes so as not to exhaust the food supplies along the way.

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This great army contained many dukes and kings as well as common folk, for the fever of the crusade struck high as well as low. In the spring of 1097 they reached Constantinople.

The Unchristian Christians

Although hundreds of thousands of Christians perished on this first crusade, it won its main object, which was the capture of Jerusalem (1099). But unhappily the Christians showed no more mercy than the Turks had shown. All Jerusalem was put to the sword. The streets, it is said, ran ankle deep in blood, and after a few days the decaying, unburied bodies caused a pestilence.

But the crusaders set up Godfrey of Bouillon (bōō'yōN') as king of Jerusalem, and vowed that nevermore should the Holy Land hold the followers of Mohammed. When Godfrey died, his brother Baldwin succeeded him.

And so was begun that great series of conflicts that we know as the crusades. Every generation saw a mighty wave of warriors moving eastward to get titles or fame, money or lands, power or adventure or the forgiveness of their sins by going to fight in the holy cause. People were always organizing a new crusade to the Holy Land.

The Children's Crusade

Even the children started out (1212), some twenty thousand strong, to conquer the Saracens. They were led by a boy named Nicholas, and took as their motto the Bible text, "Out of the mouths of babes and sucklings hast thou ordained strength, O Lord." From Germany they crossed the Alps and braved the heat on the plains of Northern Italy. People thought that the Lord would dry up the Mediterranean and let the host cross on dry land, and that then they would take back the Holy Land without having to fight at all.

But many died by the wayside, others were sold into slavery, and some fell into the hands of evil men. Very few ever got back home. And so the Children's Crusade failed, as most of the others did.

For in 1187 the great Saracen leader, Sultan Saladin (sāl'ā-dīn), recaptured Jerusalem.

Already Antioch had fallen before the Eastern hosts. Various crusades were organized to get them back again. The Third Crusade (1190) had for its leaders Richard the Lionhearted and King Philip II of France. But the royal leaders fell to quarreling, and the Holy City remained in the hands of the Saracens. By 1201 the Christians were completely dislodged from the Holy Land, and those amazing, exciting, inspiring wars were over.

And so the crusades were a failure! But they did not fail to accomplish things of vastly greater value than the capture of the Holy Land. They welded men together in a common cause, at a time when people were giving their energies to cutting one another's throats. The travel and contact with other men was an educating and civilizing force which turned the whole current of people's minds. And the trade that was set in motion to furnish forth the knightly warriors and to bring back from the East things they had learned to use there, was one of the main forces that helped to make the world into the place we live in to-day. All these things would, to be sure, have taken place sooner or later. But the crusades hurried them along, and so, though very costly in blood and money, they must not be reckoned as a total loss.

Decline in Power of Pope and Church

By 1300, toward the end of the Middle Ages, the power of the pope in Rome had ceased to be supreme. It was weakened in two ways. First, the turbulent kings would not always recognize a power superior to theirs, and in 1309, after much conflict, a pope found it best to move to Avignon (ā'vē'nyōN'), in France, where he might live under the protection of the French monarch. For nearly seventy years (1309-76) the popes continued to live in France. Thus in the struggle between political and religious authority, the religious power could hardly triumph.

And the power of the church was weakened in another way. During the last century of the Middle Ages (1200-1300), a number of new beliefs as to the teaching of the Bible began to spring up. These were called her-

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There had been heretics and reformers in the church before his day, but it was Martin Luther, in the 1500's,

esies (hěr'ê-sĩ) and were severely punished. But the punishments did not always put an end to them.

Later a court known as the Inquisition was set up for inquiring into heresies. Those accused of heresy were put on trial and if, after having an opportunity to recant, they persisted in their heresy, they were handed over to the civil power for punishment, for this duty lay with the governments and not with the church. Nearly all people at that time had a horror of heresy. It was not just a religious matter. It was felt that the church was the sole guardian of civilization in a world of great violence, and that to attack it was to attack the very foundation of order.

who started what we call the Protestant Reformation. Here he is stoutly refusing to take back his heresies.

But as fast as one band of heretics was killed off, another would appear. From this time, one group after another had to be suppressed, right up to the time of the Protestant movement, which began in Germany and spread over Northwestern Europe. It grew too strong to be killed off, and a large section of the Christian people broke away from Rome to form various other churches. For good or for evil, men's minds were not to be held longer in the mould of a single institution. They wanted greater freedom for thought, and this freedom was won, slowly but surely, through the centuries of the Modern Age which was to follow the period of the Middle Ages.

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Reading Unit No. 3

KINGS AND RULERS OF THE MIDDLE AGES

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For statistical and current facts, consult the Richards Year Book Index.

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The growth of government, 7-350

Leisure-time Activities

PROJECT NO. 1: Read the "Story of Roland," 14-337.
PROJECT NO. 2: Read Long-

fellow's poem "King Robert of Sicily" or Sir Walter Scott's novel "The Talisman."

A HISTORY OF THE MIDDLE AGES



Photo by Alinari

This is part of the peaceful garden and cloisters of San Lorenzo, a twelfth century church at Rome. In those unsettled and violent days the poet, the scholar, or the man who merely wanted a quiet life, often

sought it in the church, usually in the calm cloisters of some monastery. There he could labor and meditate, and carry on the torch of knowledge, safely withdrawn from the world, with its confusion and wars.



Photo by Granstorff Bros

Charlemagne did not build up his great empire without fierce fighting, and no people were harder to subdue than the Saxons. Five times they rebelled against the Franks, under their fiery patriot-leader Wittekind. At last even Wittekind saw that all was lost, and when Charlemagne—diplomat that he was—freely offered his friendship, Wittekind as freely accepted it. He

swore fealty to the Emperor and was made Duke of Saxony. Furthermore, he at last consented to become a Christian. Our picture shows the ceremony of his baptism, with Charlemagne himself standing sponsor for him. The conversion of this great leader was very important in the history of Germany, and many legends grew up about it.

KINGS and RULERS of the MIDDLE AGES

Why Is It So Hard to Remember Medieval History, Despite All Its Color and Romance? Because Many of the Countries Were So Vague and Shifting that It Is Hard for You to Draw Them on the Map. But Their Stories Are None the Less Interesting for All That

THE history of the thousand years that we now call the Middle Ages is by no means simple. During this time, especially in the earlier part of it, peoples were traveling about a good deal, looking for better places to settle. And so the stocks were getting well mixed. Kings rose to power, and perhaps their sons and grandsons would rule after them, before another line of kings would seize the power. But no line of Western kings ruled very long.

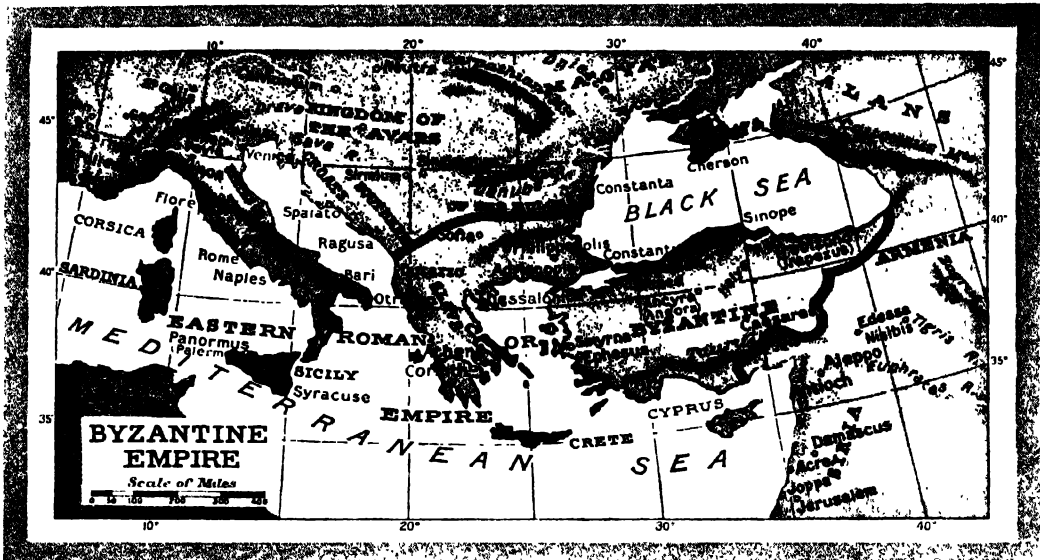
Laws were made, little by little, to protect the common man from the power and villainy of strong or evil men. Little by

little schools were organized, courts were set up, and education and justice began to take the place of brute force. Sometimes when we look at these centuries, with all their cruelty and bloodshed, they seem dark and hopeless, but the seed of good is there, and the light slowly dawns.

The story of the kings and kingdoms of the Middle Ages is a very mixed one. Here we shall learn only the most important and interesting tales of men and governments. The first of these is the story of the Byzantine (bī-zăn'tīn), or Eastern, empire.

A little before the beginning of the Middle

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When Charlemagne was reviving the Roman empire in the West, in about 800, the Eastern, or Byzantine, empire was still powerful at the eastern end of the Mediterranean. This map shows the extent of its

Ages reigned the Roman emperor Constantine (cōn'stān-tīn), the first Roman ruler who was a Christian. He made the new religion legal; and perhaps because the old religion was most loved in Rome, he moved his capital away from Rome in 330 and set it up in a new city on the Bosphorus (bōs'pō-rūs), a magnificent marble city which he built up around the old city of Byzantium (bī-zān'shī-ŭm) and named Constantinople after himself. He was still the emperor of Rome; he had just moved away from Rome to live, and had carried the government with him.

The Byzantine Empire

Constantine and the Roman emperors who followed him got away from Rome in good time to escape the troubles which were to befall the ancient city. They soon ceased to bother much about the western and northern countries, which they allowed to go pretty much their own way. And though they were Christians, these Eastern rulers took on many oriental ideas. For some time the emperors had been worshiped as gods in Rome; now they found it very easy and agreeable to fall in with the Eastern notion

territories at that time. For years before this and for centuries after, the Byzantine empire, and particularly Constantinople, "the city guarded by God," stood staunchly between Europe and the Moslems in Asia.

that the emperor, being divine, was beyond all laws and all restraint.

The country they ruled varied in size, but it included much of Greece, Asia Minor, and what are now the Balkan states. At its greatest size it even took in Syria, Persia, and Southern Russia, but when it was tiniest it included only the city of Constantinople itself.

This empire of Constantine and his followers—we call it the Byzantine empire—was perhaps the most fixed and stable kingdom in the Middle Ages. It lasted with scarcely a break until 1453, when the Turks took the city of Constantinople by storm. Before this, in 1204, the city had been taken and plundered by adventurers from the West who ruled it for some years. The Byzantine rulers then regained the city, but the power of the empire was badly broken.

The Brightest Spot in the Middle Ages

It is pleasant to remember that during the most lawless days in Western Europe, art and culture still flourished in Byzantium. This great city held men from every part of the world—swarthy Orientals, Jewish traders, Western pilgrims, and especially

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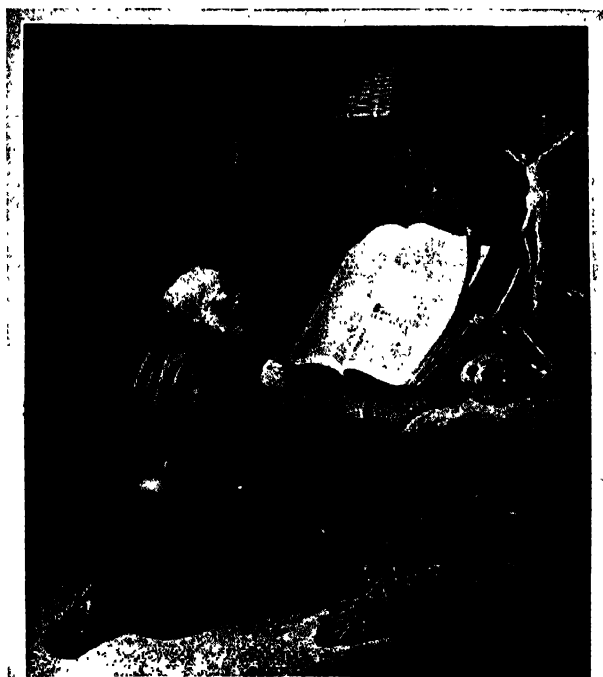
Greek craftsmen. In Byzantium, or Constantinople, the Greeks were able to continue their arts of painting, sculpture, and architecture. Here beautiful furniture was made, glittering cloth was woven, and magnificent jewels were cut and polished.

When the barbarian Goths (gôth) approached Byzantium in the fourth century, Constantine went out with his troops and beat them back. But in later years the Byzantine rulers would not fight. When the Huns began to ravage Europe about a century later, the Byzantines paid the king of the Huns a yearly tribute of 350 pounds of gold. It seemed easier than to try to oppose him. This tame submission made the fierce and war-loving Huns despise the Byzantines. The Huns would not deign even to speak Greek, the language of this weakling city. They preferred to learn the Latin of military Rome. Yet military Rome suffered far more from barbarian invasions than did peaceful Byzantium.

The Crusaders in Constantinople

When in 1097 the First Crusade got to Constantinople, the crusaders were amazed at the wealth and luxury of this Eastern kingdom. On the other hand, the crusading knights from the West were a great trial to the easy-going, cultured Byzantines, who thought their visitors the greatest of barbarians, greedy, ignorant, rude, and overbearing. Those Western soldiers were dangerous visitors, too, for it was hard to find

room and provisions for so great an army. It was a happy day in Byzantium when the crusaders went on their way, and a black day when, about a century later, the swords of the Western people were turned against Byzantium herself, to get treasure there to line the pockets of adventuring knights.



"There was little except the Christian religion to keep civilization and hope alive." The men of peace—saints and artists and scholars—could still find refuge in some monastery or hermitage, amid the tumult of a violent age.

We remember the Byzantine empire, then, as being politically an offshoot from Rome. So, like Rome, it was Christian in religion, with a mixture of heathen and oriental ideas; but in art it was lucky enough to be Greek. We must remember it, too, as a light which kept itself burning clear, all through the Middle Ages, until the flame was put out forever by the Turks in 1453.

The darkest days of all the Middle Ages, for Western Europe at least, were in the fourth, fifth, and sixth centuries, when waves of barbarians—Goths, Huns, Vandals, and others—were overrunning the civilized world. The smiling province of Gaul—now France—was laid waste by the barbarians from the northeast. Italy was overrun again and again, and Rome was laid waste over and over, not only by the barbarians from without, but by the starving, rioting Roman peasants themselves.

In these darkest years, the Western world became practically barbarian once more. Most men forgot how to read and write. Laws were neither made nor enforced. There was little except the Christian religion to keep civilization and hope alive. Steadily through the years the doctrines of Christianity spread, the church kept a certain de-



It was in the very midst of a battle against the Alemanni, in the valley of the Rhine, that King Clovis made his vow to Christ. "If you will now grant me

victory," he cried, "I too will believe!" The battle was won, and the great king kept his vow. This was a conversion that wrote much later history.

gree of order, and the light of civilization, so feeble at its lowest flicker, began to burn a little brighter.

The Germans—barbarians who, when we first meet them, are pushing westward from their homes at the west end of the Baltic or, later, are being driven out of their villages along the Danube by the terrible advance of the Huns—those simple Germanic barbarians turned out to be the strongest single group in Europe in these dark times. And mighty men they were, many of them red-haired, blue-eyed, and so tall that we have found German skeletons measuring seven feet in length. Three Germanic tribes conquered

England, others settled the Scandinavian countries, and still others edged into France. The Germans spread over all Northern Europe.

Clovis, King of the Franks

In 481 a fifteen-year-old boy named Clovis (klō'vis) became king of a branch of the Franks, a western Germanic people. Clovis (466-511) was brave and strong, and so were his men. More and more tribes yielded to his rule; more and more territory was added to his kingdom. By 486 Clovis had made himself master of most of France, where the Gauls had lived for many centuries under

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Roman rule. In 496 Clovis, persuaded by Clotilda, a Christian princess he had married, became a Christian.

A good old bishop named Gregory of Tours (tōōr), who lived at this time and left us a "History of the Franks," tells the story of this important conversion: "Queen Clotilda did not cease to urge him to know the true God and leave his idols. But he could in no wise be moved to believe these things till at last he once on a time fell into a war against the Alemanni. When the two armies met, there was a fierce and bloody struggle, and the host of Clovis was on the point of being destroyed. Seeing this, he raised his eyes to heaven, his heart was touched, and with tearful eyes he said, 'Jesus Christ, Clotilda says that you are the son of the living God, and that you give help to those in trouble, and victory to those who put their trust in you: I pray you humbly for the honor of your aid. If you will now grant me victory over these my enemies . . . I too will believe in you and be baptized in your name. For I have called on my own gods; but, as I find, they have forsaken me with their help.'"

Faith by Fire and Sword

Clovis won the victory and lived up to his agreement; and when he was baptized, together with his sister and three thousand

warriors, the priest who baptized him said, "Meekly bow thy neck; adore what thou hast burnt, burn what thou hast adored!"

When Clovis became a Christian, he was eager to spread his new faith, and the only way he knew was by compulsion, for he was a warrior. So orders were sent out by him that the Christian missionaries were to be freely welcomed everywhere. Those heathen tribes that rejected the Christian preachers he attacked.

Clovis was successful in his wars, so successful that the so-called "Roman" emperor living at Constantinople made him a Roman consul. Yet Clovis lacked entirely the cool-headed Roman ability to rule a well-ordered state. He could fight and conquer, but he could not rule.

At the death of Clovis (511) his kingdom was divided among his three sons. These Frankish conquerors were not settled kings at first. They had no palace or seat of government, but rode about from town to town, hunting, gambling,

fighting. What order there was, was maintained mostly by the clergy.

A Weary Succession of Wars

Of course the three sons of Clovis soon quarreled with one another, for those were days of shameless greed. Under these Frankish kings France saw a weary succession of little wars, which ended for a time when in



Photo by Grunstorff Bros

On Christmas Day, 496, King Clovis was baptized at Reims, and three thousand of his people with him. Becoming a Catholic, he wanted the Catholic religion to be that of all his people, and missionaries were sent to all parts to convert the pagans. Doubtless it was because Clovis' conversion was of great importance that miraculous tales were later told about it, such as that he had been baptized with holy oil brought down from Heaven by a sacred dove. This oil was kept at Reims and always used in the coronation of the kings of France until the Revolution.

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Charlemagne had to spend a great deal of his time and energy fighting, as all kings did in those days. But whenever he could he liked to visit the monasteries,

to encourage the scholars and question the young pupils under their care, as he is doing here. His court was famous as a gathering place of scholars.

628 the good king Dagobert (däg'ô-bêrt) became ruler of all Gaul, and made peace over all the land.

And it was not alone in France that the Germanic tribes were quarreling and fighting among themselves. In England the same thing was going on, with the Angles, the Saxons, and the Jutes fighting for the mastery. And in Germany and Scandinavia much the same things were happening. It took many centuries to tame the unruly Germans and teach them the ways of peace and progress.

The Man Who Saved Europe

The biggest task of the Franks, and one which they performed nobly, was to keep the Mohammedans (mô-hâm'êd-ăn) out of France. The teachings of Mohammed had spread along North Africa westward to the Moors, who crossed into Spain to conquer the Christians and spread their own religion. By about 718 the Moorish Mohammedans were masters of Spain, had crossed the Pyrenees, and were pouring into France.

Charles Martel (măr-têl'), a Frankish king whose name meant "Charles the Hammer," met and defeated these Moorish unbelievers at the famous Battle of Tours, when the bright, curving scimitars of the East had to give way before the heavy

battle-axes of the sturdy Franks. The Battle of Tours saved Europe from another great foreign invasion. And this was important, for though the Mohammedans in Spain were at the time a good deal more highly civilized than any of the nations of Northern Europe, their victory would probably have checked the vigorous growth of independent civilization in the West.

For centuries the Mohammedans retained a foothold in Western Europe. Indeed, the story of their final defeat belongs to the story of Spain and Portugal, in modern history. But Charles Martel, and the later and greater Charlemagne, kept them from seizing France and so from conquering all of Europe.

The Wisest of All Frankish Kings

In 768 that Charles whom we call Charlemagne (shär'lê-măn), or Charles the Great, became head of the Franks. He was the greatest and wisest of all the Frankish kings. Not only was he a great conqueror, who won and ruled a mighty empire, but he was as great in the arts of peace as in those of war. He encouraged schools and learning, and he made wise laws for his people. His reign of nearly fifty years gave all Europe a great impulse toward true civilization, peace, and culture.

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In 800 the Pope, whom Charlemagne had rescued from popular hatred in Rome, proclaimed Charles emperor of the Romans, naming him the successor to Augustus.

Such respect did men outside Rome feel for the pope that Charlemagne through this act was settled more firmly in his rule over all the territory that he had conquered by the sword. To the people of that time it seemed as if he had really brought the Roman empire back to life. But in spite of the name, the realm was largely non-Roman, and in the later Middle Ages it came to be called the Holy Roman Empire of the German people. Charlemagne used his power wisely and well, for peace, culture and education, and progress in law. You will find out a good deal more about Charlemagne in our special story of his life and work.

If Charlemagne's sons and their descendants had been as strong and wise as he was, the whole history of Europe might have been different. But the Carolingian (kär'ō-līn'jī-ān) kings who followed Charlemagne were weak and incompetent. They were kings in name only. The real power was held by hosts of squabbling dukes, princes, and nobles, ruling each his own domains from a strong castle.

For centuries after Charlemagne died (814), government everywhere in Europe was feudal (fū'dāl)—which means that anyone who held land held it only through the favor of someone above him, to whom, in

return, he owed service of various kinds. Under feudalism every great house was a fort, and every man, except for a few priests, was a soldier, who might be called into battle at any time by the will of his lord.

You will learn more of the feudal system in another section of this history. Under

it the little nobles served the greater ones, and the great nobles served themselves and sometimes served the king, if he was strong enough to make them. It was rule by right of might, though based in theory on legal contracts.

All the land was divided and subdivided, the greatest nobles or bishops granting it to lesser nobles—in return for military service—the lesser nobles granting it to still others—in return for service—and these last in turn granting it perhaps to still a fourth. Each vassal had to serve in the lord's army for

a fixed period every year, and to pay his own expenses for that time, and then he owed certain other duties as well. Practically all the land was held in this way, and it was the oath of allegiance that held things together.

The oath was simple enough. The man who was to receive the holding—or *fief* (fēf), as it was called—performed the "act of fealty" (fē'āl-tī) by kneeling bareheaded and without his sword before his lord. Then he placed his hands inside the hands of his lord, and promised to serve him for life as his man, or "vassal," and to defend his lord's life against "all men who may live or



This is a map of the Holy Roman, or German, Empire in the time of Frederick Barbarossa, first of the Hohenstaufen emperors, who came to the throne in 1152. It was in his reign that the old struggle between pope and emperor became identified with the quarrel between Frederick's enemies—the Welf, or Guelph, party—and Frederick's friends—the Waiblingen, or Ghibellines. The division of Germany between these factions is shown on the map.



The emperor Otto IV had already been excommunicated by the pope and declared dethroned by a league of German princes, but he did not admit defeat till after the powerful Philip Augustus of France had joined the war against him. Then came a bitter fight at

Bouvines, in the marshes of Flanders. The French were victorious, and Otto's allies were captured. As for the Emperor himself, he at last laid aside his crown and fled away, glad enough to escape with liberty and life. It was a perilous thing to be a king!

die." Then the lord bade him rise, kissed him, and took him for his loyal retainer. In return for the services of his new vassal, it was his duty to protect the knight and his holdings, and to see that he got justice.

The Sword and the Church

The land held in this way could be handed down from father to son, each holder taking the oath of fealty in turn. But of course the oath was often broken—and so endless fights and squabbles arose.

There were really just two powers in this feudal world of Europe. One was the sword and the other was the church. In the East the church had become a sort of appendage to the government. Each emperor was, by right of his office, the head of the church. But in Rome the popes stoutly held themselves to be independent of and even superior to any emperor. These Roman popes even claimed the right to create emperors, recalling that Pope Leo III had crowned Charlemagne in 800.

With such quarrelsome kings and such independent popes, there was sure to be trouble. Sooner or later the claims of the church would be bound to conflict with those

of the king, and then there would be a long fight to see which—king or pope—was supreme. This quarrel happened to arise in Germany, and we shall hear of it later.

During the sixth, seventh, and eighth centuries Germany had been a collection of conflicting and half-barbarous peoples, just as France and England were. Indeed, the Germans in Germany became Christian somewhat later than the Germans called the Franks, or French, and later than those other German tribes who now called themselves English.

The End of Charlemagne's Empire

By 900, after the French and German parts of Charlemagne's realm had drifted apart, the region we now call Germany was divided into six great duchies, which elected their kings or chiefs from among their six rulers. That is to say, when one king died, some one of the six dukes would be chosen to follow him.

In 919 a strong king, whom we call Henry the Fowler, was elected ruler of Germany. He fought especially against the Magyars (mōd'yōr), an Asiatic people of Mongolian stock who had pushed into Europe. In 955

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Photo by Gramstorff Bros.

At Besançon in 1157 occurred one of the most dramatic incidents of the long quarrel between popes and emperors. Pope Hadrian IV has sent an envoy—shown at the left of the picture, holding the scroll, or roll of parchment, with the Pope's message to Frederick I. Frederick has listened with blazing eyes, for the Pope has dared to imply that he, Frederick, is no better

than Hadrian's vassal. Frederick's friend Otto has grown so angry that in his rage he has whipped out his sword—and would have made short work of the envoy if the Emperor had not stopped him with a swift movement, as pictured here. Well Frederick knows that if the papal envoy is murdered in his presence, all Christendom will turn from him to support the Pope.

Henry's son Otto drove back the Magyars to Hungary, where they still live.

This Otto, son of Henry the Fowler, was an even abler king than his father. Otto tried to give a great deal of power to the bishops in Germany, because he thought that would weaken the power of the dukes, who were jealous of him. He believed also that the pope should have power and respect, and when he saw Pope John hated and despised by the Roman people, who were threatening to depose him, Otto marched his army down to Rome to help the Pope.

Otto easily set Pope John on this throne again, and to reward his benefactor, the Pope then (962) did just what Leo III had done in 800. He crowned Otto head of the Holy Roman Empire. This pleased Otto greatly and inspired him with the purpose of founding a great empire which should not fall apart at his death, and which should include Italy as well as Germany.

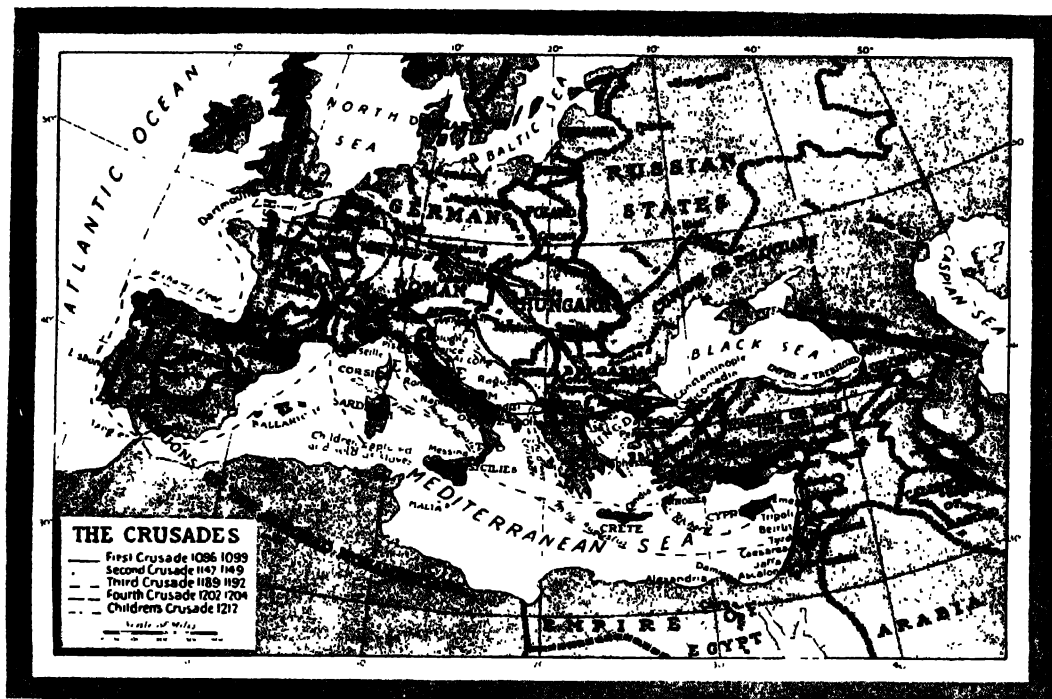
In this way Otto became the first of a

line of emperors, all calling themselves head of the Holy Roman Empire. It shows how the old Roman empire still ruled in men's imaginations, that the title should be revived long after the empire itself had been swept away. This line of "Roman" emperors was stronger and lasted longer than the line of Charlemagne, which had preceded it. But it was not a line of kings by descent. Each new king was first chosen king of Germany by the six German dukes, and after that he was crowned emperor. So one emperor might be of no kin to the next.

The Man Who Would Be Master of Emperors

All went well for over a hundred years after Otto became emperor. The German "caesars," or kaisers, ruled firmly and well. So long as the popes were not inclined to claim too much power, there was peace. But when, in 1073, a man named Hildebrand became Pope Gregory VII, the trouble began.

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This map will give us a better idea of the divisions of the Mediterranean world during the later Middle Ages, and will in particular clear up some of the hazy ideas about the crusades. Here are set down the dates and routes of the most important crusades. We can trace

the way Godfrey of Bouillon went across country on the First Crusade, or the sea route of Richard the Lion-hearted on the Third. We can find the empire of the great Saracen, Saladin, or see where the boys and girls of the Children's Crusade were sold as slaves.

Gregory held very high ideas of the pope's power, and was very eager to reform abuses inside the church. He proclaimed that the pope was supreme. "The pope," said he, "is the master of emperors." He claimed the right to remove as well as to crown kings. And he declared that bishops must be selected by the pope and not named by king or emperor, as had been done before.

The King Who Stood Barefoot in the Snow

At this time (1075) the king of Germany was Henry IV, an able young man of twenty-five. Now Henry depended upon his bishops for much of the administration of his kingdom. If he could not appoint whom he pleased, his hands would be tied.

So Henry finally called a council of German bishops who declared that Gregory VII was deposed. The King then sent a violent letter to the Pope, closing with the words, "I, Henry, King by the grace of God, together with all our bishops, say unto thee,

come down, come down from thy throne and be accursed of all generations."

To this the Pope replied by excommunicating Henry—that is, by putting him out of the church—and by deposing him from his throne. The great fight was on.

Henry IV found, however, that his German nobles would not support him against Gregory. To keep from losing his throne altogether, Henry hastened (1078) to Canossa (kā-nōs'sā) in Italy, where the Pope was a guest at the castle, humbled himself to the extent of waiting barefoot in the snow for three days, clad as a lowly penitent, and besought pardon and mercy. It was finally granted. The Pope had won.

Gregory Dies an Exile

But the fight was by no means over. Henry returned to Germany, raised an army, and marched upon Rome, which he entered and plundered in 1084. Then he had himself crowned emperor. Although

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Of all the city-states which made North Italy in the later Middle Ages so very much alive, none was more brilliant or more powerful than Venice. Queen of the Adriatic, she sent her sailors into far seas and drew

to herself rich trade from the splendid Orient. Here are Persian merchants showing their luxurious wares to Venetian ladies, who love to clothe themselves and deck their palaces with the rich stuffs of the East.

Gregory himself was saved from Henry's wrath by the interference of Robert of Sicily, the people of Rome turned furiously upon their Pope and sent him out of the city. When he died the next year, his last words were, "I have loved justice and hated iniquity; therefore I die in exile."

The Fall of Henry and the Diet of Worms

But Henry's triumph did not last long. Other popes excommunicated him again, and the popes he tried to set up in opposition soon lost all their power. Then Italy managed to revolt. And at last his own sons rose against him in Germany and cast him into prison. After sad years of treason and civil war he finally abdicated the throne he had proudly ascended at the age of fifteen.

The question as to the appointing of bishops was settled by the Diet, or council, of Worms (1122), which decided on a compromise whereby the bishops might be

elected by the church officials, with the emperor or his representative present to decide all disputed elections. Also bishops were to submit themselves to the emperor as lord of their lands.

But this decision could not end the battle. In 1152 a ruler known as Frederick Barbarossa (bär'bâ-rôs'â)—which means "Red Beard"—was elected king of Germany and head of the Holy Roman Empire. Frederick, before his election as king, had been duke of one of the regions of South Germany. His family name was Hohenstaufen (hō'ën-shtou'fën), but because his castle was named "waiblingen," his whole faction or party was called "waiblingen" in Germany, and "Ghibellines" (gīb'ël-fn) in Italy, where people could not pronounce the German word.

Ghibelline and Guelph

At the time of Frederick's election in Germany, there was another great man

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there called Henry the Lion, duke of Saxony. He belonged to the house of Welf, and his party was the party of Welf, called "Guelph" (gwělf) by the Italians. Henry was practically an independent king, and like Frederick, he was a very strong ruler.

A War That Lasted a Hundred Years

These two, Frederick and Henry, Ghibeline and Guelph, stand at the very beginning of the famous struggle between the Ghibelines and the Guelphs which was to last hundreds of years and cause terrible bloodshed in Germany and Italy. Frederick Hohenstaufen, as emperor, soon found himself fighting the pope. Henry, on the other hand, made the pope's interests his own. And so the Ghibelines came to be the party that always stood by the emperor, or the authority of the state, while the Guelphs were always on the side of the pope and the authority of the church.

Both parties were to lose, as often happens in a war. The house of Hohenstaufen was killed off in 1268, after about a century of fighting. Through their ambitious schemes in Italy and their struggles with the popes, the emperors threw away the chance of building up a strong state among the Germans, and left Germany split up into small and feeble fragments which were to last almost to our day. But the popes also suffered. Their power over rulers grew smaller. Men were looking less to the church for guidance in affairs of government, and it even happened that for many years (1309-1374) the popes themselves lived at Avignon (ă've'nyōN') in France, under the protection of the French king—a period that is sometimes known as the "Babylonian Captivity." Soon after, also, the Reformation was to split the Western church.

But we are going ahead too fast. Frederick Barbarossa showed himself a good king in Germany, building roads, keeping peace, encouraging commerce and industry. But like the German rulers before him, he could not rest without getting complete control of Italy.

Now the Italians were very tired indeed of having these German kings lording it over them. So they rebelled. This did not help

Frederick any in his differences with the pope, which of course he had inherited along with the throne.

When Alexander III, a man unfriendly to Frederick, was chosen pope, Frederick refused to recognize him, and tried to set up a second pope of his own. He drove Pope Alexander from Rome and pursued him about Europe, fighting the Italian cities which stood by their pope. But those in the north banded themselves together into what is called the Lombard League, and put up a stiff resistance. They were very stubborn about it. They even built a brand-new fortified town called Alessandria—you can guess whom it was named for—to stand right in Frederick's way when he next came to attack them.

Finally, in 1176, when Frederick came back, they put his army to flight and had what must have been the deep satisfaction of chasing it for eight miles. In a solemn ceremony at Venice Frederick recognized Alexander as pope, prostrating himself before the papal power, and by the Peace of Constance (1183) the towns got back most of their rights.

How Lombard Street Got Its Name

And from now on those Italian cities prospered. They became the bankers for all Europe, and lent money to popes and states. So much was this true that certain cities, like London, came to have a street called "Lombard Street," where the banking business was centered; it was the equivalent of our Wall Street. In this strange, round-about way did the name of an early tribe of Germans, who had terrified the people of the Roman empire when they burst into the fertile plains of Northern Italy, come to be the name of the richest money market of the world.

History is full of such sly jokes.

Meanwhile Frederick tried hard to get back his lost power. By marrying his son Henry to Constance of Sicily, he kept a foothold in Italy. For the enterprising Normans of France had made certain conquests around Naples, and by 1140 had made all Southern Italy and Sicily into a kingdom of their own. And when Germany got hold of

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it, the old feud between the popes and the German kings—or Guelphs and Ghibellines—was sure to flame right up again. In the end it resulted in the downfall of the famous house of Hohenstaufen.

Frederick himself was drowned (1190) while in Asia Minor on a crusade. So happy and prosperous had been his reign in Germany that the good people there have a legend that he sits in lonely majesty within a mountain cave of Central Germany, waiting to come again at his country's need.

The Great Pope of the Middle Ages

When Barbarossa's son Henry VI died in 1197, there was only a baby, Frederick Hohenstaufen, son of Henry and Constance, to follow him. In 1198 a new pope, Innocent III, was elected, the greatest of all the popes of the Middle Ages, who, until he died in 1216, ruled Europe like the masterly man he was.

Innocent wanted to make out of the Christian world a spiritual kingdom which should be governed in truth and righteousness. His motives were good, but when he tried to enforce his power, sending bishops to England or to Germany to carry out his plans, people grew hostile to him and called him an interfering man who was trying to stir up strife. His great work was to weld the church together, to make it stronger in organization and more effective in action.

Frederick Hohenstaufen, the little boy king, was brought up in Sicily. In Germany a Guelph, Otto IV, the son of Henry the Lion, had been elected king, but in 1211, when Frederick was only fourteen years old, a group of German princes who hated the Guelphs elected him king. Frederick instantly made a bold dash into Germany, and a year later had defeated Otto and made himself king in fact as well as in name. In 1220 Frederick was crowned emperor at Rome by Pope Honorius III, successor to Innocent III.

Again the quarrel between pope and emperor burst into flames. Honorius wanted Frederick to go on a crusade to Jerusalem, and Frederick, who thought crusades foolish, refused to go. Honorius died, and Gregory,

who followed him, excommunicated Frederick for not going crusading.

At this Frederick, mocking the pope, went to Palestine, made a treaty with the sultan by which he won for the Christians the holy cities, and crowned himself king of Jerusalem. The pope had excommunicated him again, but Frederick did not care a straw for that. He had accomplished the task of winning Jerusalem, and at last the pope was forced to agree to what he had done.

Then civil war between pope and emperor began in Italy, where Frederick reigned. For years the terrible struggle went on. One by one the members of the Hohenstaufen family were killed off, until the last, Conradin, a brave youth, was defeated and killed in 1268 by the pope with the help of the French. The Hohenstaufens were now gone, but so was the temporal power of the pope. The Italian cities, as well as the other countries of Europe, began to think about governing themselves. They wanted neither pope nor emperor as their ruler.

The French took the place of the Guelphs as the protectors of the pope's power, and they sent soldiers into Italy to maintain order. These French soldiers were worse than the Hohenstaufen forces had been, and the distracted cities of Italy turned against the pope and his French allies, desiring only independence for themselves.

The Decline of Papal Power

The popes found it more and more difficult to get money or obedience from the nations. Kings did not worry so much about excommunication any more. Bishops would obey the pope where they could do so easily, but they would not disobey the kings.

And now men were ceasing to look to the church as the supreme power in civil government. During the centuries which followed, people struggled first for freedom in belief and politics, and then for progress in material ways of living—in government, industry, and science. If the Middle Ages are the Age of Faith, the modern period may well be called the Age of Reason. Will another Age of Faith ever return to the world?

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Reading Unit No. 4

GLEAM AND GLOOM IN THE MIDDLE AGES

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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Things to Think About

Why did the peasants submit to their condition?
What forces helped to free them?

What was the result of travel?
What effect had the plagues on history?

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Summary Statement

Life in the Middle Ages was hard for the nobles as well as for the peasant. On the land the division between wealth and poverty was sharp, but in the

towns workers in trades and crafts were acquiring the wealth and power on which the great middle class of modern society was founded.

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Never was there such a time of contrasts as the Middle Ages. It has been said that the most characteristic thing about them is the way they went to extremes. Nothing was too hard for the saint to do for his religion; nothing was too cruel for the strong

to do to the weak. Nearly everybody was either immensely rich or miserably poor. Our picture hints at some of these things. Here are strong men, well mounted and armed, forcing the weak and the old to racking labor—and watching with an insolent smile.

GLEAM and GLOOM in the MIDDLE AGES

What Was Real Life like in Those Days? Was It Anything like the Brave Tales of the Round Table?

LET us pretend that some great Edison has invented a machine by which we can fly back a thousand years and see how people were living in what we call the Middle Ages. We shall begin, not with the palace of the king or the stone castle of the great baron, but at the other end of the social scale, in the hut of the poorest man of all—the villein (vil'yn) or serf.

This hut may be in a tiny clearing in a great forest, it may be near the frowning walls of a castle, or on the broad lands of a monastery. But wherever it is, it is almost certain to be one of a little group of huts that belong to the serfs who work their lord's land, and it is sure to be poor beyond our present-day imagination.

The peasant of the Middle Ages is prac-

tically a barbarian. He can talk, but he knows nothing of reading and writing. His home is the poorest kind of shack—many a modern boy could build a better one. There are no windows and no chimney. A few half-starved farm animals wander about, in and out of the house. Rain drips through the roof, and the wind howls through the wide cracks in the wall.

The house is as dirty as it is poor. There is no floor, except the hard packed earth, and that is covered with scraps and refuse of all kinds. The floor is likely to be the bed, and the fireplace, at one side, is of dried mud.

If we talk to the peasant and ask why he or his son does not leave this wretched hovel and go to live in the city, he will look at us in surprise and tell us that it is against the law.

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He, his family, and all that he has, belong to the land—and the land belongs to his lord, to the owner of his hut. If the land changes hands, they all change hands with it, just as if they were barns or cattle. He may not even marry without his lord's permission. He must work his lord's land, as well as the little scattered strips he calls his own, and of the animals and grain he raises, part must go to his lord. And more than that, at any time his own little fields may be overrun by soldiers—either his lord's or another's—who will rob him of what little he has and leave him destitute; for there is no law to protect his rights.

So there he lives with his fellow serfs, huddled together in a little village along a single street, just outside his lordship's great gate. There is a church, a mill, and a smithy, and a plot of "common" land where everyone may let his pigs and chickens run. From his lordship's woodland he will get his firewood, and from the flocks of sheep that roam the pastures will come the wool that his women folk will weave into rough homespun and dye with colors made from garden herbs. He tans his own leather, and his bees give him a little honey and the wax to make candles for the church.

A Lord's Domain

It is easy to see that his little village is a tiny world all to itself. His lord's domain—which is known as the "manor"—gives him and his fellows everything they need. Even justice is dealt out to them by the lord at the court he holds in his great hall. All they will have to get from the world outside are

salt and iron, occasionally a millstone, tar to use when the sheep get the scab, and a few drugs like camphor and laudanum. And this simple list will be bought at the annual fair, held in the neighboring town. That fair is the poor serf's one chance to see a little of the world—the great yearly event in his monotonous round of constant toil.

By good luck we have a record of what one Hugh Miller and seventeen other serfs owed every year to their lord, the abbot of Peterborough. Different lords made different demands, but this is probably a fair sample of what every serf had to pay.

Hugh had twenty-five acres of the monastery land on which to support himself and his family and though its

yield was poor according to our modern standards—he rarely got more than fourfold—and though a third of his allotment always had to lie fallow, Hugh was nevertheless glad to know that when he died it would not go out of his family. But to hold his little plot Hugh had to work for the abbot three days out of every week, except for a week at Christmas, one at Easter, and one at Whitsuntide, in May or June. The other three days he could work for himself. He must give the abbot a bushel of wheat, eighteen sheaves of oats, three hens, and one cock every year—and five eggs at Easter. If he sold a brood mare for ten shillings or more, he must give the abbot fourpence—about three percent—and if his daughter married he must make a payment to the abbot. And besides all this he had to cart things to the neighboring towns whenever the abbot told him to, and pay the abbot a tax every year. Of



Photo by German National Rlys.

In those days when robbers swarmed through woods and highways and one's nearest powerful neighbor might any day become one's enemy in war, the medieval baron made his house of thick, strong stone and set it high on some frowning hill. The castle above has been largely added to in modern times, but much of the old walls still stand.

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In some such way as this a medieval lord's domain was laid out. Each part has been labeled so that we may understand its use in the life of the people. In the midst is the castle, a fortress for defense and a home for the lord's family and his many servants and retainers. Outside its walls are the huts of the serfs,

course none of this included the heavy church tax Hugh had to pay in his own parish. The Millers could hardly have lived high!

The Peasants' Reward

Yet it was on this slaving, wretched peasant that the whole structure of society in the Middle Ages rested. On the food that he worked so hard to produce, monasteries and castles and the courts of kings depended for their rich incomes. Everyone robbed him. But in return for all his grilling toil he did, it is true, receive a certain amount of protection from the strong arm of his lord. And that was a great advantage in those bloodthirsty times.

It is pleasant to be able to say that before the Middle Ages were over, things had changed a good deal. Hugh Miller's descendants were no longer bound to the land,

and the church. There is a pasture for grazing, a woodland to furnish fuel, and a pond for fish. Each serf has his little square of land to till, but he must work on his lord's land as well; and a third of the land has to lie fallow each year. Somewhere on the domain there is surely a smithy and a mill.

and the law would protect them better. They could marry when and whom they pleased, and could even go to live in the town and learn a trade if they wanted to.

But let us take a closer look about Hugh Miller's hut. Practically the only dish his wife has to cook with is a huge iron pot. Into it she pops whatever there is to eat—a rabbit, a little pig, or perhaps a chicken or dove—and all are boiled to make the meal. Potatoes and beets, tomatoes and Indian corn are all unknown to the good folk of the Middle Ages, and of course the steady boiling takes the flavor out of the most delicious meat. But no one can help that. With long wooden spoons the stew is ladled out and placed on wooden plates, or "trenchers," to be picked off the bone with the teeth. There are no forks in the Middle Ages. King and peasant gnaw the bones of the "sodden," or boiled, meat they eat.

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The next time you read a medieval tale like "Ivanhoe," you need not be puzzled by its talk of "postern gates" and "moats" and "donjon keeps." For here is a typical castle made into a sort of diagram which shows every part clearly. A postern gate, by the way, is

merely a private entrance—a back door. The main gate is heavily guarded and can be approached only by the drawbridge. The donjon is the central fortification, and the castle yard around it is divided into two parts, the inner and the outer wards.

In the richer homes we shall find this sodden meat flavored with spices. Spices were precious in the Middle Ages because the boiled meat was so tasteless, and they were the main things that came over the long trade routes from Asia into Europe.

In the great castle which we shall next visit, perfumes as well as spices are a necessary luxury. And the perfumes are not delicate like those which ladies use to-day. They are strong perfumes, because people in the Middle Ages seldom or never take

baths. So the ladies of the castle use musk or ambergris (ām'bēr-grēs), and the banquet hall is often sprinkled with pleasant odors, in order to crowd out unpleasant ones.

Let us ride up to the great "hall," the stone castle in which the knight and his lady live. This castle may cover a good deal of ground, and if it is not built on a rocky crag, it is surrounded by water—by a river which makes a defense against enemies or by a moat which has been dug out and filled with water.

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Over the drawbridge we clatter, and under the heavy iron portcullis (pôrt-kûl'is)—a hanging door which is drawn up to let us through but which may be lowered at any time when enemies approach. We are now in the castle yard.

It is a broad open space, filled with life.

Pages hurry hither and thither on errands, or perhaps gather in little groups to gossip and play. Armorers are busy mending or making armor or harness for the knight and his men at arms. The men at arms themselves idle about, playing at dice or chess or bowls, and teasing the serving maids who manage to find business out of doors on such a pleasant day.

Inside, in the kitchen, a bright fire is burning, and a cook's boy is turning before the fire a fat pig fastened on a spit—which is nothing more nor less than a slender, pointed rod run through the porker. The floor is strewn with rushes, which are renewed now and then with fresh ones. They need to be, for all sorts of mess and refuse go on that floor. Dogs wander in and out, hoping for scraps or bones. No one is very careful about keeping things neat and shining, but the wives and daughters of the serfs are flying about, baking and brewing and making cheese to set forth the stupendous meals that the lord and his men are able to eat. For eating is one of their chief diversions, and their capacity is almost unbelievable to us to-day.

For table service there are the same wooden trenchers, with knives for cutting up the meat, and an enormous cup for the drink. We may see this cup go from hand to hand around the long table in the great hall. No one expects to have a cup to himself.

The great hall is dining room, council

chamber, living room, and for most of the people in the castle even a bedroom. It is an immense, drafty place. The stone walls are hung with tapestries to make them less dreary, and hangings in front of the doors keep out the wind. Everywhere are deer's antlers, foxes' tails, and other trophies of the chase; and if you know just how to whistle, a falcon will come and perch on your arm.

The tapestries have been made by the knight's lady and her women, working in their "bower," a smaller room, perhaps in the

great tower beside the hall. Sometimes it is just a little closet cut out in the thick wall. In this bower the little girls are taught needlework, and the tapestries are wrought with quaint pictures of landscapes and of famous deeds of war and peace. And when everyone gathers in the hall, to listen to the tales of travelers or hear the minstrels sing, the fingers of the lady and her maidens are always busy.

There are always plenty of people about to keep the place alive, for the knights send their sons and daughters to their lord's



Photo by the Artist, Griffith Bailey Coale

It was not only Robin Hood and his Merry Men who were skilled at archery in the Middle Ages. The bow was, in many armies, the most important weapon of the common soldier; and since that was so, rulers naturally encouraged their people to practice archery in sport. In the later 1300's there was a law in England that no sport but archery might be practiced on Sunday.

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Photo by Hsiehgit

War was not only the business of life to the medieval knight, it was his sport besides. Young knights would joust for fun at a festival, and huge, glittering tournaments were often arranged at which many a knightly reputation was won or lost. The king himself might well be looking on, as here; and unlucky was the

castle to have a proper education. There the lads serve as pages, learn a smattering of Latin, and as they grow up, become the lord's squires. As squires they must clean their lord's horses, make their lord's bed, help him to dress and undress, learn to dance, to carve a roast or fowl, to cut up an animal killed in the chase, to hunt with hawk and hounds, and to fight bravely and skillfully upon the battlefield. If they have a talent for music and poetry and can compose verses to sing to an accompaniment on the lute, they will be the very pattern of an accomplished knight.

The Life of a Medieval Maiden

The maidens learn to direct the house-keeping in the castle, to weave and sew and embroider, and to doctor and nurse the sick. In early times their life was very simple. The lady of the castle herself had only one

contestant who could not steal a glance before the combat from the eye of the fair lady whose favor he wore. Sometimes the knights fought in single combat, sometimes there would be two or three or even fifty or more on a side. Many a brave warrior was unhorsed and lay in his heavy armor sorely wounded or dying.

dress, which she might inherit from her mother or hand down to her daughter. Neighbors were a long way off, and castle life was dull and dreary. But as the centuries pass, life grows more and more elegant; the great hall, with its vast fireplace, its gorgeous hangings, and its gallery of minstrels, sees more and more mirth and magnificent entertainment. Women are more and more respected—and the styles change almost as often as our own do to-day.

"When Knighthood Was in Flower"

Below the castle floor are the storerooms; and here too are the dungeons, terrible underground cells where miserable prisoners fret their lives away. The walls are massively built of stone, and the windows are narrow—sometimes nothing but little slits, and always without glass. The whole castle is a fort, not a house.

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For these are the brave days of knight-hood, when every man who claims to be anybody is either a soldier or a priest. We call it the age of chivalry (shĭv'äl-rĭ)—a word that comes from the French for "knight" or "horseman." Then every knight had to win his spurs by some brave deed; for no one, even the king, was born to knight-hood. The honor was received from the hand of another knight, often on the field of battle, when the candidate knelt and was given a stroke on the back of the neck with the flat side of a sword, while the person knighting him said, "I dub thee knight," "Arise, Sir Knight," or some such phrase.

The Ideal of Knight-hood

But the church and the romantic tales that people loved in those days finally made the ideal of the perfect knight a very noble thing indeed, for the church tried hard to teach the cruel, lawless nobles that knight-hood was almost like priesthood in its duty of service. So in the later Middle Ages the ceremony of knighting a man always took place in a church, after the candidate had fasted and "watched his arms" all night alone before the altar. His arms were blessed by the priest, who told him solemnly that it was now his duty to be pure, honest, and true, to protect the church, revere woman-hood, and rescue all who were oppressed.

The Perfect Knight

These qualities of a perfect knight were summed up in the sorrowful tribute paid to Sir Lancelot after his death at the hands of one of the other knights of Arthur's Round Table:

"Thou wert the courtliest knight that ever bare shield, and thou wert the truest friend . . . that ever bestrode horse, and thou wert the truest lover . . . that ever loved woman, and thou wert the kindest man that ever struck with sword, and thou wert the goodliest person that ever came among the press of knights, and thou wert the meekest man and the gentlest that ever ate in hall among the ladies, and thou wert the sternest knight to thy mortal foe that ever put spear in breast."

The Middle Ages saw the beginning of the system of aristocracy which continued in

Europe for centuries, in some countries right down to our own times. From the time of the crusades there began to grow up a complicated system of artistic "trade-marks" for various families, and records of family history.

This whole mass of knowledge was called heraldry (hĕr'äld-rĭ). It doubtless began quite simply with each warrior of noble birth painting on his shield a picture which served to tell who he was when his helmet covered his face. The picture was often some animal or bird which struck his fancy or some mythical creature like a griffon or a unicorn. Frequently a knight would have also a special cry of his own which he shouted as he went into battle. It became a custom to have this motto lettered on the shield.

Now when a man's son grew up, the son, proud of his father, was likely to take the same picture for his shield, and by the time a generation or two more had used it the picture was pretty well identified with the family. In the course of time it came to seem perfectly natural that every family that amounted to anything should have its own "shield." This badge was called a "coat of arms." When life became more peaceful it was put on carriages, stationery, furniture, wherever it could serve as a dignified reminder of the importance of its owners.

When a marriage took place an effort was made to show it on the shield of the new family. A mass of information about these family marks grew up and became so complicated that it needed specialists, called heralds, to understand it. They studied the history of these symbols and had authority to say whether a family was using the proper coat of arms. Coats of arms are still used, but of course they do not have the serious place in life they once had.

Travel in the Middle Ages

In the muddy path which served as a road to lead away from the castle, a lively set of people were always going to and fro about their business. For the Middle Ages were a restless time, and in that way a good deal like our own day. Everyone had to be journeying about. The lords and their families traveled on horseback from castle to castle, for sometimes a single lord owned

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many castles and manors, and when the food had been all eaten up on one domain, his household moved on to another. It was cheaper than bringing the produce many weary miles over the wretched roads.

And then there were always pilgrims going to some far-off holy place and seeing the world along the way. And there were humble serfs, like our friend Hugh Miller, carrying their produce to the monastery, sometimes many miles away. For the monks could not move their household from place to place, as the nobles could.

When Fighting Was a Profession

Here is a body of professional soldiers galloping along, their horses' hoofs striking fire from the loose stones of the ill-kept road. They are on their way to fight in yet another war, for yet another master. For sometimes a nobleman's sworn supporters betray him, and he has to find men where he can. If we talk to one of these fighters he may tell us of the many battles he has seen, now on this side, now on that. He has hardly any real home: fighting is his life, and he will hire out to the man who will pay him best.

Next we may see a soberly clad monk jogging along on his plump horse. Perhaps he is thinking of the learned book his tired hand has been so many days in copying, or of the remedy he will give the ailing peasant woman when next she calls; or it may be he is thinking only of the hot meal that waits him inside the abbey wall.

If we turn aside to see the monastery where our monk lives, we may find it less of a fort than the knight's castle, but still provided with good means of defense against enemies. For in these wicked times no house is safe, not even the house of God, and often the bishops and abbots are able military men, who know how to lead their forces into battle.

The Life in a Monastery

Within the monastery is a schoolroom where the young monks on probation—they are called novices (*nōv'is*)—learn to read and to write in Latin. There is a library, too, a cold, stone-walled room furnished with high benches, where monks are busy copy-

ing manuscripts. The precious book from which the copies are made is chained to the heavy table. And in the sheltered cloister, which is open toward the garden that it is built around, other monks are busy copying and adding those delicate "illuminations," or tiny paintings, which make their manuscripts so beautiful to our modern eyes.

The Pilgrim and His Tales

In the refectory, or dining hall, of the monastery we perhaps shall see a pilgrim just back from one of the holy places sacred to some saint or martyr; perhaps he has even been to far-off Jerusalem. He will tell strange stories of his pilgrimages and of the news he has heard in other lands, and if he has been to the Holy Land his hat will be trimmed with little shells. Everyone hangs on his words, and all long to follow him to interesting countries, where men's heads are said to grow beneath their shoulders, or where that marvelous bird called the phoenix (*fē'nīks*) rises out of its own ashes once in five hundred years. No story is too amazing to be believed by these simple-hearted folk.

Thus far we have been wandering in the country, where most men, except the monks, are either very rich or very poor, and where the rich live in a different world from that of the poor peasant. The monks stand, in a certain sense, between rich and poor, but even then there is no great middle class in the Middle Ages, such as we have to-day. Men are at the top or at the bottom of the ladder, and there are hardly any rungs to climb on. If you are born near the bottom, you stay where you are—unless you become a priest or monk. In that case, you may climb as high as your talents and fortune will take you.

Let us look next at a town of feudal Europe, with its narrow streets, sometimes only five feet wide, and its crowded, top-heavy houses. Often the houses are built with the second story jutting out over the street. For the first floor may well be given over to a little shop that in the daytime lets down its wooden shutters and is open to the street, under the shelter of the upper story.

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Photo by J. Laurent, Madrid

Some towns do not look so very different to-day from the way they looked when they were built long ago

in the Middle Ages. Here is Avila, in Spain, still surrounded by its medieval wall and towers.



Photo by German National Rva.

Until it was destroyed in the Second World War the beautiful old city of Nuremberg, in Germany, stood as you see it above—one of the most perfect jewels

left to us from the Middle Ages. The world has been robbed of its beauty because Hitler, bitter in defeat, chose to see it blotted out rather than surrender it.

You must be careful as you walk along, for out of any window may come flying a mess of garbage, a pail of dirty water, or some even less savory refuse. The dogs act as garbage collectors, and clean away all the eatable rubbish; but even then, the street is very filthy. Pigs come and go as they please, and the stench is not relieved by spice or perfume, either.

When the Black Death Swept Europe

Small wonder that pestilences attack the people now and again. In 1348 the Black Death—perhaps the bubonic plague or typhus fever—swept into Europe from Asia, and in England alone carried off half the

population. The crops rotted in the fields, everywhere life slowed down, and the very wheels of government stood still.

But town life is sportive, just the same, what with cockfighting, bear baiting, wrestling, dancing, football, and hawking and hunting outside the city walls. It is a noisy place, for the town criers go about shouting important news, and at dawn the various peddlers begin to call their wares—meat, fish, cheese, and onions, honey, pepper, charcoal, old clothes, flowers—almost everything but soap! On holidays there are sure to be religious processions, with perhaps a play put on by the weavers or candlemakers or some other group of skilled workmen. And

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of course there is a steady coming and going of knights and nobles and churchmen to the castle or monastery near at hand.

Crowded inside the city walls we shall find rich and poor, high and low, just as we did in the country, though perhaps there is no one here quite so wretchedly hopeless as the serf whose hut we first visited. Many of our townspeople make a living by serving in the great houses of knight, abbot, duke, or king. Many follow the trades of baker, armorer, carpenter, blacksmith, barber, and the like. And many are skilled laborers working with their fellows in a sort of union which we call a guild.

What Is a Guild?

A guild was simply an association of all the workers in one particular trade. Let us stop right here in the street and question that busy fellow in the leather apron. Perhaps we can find out about his guild, the guild of the silversmiths.

Yes, indeed! These men in the Middle Ages always have time to talk. It is one of their chief pastimes. He tells us that the city we are in needs the services of some forty silversmiths, who all live here in this street and receive for their work a fair wage—say a penny a day! These forty silversmiths have banded together to control conditions in their trade. They have agreed that they will not teach the secrets of working in silver to more than a certain number of apprentices each year.

What Is a Masterpiece?

The apprentices will work for their keep during a given number of years—three years in most trades, but as much as ten if they are to be goldsmiths. Their duties and rights are all regulated. It is understood that their master must treat them as sons, and in return they are to run on errands for him, attend to opening and closing the shop, and work faithfully at their trade. In some ways they clearly are better off than the master's sons, for they are not to be made to wash dishes or tend the baby, and the master's wife may not beat them!

At the end of their apprenticeship they become members of the guild and are called

"journeymen," for they often work for wages by the day—or "journée." If they have money enough and can do a fine piece of work to show their skill, they may become "masters," and take other apprentices and journeymen to work for them. And it is interesting to know that the final piece of work, which is more or less like an examination, is called the "masterpiece." That is how the word came into our language.

The silversmith's guild has also decided upon other conditions under which they will work. They take care of disabled members and their families, and they meet at certain times in the year to make sure that their rules are being carried out. Nor do these forty silversmiths consider only the trade conditions in their own towns. They are connected with other silversmiths in other cities; they hold meetings and elect officers and maintain a treasury. Their members, like the members of other guilds, are all enrolled as masters and workmen—or the heads of shops and the journeymen.

The Famous Guild at Florence

In Italy, in the beautiful city of Florence, toward the very end of the Middle Ages there arose perhaps the most famous guild of all—the Calimala (kä'lë-mä'lä), or Cloth-makers' Guild. From all over the world came cloth in bales to the Calimala, to be dressed and dyed. The clothmakers of Florence had secret processes by which the dirty gray fabrics sent to them came out soft and shining in beautiful colors. No one outside the guild itself could learn these processes.

The heads of the Calimala were powerful men, and they and the other members of the guild became enormously rich through their trade. They had representatives in every great city of Europe to protect the rights of their merchants and to see that nothing went wrong with their trade. They were soon able to lend money to kings, who treated with them as equals.

Now the power of money is very great, greater than the power of war itself. To make war, a king must have money, and to get money he must often borrow. As long as the kings could get enough money for war

A HISTORY OF THE MIDDLE AGES

by taxing their people, they were supreme. But as soon as merchants grew richer than kings, trade became king.

So it is in the towns of the Middle Ages that we can see most clearly the seeds which are to grow into our modern life. Here are men of a single trade banded together for the good of all the members. Here are all the merchants banded together into "merchant guilds," in order to foster trade. Here are large groups of people getting rich from something besides agriculture. Here we have at last something different from the eternal fighting and robbery which marked the early Middle Ages. We have the beginning of a great "middle class."

The towns have had a hard time getting the right to wealth and independence. There has been some stiff bargaining between them and the lords on whose land they are built, and their taxes still are very heavy. But they are a persevering lot. They have built a high wall around their huddled houses and they fight valiantly when the lord attacks them.

And more than that, when they get him in a tight place and he needs money badly, they refuse to give it to him unless he grants them a charter allowing them certain rights. That brings him to terms! He stops interfering with their trade, and if he is wise, he does what he can to encourage it.

For instance, a charter from the king himself, granted to the good people of Wallingford in England, states that "wheresoever they shall go on their journeys as merchants through my whole land of England and Normandy, Aquitaine and Anjou, by water and by strand, by wood and by land, they

shall be free from toll and passage fees and from all customs and exactions." Only think what that meant at a time when every lord charged you for using his muddy highroad, his bridge, or his ford. You might not even bring a vessel up a river without paying the lord whose land ran down to the stream.

No wonder the men who were building up the nation's wealth by trade grew tired of such petty annoyances! It was their constant effort toward something more large-minded and more reasonable that helped to make the cities the centers of progress and culture which they are to-day.

And so our visit to the Middle Ages, the Dawn-ing Ages, the Ages of Faith rather than of Reason, is over. We shall find little in the old times to make us love our own times the less. They hold, it is true, the seeds of modern progress, but the growth is choked by unfriendly forces. We shall return to our own twentieth

century more contented with what life has to offer us, and glad that mankind has made so much progress in cleanliness, and kindness, in liberty and enlightenment, during the past five hundred years.

Yet we should make a great mistake to become self-satisfied, or to imagine that we are in every way better than our ancestors. Where we have progressed it is by building on the foundations they laid while struggling against great difficulties. And at times it seems that we have progressed scarcely at all, there is so much ignorance and prejudice and violence and injustice among us still. What we must do is to admire the courage and color of medieval life, and to keep on trying to improve on it.

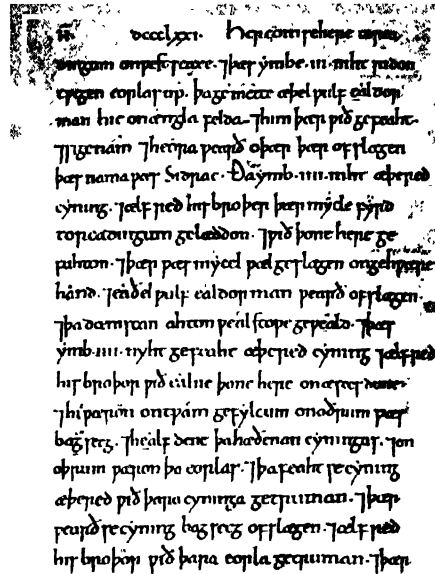


Photo by British Museum

This is the way English looked when written in the eleventh century. It is a page from the Anglo-Saxon Chronicle, and tells how Aethelred and Alfred defeated the Danes at Ashdown in 871.

The HISTORY of CHINA

Reading Unit No. 1

CHINA: THE MYSTERIOUS AND WISE

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For statistical and current facts, consult the Richards Year Book Index.

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Summary Statement

China, a land of scholars and not of warriors, has often been

conquered but has always absorbed its conquerors.

CHINA: *the MYSTERIOUS and WISE*

While the People around the Mediterranean Were Struggling toward Civilization, Another Mighty Culture Rose and Flourished in Asia

CHINA is older than any other living nation except Egypt, and unlike Egypt never in all her thousands of years has she become a mere province of some foreign empire. She has been conquered, to be sure, but always the conquerors have made China their home and the center of their government, and have tried themselves to become Chinese. Though she has practically no very old monuments like the pyramids in Egypt, China's wisdom and way of life are very lasting and very strong.

It has not been the wisdom of war, though China has had to do plenty of fighting in her time. It has been the wisdom of peace. No other nation has so many heroes who are the heroes of peace—who are remembered because they built bridges or wrote poems or did good to the people. So in these days when we are trying so hard to work out a way in which we can live in peace together we should find great delight in the story of ancient China.

The very first hero of Chinese story worked industriously all his life and

helped the people even when he died. This was P'an Ku (pān gū), the First Man, who worked for eighteen thousand years to bring order into the universe. As you may imagine, this was no ordinary man but a godlike giant. When he died his head turned into a mountain, his breath turned to wind and clouds, and his voice to thunder; the insect creatures that lived on his body turned to people.

Now of course this is only a tale, like the tales that other peoples have told about the beginnings of things. But is it not a pleasant one? The stories go on to tell that after P'an Ku came the Heaven Kings, then the Earth Kings, and lastly the Man Kings, each royal line ruling eighteen thousand years. During this time men learned the arts of eating, drinking, and sleeping, and the first calendar was made. The third line, the Man Kings, had faces of men and bodies of dragons. Dragons, as we know, have ever since been great favorites with the Chinese, so that their coun-

One should know that this scene was somewhere in the Far East, for it is only in Eastern lands that the people build pagodas, those fascinating towers with each story shaded by a jutting roof. The particular pagoda by which this camel train has halted is near Peiping, the ancient capital of China.

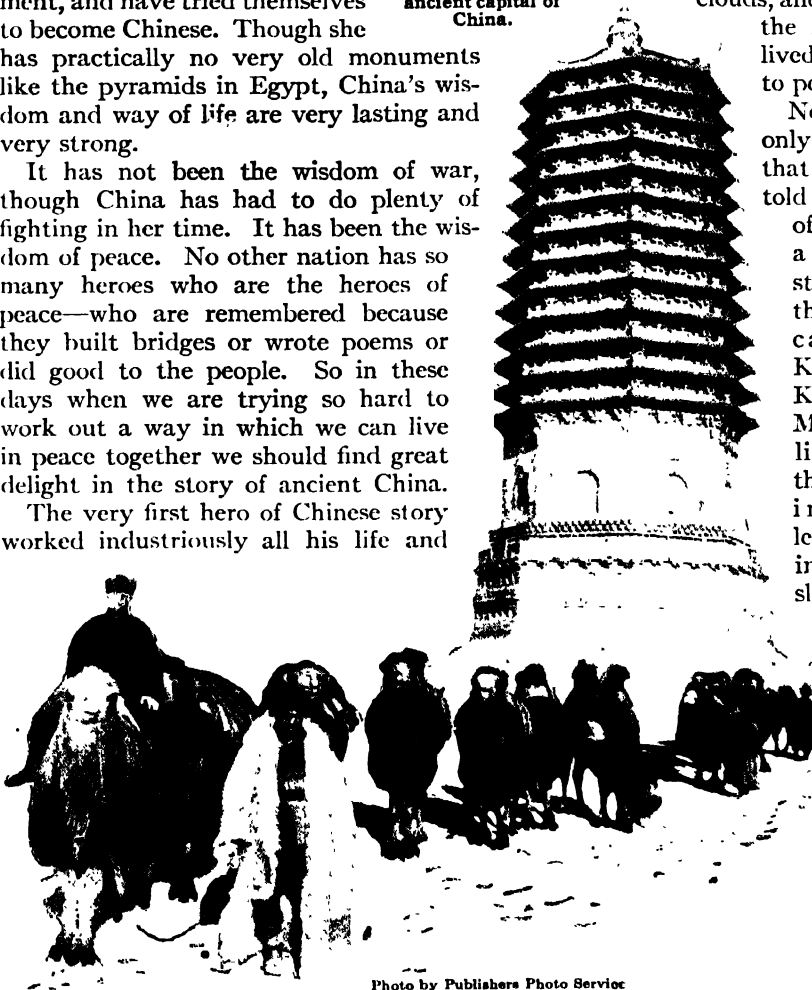


Photo by Publishers Photo Service

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try is sometimes called the Dragon Land.

The Chinese stories call the time of these three lines of kings the "August Periods." After them came, they say, the "ten periods of ascent." During this time many useful arts were invented. Sui Jin (swē rīn), whose name means "Producer of Fire," found how to make fire as he watched birds make sparks by pecking at a tree. Yu Ch'ao (yōō chou), "Dweller in Nests," built the first house. Others invented the arts of dancing and cooking. Have you ever read "A Dissertation on Roast Pig" by Charles Lamb? Lamb tells the Chinese legend about how cooking was discovered, making it delightfully amusing.

After the Ten Periods of Ascent the stories get more and more like real history. The Chinese even give us exact dates for the heroes of the time of the Five Rulers, though none of the dates before about 800 B.C. are real ones, and even the heroes are still more than half legend. By this time we have come to somewhere between 3000 and 2000 B.C.—which is a very long time ago, about the time that the Aryans were pouring into India, and the Babylonians were building their first empire, and the ancestors of most of us were still savages in the wildernesses of Europe. As we said, China is very old.

The Five Rulers were not really emperors. They were rather chieftains or the old men of the tribe; for the Chinese were still a simple people who had moved quietly into the rich lands of the Hwang Ho (hwāng' hō'), or "Yellow River," and settled there to work the soil. No one knows for certain just where they had come from. Though they belong to the great yellow, or Mongolian

(mōng-gō' lī-ān), branch of men, they are not so very closely related to the people we call Mongols (mōn' gōl). Their language is their very own, clearly one of the oldest in the world and not closely related to any other great language.

At all events, there they were on the fertile river soil. They had built themselves houses out of the clay, just as they have done ever since; sometimes they call themselves Children of the Clay. Already, in that old time, they were beginning to gather themselves together by families—all the wives and sons and daughters and daughters-in-law looking up to the oldest man as head of the whole. They had found no fierce natives from whom they had to take their land. So they lived in peace and the heroes they honored were leaders who showed them how to write or to make music, or how to keep the Yellow River, "China's Sorrow," from overflowing its banks and drowning their fields.

Therefore all the Five Rulers were "culture heroes." The first and greatest of them was Fu Hsi (fōō shē), who lived about 2852 B.C., so the stories say. But it would not do to take this date too trustingly, for the stories also say that Fu Hsi had



Photo by Presse-Photo, Berlin

This shy little boy is a Maio, descendant of one of the very ancient races who were the original inhabitants of China, before the Chinese themselves occupied the land. Not all those early peoples were driven out or absorbed, but the vast majority of them have disappeared.

the head of a man and the scaly body of the sacred dragon! Besides that, he had six dragons as counselors; and so, until a few years ago, the Chinese emperors always were advised by six boards, like our departments of state, of labor, and so forth. But whether he was half dragon or not, Fu Hsi is supposed to have worked out marriage ceremonies, invented the lute and other musical instruments, tamed animals, cultivated the mul-

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Photo by International News

Here is a modern Chinese family—three generations gathered together. From the earliest times of which

we have record the Chinese have built up their society around very strong family groups.

berry for the feeding of silkworms, and invented writing by pictures, or ideographs (i'dě-ô-gráf'), the system used in China to this day. Before that, there had been no writing, only a system of knots in cords, like the device used by the Incas in Peru.

Fu Hsi was followed by Shen Nung (shǔn nǒng), or Yen Ti (yǎn dē), as he was called after he came to the throne; for Chinese emperors always took another name when they began to reign. Yen Ti, too, is mostly legend, and he became known as the "Divine Husbandman" and the god of agriculture. He was the first, the stories tell, to make wooden plows, and he taught the people much else about farming. Besides that, he made many discoveries in medicine. One legend says that he had a glass front to his body, so that he could see better how his digestive organs

worked. Clearly he was a remarkable person!

The third of the Five Rulers was the first warrior hero. Probably about this time, somewhere around 2500 B.C., the Chinese pushed eastward toward Shantung (shān'tōng') in a movement of pioneering, and there may have been wars with the natives. But Huang Ti (hwang dē), this warlike ruler, was an inventor as well as a fighter. He may even have invented the magnetic compass, for we hear of a "south-pointing chariot" by which the royal family found its way home in a fog. Huang Ti's wife, Liu Tsu (lě-ôô' dzōō), was a culture heroine!—for she introduced the making of silk; and Chinese empresses ever after were the patronesses of the silk industry.

The fourth of the Five Rulers was the



Photo by Visual Education Service
This Chinese lady has just had her hair dressed—and what an amazingly complicated result the hairdresser has achieved!

THE HISTORY OF CHINA

first of the "model emperors" whom Chinese writers are never weary of praising. For we shall soon see that, as one historian has put it, the emperors of China were like the little girl in the nursery rhyme—you remember that

"When she was good she was very, very good,
And when she was bad she was horrid."

Chinese rulers are sometimes described as so cruel and revolting that they seem to be demons rather than men. Or they are said to be so noble and unselfish and wise that they might well have been angels! But of course these characters were invented for them in much later times as warnings and examples.

Yao (you), the first model emperor, was very angelic. Model emperors are generally described as consulting wise men or "the people," for the legends are written to make others do those things. In Yao's reign the Yellow River burst its banks and spread hunger and desolation far and wide. The Emperor, broken-hearted, asked the people whom they would choose to help them in their suffering. They picked out a "man of the common people named Shun" (shwīn), and this common man the emperor at once married to two of his own daughters and gave power to do whatever he could to harness the torrent. Shun was a skillful engineer and saved the situation. Then Yao made him his heir, and Shun ruled after him.

The last of the Five Rulers, Yü (ü) the Great (about 2200 B.C.), was the founder of the first historical dynasty (di'nās-tī), or royal house; it is called the Hsia (shē-ä'h)

dynasty. Like Shun, Yü was later said to be an engineer of marvelous genius, who accomplished feats of which any modern engineer might well be very proud indeed. He cut through mountains, made artificial lakes, regulated the flow of rivers. "But for Yü we should all have been fishes!" the Chinese say. He worked so hard for the good of his people that he could scarcely think of food or sleep: "I just think of working incessantly every day," he said. In his reign, too, China extended her sway to the

west as far as the Gobi (gō'bē) Desert, and nine provinces were marked out within her borders. Yü was a model emperor indeed! Or so at least people said long after his day when they wanted similar things to be done in their own time.

Chinese dynasties had a way of beginning with a model emperor and then running downhill until finally things got so bad that there was a revolution. This very first dynasty set the example, and there is really nothing much more to be said of it except that about 1766 B.C. an honest and very able citizen named T'ang (täng) is said to have decided, after much hesitation, that things had gone too far. Everybody agreed, and soon the ex-emperor was in exile and T'ang was on the throne. He thus founded the Shang (shäng), later called the Yin (yīn), Dynasty

(1766-1122 B.C.) of rulers.

T'ang himself was another model emperor. So much did he love his people, the legends say, that when there was a terrible drought lasting seven years and causing misery and starvation, he decided to sacrifice himself in order to bring rain. He put on white gar-



Photo by Presse-Photo, Berlin

Food must always be carried to the family at work in the rice fields, and this old peasant woman is here setting out with it. The life of a Chinese peasant family has not changed very much in hundreds—perhaps thousands—of years. No other farmer in the world supports so many lives on an acre of ground: it is estimated that five persons live on every two acres of farmland in China, as against one person in Western Europe. That means that the Chinese have to work very hard indeed over their bits of land.

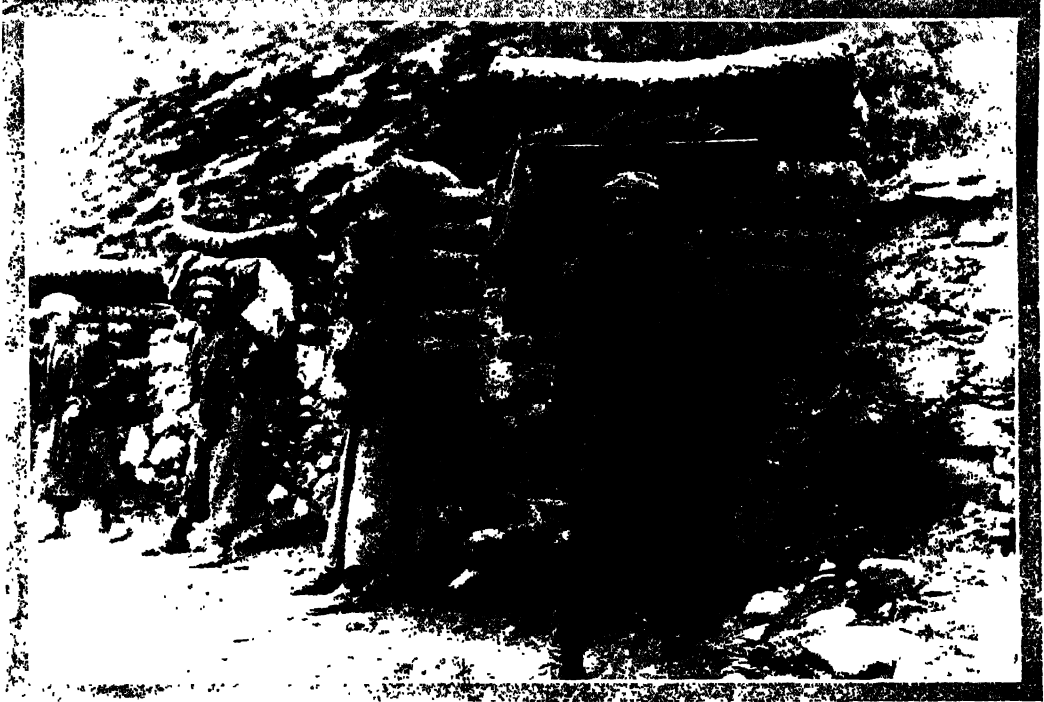


Photo by International News

This scarcely looks like a tea party, but as a matter of fact the bales on the backs of these men are full of delicate tea leaves. They are being taken to the west-

ern frontier for export. Tea raising has been a great industry in China for some twelve centuries, for the Chinese love of tea is a very old national trait.

ments, for white is the Chinese color of mourning, and went on a white horse to a certain mountain, where he confessed his sins and was about to put an end to his life. But just then there came a tremendous storm of rain, and the drought was over.

The Last of the Shang Emperors

But this royal line, too, ran downhill. The last Shang emperor is said to have used ingenious ways of torturing people which are supposed to have been thought up by T'a Chi (tā jī), one of those women whom the Chinese are fond of calling "subverters of empire" because each of them had such a bad influence on her especial emperor. This T'a Chi, in spite of being surely one of the worst women in history, is said to have been so beautiful that when the revolutionists came to behead her the executioner had to cover up his face.

These revolutionists were under the leadership of a chief from the west, Wu Wang

(wū wáng), who now became the first emperor in the long-lived Chou (chō) dynasty, which numbered thirty-five emperors and lasted for nine hundred years, from 1122 to 255 B.C. All the time that Greece was building her glorious civilization, the Chou emperors were ruling China, and when they fell Alexander the Great had been dead a century and Rome was already fighting with Carthage to see who would next rule the Mediterranean lands. During this long time, China was building up her culture, her ways of thinking and of life, till they contained much which has remained until our own day. At the same time the Chinese were pushing out their frontiers against the barbarous peoples around them, somewhat as our own pioneers did in the days of the "winning of the West."

The Duties of the "Son of Heaven"

Since there were no railroads and telegraphs in those days to bind together this

THE HISTORY OF CHINA

growing nation, the chieftains of the outer regions came to have a good deal of power, and were sometimes half independent of the emperor. China grew into a sort of loose confederation of states all looking to the emperor as their highest lord. Besides being chief ruler, he was the "Son of Heaven," a sort of high priest as well as king. No one else could make the Great Sacrifices each year to Heaven, Earth, and the Great Ancestors; and to show that he was one with his people he must each year with his own hands work a little in the grain fields.

For most of the Chinese lived by the soil, as they had lived from the beginning and still live to-day, after all these thousands of years. Villages grew up too, and during the time of the Chous several great cities. Trade guilds, much like those in Europe during the Middle Ages, were established and became very powerful.

The family in ancient China was almost more important than we can imagine in our day. Women were not any too well thought of, and a man usually had several wives, official and unofficial. Girls married young and went to live with their husbands' families. But it was not until long after this time that the curious custom of binding young girls' feet to make them small came in. And though China did not like to be ruled by women, we hear tales now and then of women scholars or statesmen or even engineers.

Because the Chinese thought so much about family they believed that no virtue was greater than filial devotion, or devotion

to parents. The "man of the common people named Shun," who, you remember, stopped the flood and married the princesses, was just as famous for his devotion to his worthless parents as for his deeds as an engineer and later as emperor. Even yet many Chinese children are taught to admire the boy who was always slipping and falling just to make his parents laugh!

But though they learned finally to worship their ancestors because they thought so much of the family, the Chinese refused to create specially privileged classes, as so many nations have done. It was one's own family, not the family of some great lord, that was to be honored. The officials of China have always, even from those ancient times, been chosen from all the people. And this official class, the mandarinates (mǎn'dā-rǐn-āt'), was made up of scholars, the wisest and most learned men of the day. It was the cherished ambition of each family to have one of its sons become a mandarin.

On the whole, ancient China was probably much more peaceful and civilized for longer periods than any other nation has been until modern times.

Along in the middle of the Chou period, in the sixth century B.C., his-

torians began to arise to write down the story of the Chinese people, and sages or philosophers began to make the Chinese way of living into a system. Yü, the first great emperor, was also the first of the Three Great Sages of China. Tan (dān), the duke of Chou and brother to the first Chou emperor, was the second; he labored nobly to help his



Photo by Publishers Photo Service

In the past many Chinese ladies, like this woman of a wealthy family, tottered about on feet made unnaturally small by binding. The strange and distressing custom of foot binding, now happily little practiced, dates back to about 500 A.D. Not only were tiny feet supposed to be beautiful, but they also proved that a girl's station in life was such that she did not need to use her feet in strenuous work.

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brother the Emperor with all his reforms, and the great book of morals and government called the "Chou Li" (jō lē), a book which has influenced the Chinese somewhat as the Bible has influenced us, is supposed to be largely his work. But the third of the Great Sages, who lived in the sixth century B.C., was the most famous of all.

This was Kung Ch'iu (kōōng chō-ōō'), or Confucius (kōn-fū'shī-ūs), if we give him the Latin name by which he is usually called. We have written a special story about Confucius, and cannot tell much about him here. He was not a religious teacher so much as a moral teacher and a practical man of affairs. He taught that the noblest life is to be lived by acting rightly in the "Five Relations": the relation of ruler and subject, father and son, husband and wife, elder brother and younger brother, and friend and friend. Since that was just the way the people had been learning to think, they welcomed his teaching gratefully, and as time went on Confucianism (kōn-fū'shān-iz'm) grew into one of the three main beliefs of China.

Two Great Religious Beliefs

The other two beliefs are Taoism (tou'-iz'm) and Buddhism (bōōd'iz'm), and these also were founded in the sixth century before Christ. Taoism is based on the teaching of Lao-tse (lou-tsō'), and it means "the Way." It is much vaguer than the teachings of the practical Confucius, and though it was a noble teaching in the beginning it soon became mixed with belief in magic. About the same time that Confucius and Lao-tse were teaching in China, the Buddha was teaching

in India, and later Buddhism was to be brought to China. We have told a little about Buddha and Buddhism in our story of India and in Buddha's own story. So here we can only say that Buddhism, though

it finally died out in its own home, became one of the three great religions of China, along with Taoism and Confucianism.

Now all this time the Chou emperors were getting weaker and the dukes and princes more quarrelsome and the barbarian Huns to the north more dangerous as neighbors. Finally, in 249 B.C., the strong house of Ch'in (chīn) seized the imperial power, and the nine-hundred-year-old dy-

nasty of the Chous was no more. It is from this new house of Ch'in that the name China comes.

The most famous of the Ch'in emperors, Shih Huang Ti (shih hwang dē), was a man of tremendous energy and ambition. He made up his mind to unite all China in one strong empire. So he went to work in a businesslike way and conquered more and more of the hundreds and thousands of tiny states that had grown up; and he bound them all strongly together. To keep out the Huns, who were pressing on the civilized land from the north, he completed the building of the Great Wall, already begun by earlier emperors. When finished it was fifteen hundred miles long and ran all across the northern border of China. This Great Wall is still to be seen, though now largely in ruins. But finishing the Great Wall was only one of many astonishing feats of engineering that this emperor performed for the safety of his empire.

Yet for all his energy and genius Shih



Here is a Chinese mandarin with his sons. For many centuries the mandarins, or government officials, were chosen by competitive examinations somewhat like our civil service examinations but much harder. The tests covered not so much the duties of the office as general scholarship in the Confucian classics.

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Photo by U. S. Engineers Service

The Chinese have always been great builders of walls, and in the Great Wall, completed about 225 B.C., they produced one of the wonders of the world. It stretches for nearly 1,500 miles along the boundary between Manchuria and the eighteen provinces of ancient China.

As we can see in this picture, taken near the Ming tombs, much of the wall is still in good repair. It is about twenty feet high between the watch towers, and is made of a facing of granite or brick filled in with earth. On top is a roadway fifteen feet broad.

Huang Ti was not a "model emperor." Even when he built the Great Wall he made his subjects hate him by using forced labor. And he was so haughty and vain that he insisted on calling himself "the First Emperor"—in China, whose story goes back so many centuries, and where men worship their ancestors!

The Mad Plan of the "First Emperor"

Worst of all, he ordered the scholars all to burn their books on pain of death. The Chinese say he did this with the mad plan of forcing men to believe that he really *was* the first emperor; but more probably it was to blot out the record of the tiny states he had destroyed. Whatever his reasons, he certainly succeeded in forcing a mighty destruction. For at that time books were written, or rather painted, on wooden slabs, and a volume would fill a cart—so it was rather hard to hide them. Just the same, many books were built into walls or buried in gardens, and later made their appearance again. Unfortunately, nothing could bring to life the many sages and scholars whom the Emperor had put to death.

When the "First Emperor" died in 209 B.C. there was a time of confusion and civil war before a new royal family arose, to found the great dynasty of Han (hän), which ruled China for four eventful centuries. To this

day the Chinese are proud to call themselves "Sons of Han."

The most glorious part of the Han period lasted from 206 B.C. to 25 A.D. The hidden books came out from hiding, and many that would have been lost altogether were repeated word for word from memory by some old scholar. The mandarinat, which the Ch'in emperors had swept away, was set up again, and made more efficient by a series of tremendous examinations which all who would be mandarins had to pass. The examinations were based on the Five Classics of Confucius. This system of picking out public officials has been called "one of the most successful political devices ever invented by man." It has had much to do with holding the Chinese people together all these centuries.

The Greatest of the Han Rulers

The greatest of the Han emperors was Wu Ti (140-87 B.C.), who did a great deal to make learning and literature popular again. A pleasant story is told of him, which shows how proud the Chinese were even under a strong and well-liked ruler, and which shows too that the great Wu Ti (wōō dē) knew how to take a rebuke. He sent a message to the governor of Taouchou (dou'jō'), whom he asked to find him some "dwarf slaves." But the governor replied,

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"We have dwarfs in Taouchou, but no dwarf slaves."

For once a model emperor was most famous as a warrior. Wu Ti, indeed, is called the Warrior Emperor, and his greatest fame comes from the way in which he extended the empire to the west. There was

a great deal of fighting along the frontiers against the Huns, and so successful were the Emperor and his great generals that the Huns had to turn west toward Europe. It was because they pushed the German tribes ahead of them as they did this that the latter turned south and overran the Roman empire; so what was good for China was in this matter tragic for Rome.

But meanwhile Chinese traders and Roman traders began to make contacts, and the two greatest empires of the day just touched the tips of their fingers, we might say, across the wildernesses and deserts of Central Asia. Even to-day Chinese influence is greater in Central Asia because of the glory of Wu Ti and the other emperors of Han.

When Learning Flourished in China

In the later Han period (25-214 A.D.), two immensely important things happened. Buddhism began to come in from India and take its place as one of the Three Teachings of China, as we have already said it was fated to do. And paper was invented. No longer need a volume fill a cart. So many books appeared that in time the Imperial Library had some 10,000 volumes. Learning flourished, and so did poetry. Szu-ma Ch'ien

(szöö'mä chë-än') wrote his great history in this time. He has been called China's Herodotus, after the great Greek historian.

But alas, even the Han dynasty ran to seed at last, and the barbarians pressed ever more harshly against the Great Wall and the western frontiers. By 220 A.D. the empire

fell into pieces, and for four centuries we have nothing but wars and confusion. It is a time of military adventurers—a little like the knights of the Middle Ages in Europe, a little like the Chinese war lords of to-day. When they were not fighting with the Huns, Tatars, or Tibetans, these warriors were fighting each other.

They worked out a set of rules for conduct be-

coming to a knight, and their stories are as full of color and romance as they are of violence. The time has, in fact, been called the "Age of Romance" because so many poets and novelists have written about it. The most popular of all Chinese novels is "The Story of the Three Kingdoms," which deals with this time. The title comes from the fact that there were three kingdoms which during a good deal of the period managed to raise their heads out of the confusion. North China fell under the rule of the Tatar chiefs, but many of them married Chinese princesses, and they soon became as Chinese as their subjects.

We really do not have time to tell many of the stories of this strange time. But we must mention one of the most famous of the generals, Chu-ko Liang (jöö'gö lë-äng'), who was as clever as he was brave. It is said



Photo by American Museum of Natural History

Hongkong is a city of many races, for it is a British port off the southeastern coast of China. But parts of it, as you see here, are very Chinese. Note the signs in Chinese, and the way in which men are carrying burdens by means of poles balanced across their shoulders.

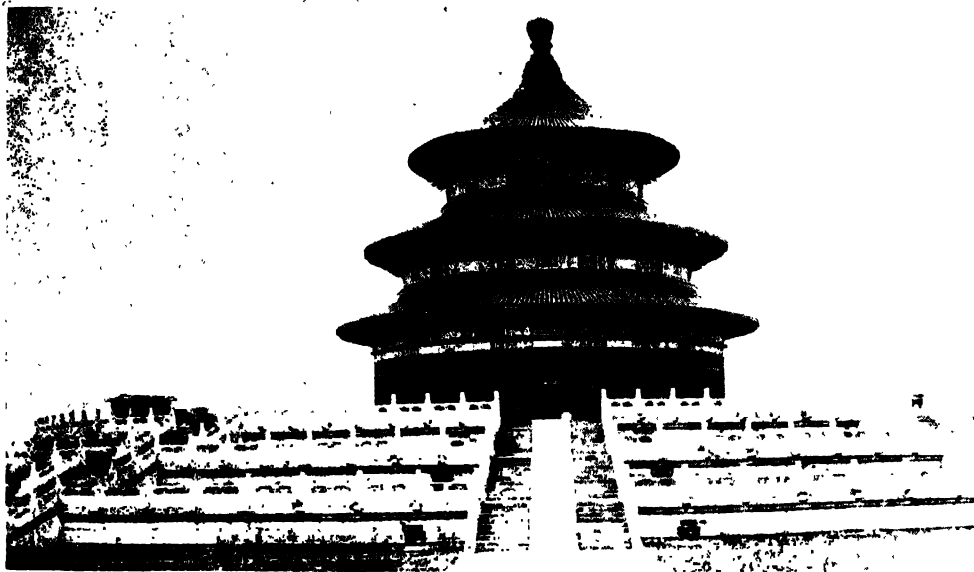


Photo by U. S. Engineers Service

In the city of Peiping stands the famous Temple of the Happy Year, which you see above. Here once a year the emperor came to worship the Supreme Being, or Heaven. The central stone, where he knelt, is a perfect circle; the paving stones of the upper terrace are arranged in widening circles; the three terraces are circular; and beyond lies the great circle of the horizon.

that he actually invented "mechanical horses," which perhaps means some sort of early automobile! Another story tells that when his town, closely besieged, could hold out no longer, he had the gates thrown wide open. The astonished enemy saw sweepers leisurely cleaning the streets and the general himself sitting calmly on a wall playing the lute. They could imagine only one thing—that it was a trap—and so they broke up camp and marched away. Another of the war lords of that time, Liu Pei (lě-ōō' bā), was later worshiped as the god of war—China had never needed such a god before, it would seem.

An Age of Contrasts

Both good things and bad flourished in this time, as in all times. Buddhism grew, sending its followers to far lands on romantic pilgrimages, and at home inspiring a noble art in poetry, painting, and sculpture. Many of the poets were as adventurous and devil-

Into this beautiful plan fits a circular building whose three umbrellalike roofs are covered with gleaming porcelain tiles of a heavenly blue. For in Chinese art and religion blue is the color of heaven and yellow the color of earth. So since the structure stands within the inclosure of the Temple of Heaven, it is colored an exquisite blue.

may-care as the times, and altogether too fond of wine; but they often wrote glorious verse. On the other hand, we have to record that it was probably during this time (about 500 A.D.) that the painful custom of foot binding was introduced—by a woman! "Every footstep makes a lily grow," her emperor said to her as he watched her tiny feet.

When China Rose to Greatest Glory

Under the Sui (swā) emperors (589-618) China began to draw together again. Then there arose the second of the truly great dynasties, the T'ang (tāng), which lasted from 618 to 907, nearly three hundred years. During this time, and especially under the second of the T'ang emperors, T'ai Tsung (tī dzōng), China rose to the greatest heights of power and culture in all her history. But we had better leave the story of this man, who was to China what Augustus was to Rome, for another chapter.

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Reading Unit No. 2

A NATION ROUSED FROM SLEEP

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For statistical and current facts, consult the Richards Year Book Index.

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Summary Statement

China has long had a fine civilization, but in this century has been overwhelmed by revolution, foreign invasion, and factional

strife. She has learned much from the West but has so far been unable to learn to unite her people and govern herself.



Photo by U. S. Engineers Office

Outside the walls of the city of Nanking are the tombs of the founder of the Ming dynasty and a few of his successors. The avenue leading to the tombs is guarded by huge figures of animals carved out of stone in the fifteenth century. They are stiff,

clumsy creatures, and not very inspiring from the point of view of art. One of them, a very sturdy camel, is shown in the picture above. Standing beside the great sculpture is one of the American soldiers who were sent to China during the Boxer Rebellion.

A NATION ROUSED *from* SLEEP

For Many Centuries China Seemed Lost in Slumber, Worshiping Her Ancestors and Dreaming Dreams of Her Glorious Past. Now This Ancient and Gifted Nation Has Been Awakened to All the Crowding Problems of Our Modern World

IN THE days when the proud Roman empire lay broken in bits by the barbarians, a much more ancient empire in the East was rising to the very height of her glory. The northern barbarians pressed hard on her, too, but she managed to keep them off a good deal longer than Rome did. And under the T'ang (t'äng) emperors (618-907 A.D.) China's empire stretched farther than Rome's had ever stretched, while within it peace reigned and arts and scholarship flourished as never before or since. No wonder that the Chinese are still proud to call themselves Men of T'ang!

This great dynasty (di'näs-ti), or line of rulers, was founded by Li Yuan (lĕ yō-än'), a general who turned against the last Sui (swä) emperor and overthrew him. But it is Li Yuan's son, who took the throne as T'ai Tsung (627-650), whom we remember as the greatest emperor of the line. His empire

stretched north and northwest beyond the Great Wall and the Gobi (gō'bē) Desert, west across Turkestan to the borders of Persia and the shores of the Caspian Sea, south to take in Tibet, and east to the Pacific. It was the largest and most powerful nation in the world. To the beautiful city of Sian (sē'än'), where T'ai Tsung (tĭ dzōng) had his capital, came admiring and respectful embassies from all over Asia, and even some from Europe. The Japanese were so impressed that they named their own new capital, Kyoto, after the capital of China; for both Kyoto and Sian mean "City of Western Peace."

T'ai Tsung was among the greatest of the "model emperors" of whom the Chinese boast. He encouraged learning, especially the Thirteen Classics and history. He had very modern ideas about the punishment of crime, for he believed that the best way to

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keep people from being thieves was to give them just government and plenty to wear and to eat. His soldiers were so devoted to him that the two who guarded his door became famous in legend as the fierce Guardians of the Door, and even today we may see pictures of them on thousands of Chinese doorways. In all he did he was loyally backed by his beautiful and clever empress, Chang Sun (ch'ang sūn).

Unfortunately after the great T'ai Tsung died there were to be no more model emperors, or empresses either, in the T'ang dynasty. In all her four thousand years China has had only two rulers who were women. The first was Wu Hou (wū hō), who seized the throne by violence in 684. Wu Hou was a monster of cruelty, but she was nevertheless a woman of genius and ruled strongly and successfully, conquering Korea for the empire. The other T'ang rulers we need not name.

Yet weakness or luxury or even cruelty at court did not necessarily mean that the glory of this time in China went out—the court was not all of China by any means. Nearly all of the

T'ang emperors were tolerant, and though this was a time of new religious teachings in China, except for a little while in the middle of the 800's they let all these religions spread

as they would, without any persecution or strife. Both Christianity and Mohammedanism gained a good deal of strength for a time, though in the end China was to stick pretty closely to her Three Teachings which we have already described—Confucianism (k'ōn-fū'shān-īz'm), Taoism (t'au'īz'm), and Buddhism (bōōd'-īz'm).

It was a great time for painters, poets, scholars, and all learned or artistic people. There was Han Yü (hān yü), philosopher and "Prince of Literature," who seemed so great and holy a man to his followers that they used to wash their hands in rose water before they read his works. There was Chang Chih-ho (ch'ang chih'hō'), a famous Taoist philosopher, who called himself

"Old Fisherman of the Mists and Waters" because he spent his days musing as he sat fishing—with no bait!

It was the Golden Age of Chinese painting



Photo by Museum of Fine Arts, Boston

The statue above, carved out of wood and overlaid with color and gold, is Kwanyin (kwān-yin'), goddess of Mercy. Seated in the attitude which belonged to royal ease, the goddess seems to be brooding on mysteries far beyond the human understanding. Her draperies fall in rhythmic folds, for rhythm and line are as important in Chinese sculpture as they are in Chinese painting. Here, as in many Chinese statues, we see a still figure with calm face and quiet limbs. Its only movement is expressed in the rhythm of the draperies. The artists of China were better painters than they were sculptors, but some of their sculptures are as beautiful as any that have ever been made. With the coming of Buddhism Chinese artists began to make colossal images of Buddha that were very much like the great Buddhas of India. There was nothing human about the early sculptured Buddhas; they were distant, impersonal beings—just as the early gods of Greece had been—and often they were truly terrible and awe-inspiring. Then, several centuries later, they became more human, gradually losing more and more of their godlike, far-off quality but gaining everything that grace and rhythm and personal loveliness could give them. If you compare the statue above, made in the twelfth century under the Sung dynasty, with sculptures made in the fifth, or even the sixth, century, you will see how softened and graceful the figures have become.

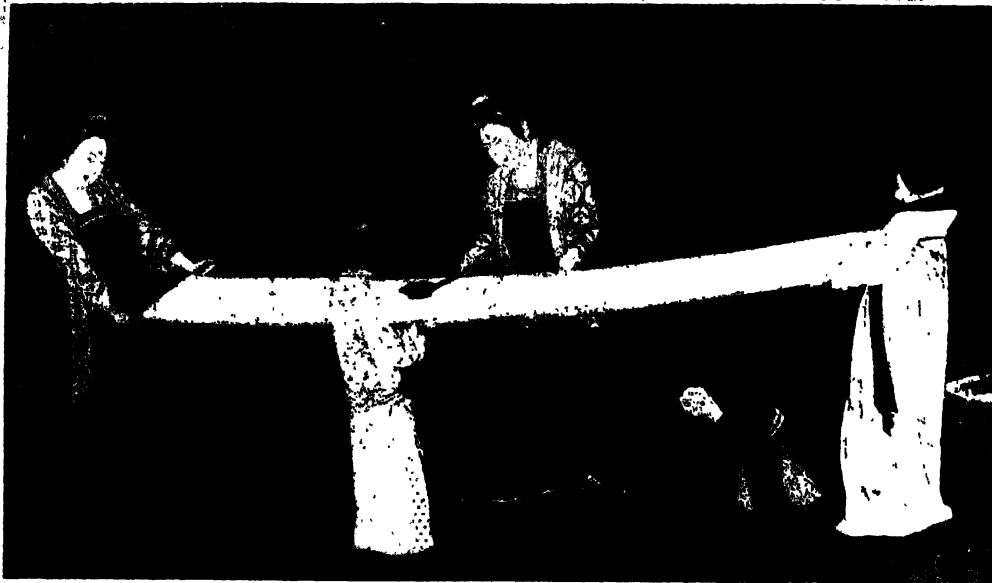


Photo by Museum of Fine Arts, Boston

This charming detail from the "Preparing of the New Silk," by Hui Tsung, of the Sung dynasty, shows you some of the things which have made Chinese painting famous. In the first place, everything is in harmony: the figures are in perfect balance, the pattern of lights and darks in the costumes and hair balances perfectly, and everywhere is harmonious flow of line. The Chinese artist has a marvelous power of suggestion; his exquisite brush strokes, done in ink or in transparent water color on paper or silk, have all the meaning of a language. And indeed there was a very close relationship between painting and writing, although writing was considered the higher art. The Chinese artist was never interested in human beings, as Western

artists have been. He valued flowers, birds, trees, and rocks quite as highly as men; and that is why he painted so many exquisite landscapes long before the people of the Western world were interested in landscape for its own sake. His searching pictures of nature—even though they may be but tiny sketches of a budding plum tree in spring, of a rock wet by foam-capped waves, or of a pine tree crisp beneath soft snow—show that the painter was a poet and a philosopher as well as an artist. He was never bothered by the problem that has caused so much argument among Western artists—the question as to whether a thing should look real—for he wanted to show the inner meaning of a thing as well as its outward form.

and poetry. The Buddhist temples were decorated with some of the finest work of the painters. Wu Tao-yuan (wōō dou-yōō-än') lived in this time, and no painter ever lived in China whose name is more honored than his. In this time too (705-762) lived the great poet Li Po (lē bō), who seems to have been rather too fond of his "jugful of wine" but managed nevertheless to write glorious poetry—both merry and mournful. Two stories are told of his death. Some say that he drowned himself because of his enemies, and that as he jumped into the river he cried that he was going to "catch the moon in the midst of the sea." The other story is that he fell into the stream because he was so drunk that he had tried to gather into his arms the reflection of the moon! A great deal of Li Po's

verse has been translated into English.

The inventors too were busy during these years. They actually invented printing—hundreds of years before it was invented over again in Europe. This may have been in the 600's, though the time is not very sure. Chinese printing was not a crude thing, either, but later included movable type, page plates, metal cast in moulds—about everything we have to-day except the linotype.

How the Chinese Write by Picture Signs

It will perhaps seem strange to us that, in a land with the tendencies toward equality we have noticed in China, printing has never meant education for everybody as it finally came to mean in Europe and America. But we must remember that learning to read is

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a much more difficult task in China than it is anywhere else in the world. For the Chinese way of writing is by picture-signs, or ideographs (i'dê-ô-gráf'), and of course there have to be thousands and thousands of them to express what we can express in different arrangements of only twenty-six letters. So it took the mandarins (măn'-dà-rĭn), or chief public officials, most of their time to learn to read the classics, and they had little time left for anything else. And as for ordinary people, they simply could not take time off from earning their living to learn to read and write. To-day a Chinese alphabet has been invented and some people think that in time it may be used widely enough so that all the people of the Chinese republic can learn to read and write as easily as we do. At any rate a simpler form of sign writing has already been put into use. But it was not so in the days of the T'angs.

Be that as it may, in 800 A.D. China under the T'angs was ahead of most other lands in its record of peaceful arts and just government and general pleasantness of life. The Chinese at their best were tolerant, intelligent, artistic—truly civilized.

When China Was Hard Pressed

But though China had been able to keep the barbarians off for so long she could not keep them off forever, and in the early 900's they were pressing her hard again. The T'ang dynasty fell, and for fifty years or so China was nearly as confused and disordered as Europe was at the same time, though to be sure there continued to be people who called themselves Chinese emperors. In 960 another strong family, the Sung (sŏng)

dynasty, got hold of the reins of government; they united the empire once more for about two hundred years and reigned another hundred in the south.

Under the Sung emperors (960-1280 A.D.) art and learning flourished again within the empire, although the barbarians thundered

at the gates. In the 1000's there was even an experiment in government that sounds much more like the twentieth century than the eleventh—an experiment in state socialism. This was the idea of Wang An-shih (wäng än-shih'), a scholar and statesman. He wanted to make the state responsible for seeing that every citizen had a decent living, and to have the government manage all industry in the interests of the people. His reforms when he was prime minister included old-age pensions, minimum wage laws, and

other things we usually imagine to be very modern indeed. But he never had a chance to work out his system very thoroughly, as he lost his power and his reforms were all done away with.

Meanwhile the northern barbarians—it was Tatars (tä'tär) now—were winning an alarming number of victories. In the 1100's one tribe of them, called the Gold Tatars, or the Golden Horde, was invited in to help defeat another called the Iron Tatars; then, as the emperor might have known would happen, they turned against their Chinese allies, and conquered northern China.

But all that had gone before was as nothing to the desolation and death and misery that followed in the wake of the terrible Mongol, Genghis Khan (jĕn'gĭz kăn'), who swept down on China from Mongolia in 1220. For Genghis was one of the most tremendous



Photo by Canadian Pacific Ry

The typical Chinese ship is a junk, like this one photographed in the harbor of Hongkong. These boats are used on both sea and river. They are strange-looking craft to the Western eye, with their high sterns and their square sails, often made of matting.

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Photo by U. S. Navy

These American bluejackets are testing an old Chinese superstition which says that whoever can lodge a stone on the elephant's back without trying more

than three times, will have good luck. The elephant is one of the strange, cumbersome animals that flank the road to the Ming tombs.

murderers who ever lived. He was a military genius of the first rank, and at the same time as ruthless as an earthquake. Northern China he turned into a sea of blood. But China was only one of the many lands he left full of wailing and death.

The Vast Empire of Kublai Khan

The Mongols (*möng'göl*) conquered China and ruled it, but it took them years of the fiercest fighting to complete the conquest. Especially in the south, which was farthest away from Mongolia, the Chinese held out stubbornly for many years (1280-1295)—years of desperate heroism and great misery and the most ghastly horrors of cruelty. Finally Genghis Khan's grandson, Kublai (*kōō'blī*), was acknowledged emperor of China. He fixed his capital at Cambaluc "the City of the Khan"—later Peking (*pě'-kīng'*), and still later Peiping (*pě'i-pīng'*); from there he ruled an empire covering Central Asia and reaching clear into Europe.

Kublai Khan, though a great conqueror,

is not the figure of terror that Genghis is. When they had China properly conquered, these Mongol barbarians seemed to want to be civilized by the people they were ruling. Kublai listened to Chinese wise men and to those of other lands. He even sent an embassy to the pope in Rome asking for priests to explain Christianity to him; but the pope got around to sending only two poor monks, who never reached far-off "Cathay" (*kǎ-thā'*) at all—and the Mongols later became Mohammedans instead of Christians.

Kublai Brings Foreign Ideas to China

Yet the Mongols were not willing to go so far in China as to take over the Chinese system of having scholars for officials. It seemed to them that a soldier was the only sort of person who knew how to rule, and they insisted on setting military governors over the people. The Chinese did not like that, of course, any more than they liked Kublai's other foreign ideas—though some of these ideas were prett good, like using the Mongol

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alphabet instead of the native ideographs. Anyway, when Kublai's expeditions against Cambodia, Java, and Japan failed, the Chinese were not sorry.

But Kublai did not need any wider empire or greater power. As it was, the glory and magnificence of his court has become a glittering legend. When the English poet Coleridge wanted to make us think of all things full of romance and beauty and unimaginable splendor he wrote--

"In Xanadu did
Kubla Khan
A stately pleasure-
dome decree:
Where Alph, the
sacred river, ran
Through caverns
measureless to
man
Down to a sunless
sea."

Even while he was alive Europe heard tales of Kublai's glory. A few bold traders and travelers won eastward to his court, and one of them, the Venetian Marco Polo, became a great favorite of the Khan's and stayed in China seventeen years. Later he told the story of his journey to Cathay, or China, in one of the most famous books in the world—"The Travels of Marco Polo." At first people thought all this magnificence must be a mere lie, but later the book inspired Columbus and other explorers to try to find more about this mysterious and splendid East.

Chinese Culture under the Mongols

Chinese culture by no means died under the Mongols. On the contrary, this is the time when the drama first became important, and it is the time of the novel's birth. Both these kinds of literature in China owe a great deal, almost their very existence, to the

Mongols. We hear, too, of advances in medicine, and there is record of one marvelous operation performed with anaesthetics!

But this foreign dynasty, like the native ones, ran downhill, and in 1368 it came to an end. Another great native dynasty, the Ming (1368-1644 A.D.), had arisen on its ruins. "Ming" means "bright," and the period proved to be well named.

The first Ming (mǐng) emperor is called the Beggar King, because he was, like the founders of several earlier dynasties, a man of the people. He had been a poor Buddhist monk, then a sort of bandit, leader of one of the rebellious bands that never ceased to fight against the Mongol's foreign rule. His ordinary name was Chu Yuan-chang (jōo yōō-

ān'jāng) but after he won the throne he was called either T'ai Tsu (tī dzōō) or Hung Wu (hōōng wōō).

Hung Wu (1368-99) worked very hard to make China altogether Chinese again. He gave all the offices to mandarins once more. He drew up a mighty code of laws, called "the Code of the Great Ming," so that everyone should understand just what was lawful and what was not. And all the time he never grew proud or forgot how humble he once had been. One day some Taoist priests offered to give him the recipe for an "elixir of immortality" by virtue of which he might live forever. But when they said no one could drink it but the king, Hung Wu replied, "If that is so, I do not want it, for I will have no immortality that my people may not share."

As usual, there were no more "model em-



Photo by Seibelman Syndicate

Every nation has its own way of dealing with criminals—if indeed it does not have a great many very different ways within its borders. Here is part of a chain gang in modern China, at Soochow, near the eastern coast. The boards about the prisoners' necks carry writing which tells any interested passers-by the nature of the crime the convict has committed.

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perors" after the death of the first great member of the dynasty. Yung Lo (1403-1425) was a successful warrior, and is remembered also for having built the beautiful "Forbidden City" at Peking; yet Yung Lo (yǒng lō) had fought his way to the throne with horrible cruelty. In the later days of the Mings disasters like earthquakes, pestilences, and famines—for which the emperors were not at all responsible—made the country miserable. There was a great conflict with the Japanese in Korea.

But the art and learning of the "Ming period" are among China's glories, though they are not so great as those of the T'ang period. Tremendous encyclopedias were compiled. Ming porcelain, with colored glazes and painting underneath the glaze, won a fame it has kept ever since. Fine bronze work and exquisite lacquer (lāk'ēr) work appeared. Jesuit missionaries also brought knowledge of European science to the Ming court.

The End of the Great Ming Period

And now, as the Ming period draws to a close, we have come to a great dividing point in the history of China. Before this, dynasties might rise and fall, but—except for the Mongol interlude—China remained Chinese; Chinese rulers sat on the throne and China was the light and leader of Asia, with Europe and the rest of the world almost unknown and not troublesome at all. But from now on there will be foreign emperors as long as there are any emperors, and always there will be foreign governments and foreign people of one sort or another who decidedly have to be reckoned with.

The foreign rulers were the Manchus (mǎn'chōō'), who ruled from 1644 to 1912. They were a Mongol tribe calling themselves "Pure" Tatars. They fought their way

southwestward from Manchuria (mǎn-chōō'-rī-à), helped by a rebellious Chinese general. Peking fell (1644), and North China resigned itself to its fate. The south held out stubbornly, as it had against Kublai Khan, but in time there was little left of rebellion except some doughty pirates off the coast; one of

them was a terror in the region of Nanking (nǎn'k'ing') for many years.

The Manchus were a vigorous race, and some of their habits were an improvement on those of the Chinese; for example, they did not bind their women's feet. They had no very well-developed culture of their own, and showed themselves generally ready to adopt the culture of China. They opened government offices to Chinese as well as Manchus and developed a prosperous and

united China. But the Chinese never quite forgave them for being foreigners. It is the Manchus who were responsible for the Chinese "pigtail," for they made all subjects arrange the hair in a certain way in token of loyalty to the throne. But they failed to abolish the binding of women's feet.

Meanwhile the outside world was knocking at China's gates from other places than Manchuria. Already under the Mings Japan had tried an invasion and failed. And Portuguese traders, having at last rounded the Cape of Good Hope and sailed to India, began to sail onward to the ports of Cathay. Now in the '1600's English, Dutch, and Russians came too. They were not welcome, and Chinese merchants did their best to make trade hard and unpleasant. Chinese were forbidden to teach their language to foreigners, and the European trade was kept pretty closely to one port, Canton (kǎn-tōn'). Still, toward the end of this century (1689) the greatest of the Manchu emperors, K'ang Hsi (kāng shē), did sign a trade treaty with Russia.



Photo by Visual Education Service

Did you ever try to eat with chopsticks? Every Chinese child has to learn to handle them efficiently, just as we have to learn to handle a knife and fork. This youngster looks as though the lesson were fairly difficult. But you would never have such a notion after seeing a grown Chinese manipulate the slippery sticks!

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Christian missionaries came too, priests and monks of the Roman Catholic church. By 1700 there were perhaps 300,000 Catholics in China. But the missionaries fell into foolish quarrels among themselves, and the government lost its tolerance too and persecuted the Christians, so that after a time their numbers fell off again. But meanwhile, like the merchants, the missionaries had been bringing China and Europe into touch.

In the 1700's there are good things and bad to say about China and her Manchu rulers. The great K'ang Hsi (1661-1722) was a man of learning, the maker of fine moral sayings, and the compiler of a Chinese dictionary. The government and general state of the country was good enough so that many Russian tribes moved into China bag and baggage, fleeing across the terrible deserts to escape the more terrible Cossack horsemen.

But the court and the mandarins "squeezed" too much from the people for themselves, so that too much of the country's wealth was finding its way into the possession of the ruling race. The Chinese met secretly to murmur against these things, calling their societies the White Lotus or the Triads or the Elder Brothers. Once in a while there was open rebellion.

Opening the Door of Trade with China

The Europeans kept growing more numerous, and were naturally eager to win a chance to do business more freely in China. As it was, they were allowed to land and trade only under very difficult conditions at Macao

and Canton. When the French, English, and Dutch governments sent special embassies to Peking about this matter, they accomplished nothing. The Chinese even tried to make them perform the "kotow" (kô-tou') before the emperor—that is, bow their heads clear to the floor before him,

thus admitting the superiority of the Chinese to such "barbarians" as themselves! This was during the reign of another great Manchu emperor, Ch'ien Lung (1736-96), who had extended his empire far and wide by force of arms and felt that China was quite sufficient unto herself. This Ch'ien Lung (ch'ên' lŭng) was not only a strong military leader, but a wise and just ruler, and a scholar and poet as well.

There was no actual war with European nations till the 1800's, though there had been plenty of quarrels, as we have seen. Then in 1839 war broke out between China and

England. There was a dispute about opium which the British brought in from India; but the real cause of the war was the old question of whether China should be opened to trade with other countries. The Chinese were no match for the British, and in 1842 the Treaty of Nanking gave Hong-kong (hông'k'ōng') to England, opened four new trading ports, and condemned the Chinese to pay an indemnity, or sum of money to cover the costs of the war. Not much was done to check the opium trade till 1907, when China and England agreed to bring it gradually to an end. Unfortunately the Chinese had learned the habit of smoking



Photo by Underwood & Underwood

This is Sun Yat-sen (1867-1925), father of the Chinese republic. As early as 1895 he barely escaped death for his part in a revolutionary plot. When the true Chinese Revolution broke out in 1911 he was abroad, stirring up sympathy for his program of "Nationalism, Democracy, and Socialism." He hurried home, and from that time to his death was in the midst of exciting events. He became involved in the unfortunate civil wars and divisions that followed the Revolution, and lost some of his nationwide popularity. But the common people always loved him, and now that he is dead he is honored as a national hero. There is a splendid memorial to him at Nanking.



Photo by American Museum of Natural History

Here is a glimpse of the harbor at Hongkong, full of queer-looking oriental craft. This was the harbor turned over to Great Britain by the Treaty of Nanking in 1842. At that time Hongkong was little more than

a barren island, with no asset but its harbor. It became what is probably the greatest trading center of the Far East, and gradually a city grew up there, inhabited by both foreigners and Chinese.

opium only too well, and now the war lords grow the poppy to make money out of opium for themselves. So the trade continued.

From this time on, the Western nations began to think of China, that land of ancient splendors and age-old civilization, as just a sleepy, out-of-date, half-barbarous sort of country which they were quite within their rights in bullying into "progress." It was another sort of invasion that the Europeans and Americans were now bringing about, not so bloody as that of the Mongols, but more effective in changing China's way of life.

The Treaty of Nanking had led to what is called the "right of extra-territoriality," or the right of foreigners in China to be tried under their own laws in their own courts. This demand was made because the Chinese laws were very different from those of the Western nations. The Chinese did not mind this at first, but later they began to protest against it. Besides,

no sooner had England won Hongkong and her other trade advantages than the other powers began clamoring for the same sort of concessions to them. In 1844 France and the United States won similar privileges, and soon many other nations had obtained them too.

It would have been hard enough for a united China to stand up against these enterprising foreigners; and as we have seen, China was not united. From 1850 to 1864 raged the worst of the rebellions against the Manchus; it was led by Hung Hsiu-ch'uan (hōng sê-ōō'chwān), a half-crazy fanatic. Before the Manchus managed to put down this T'ai'ping (ti'píng') Rebellion, as it is called, sixteen provinces lay desolated and twenty million Chinese men and women were dead.

In the very midst of this terrible civil war, there came a second war with England (1858-60); this time England had France as an ally. The French and English troops



Photo by American Museum of Natural History

It is customary for sister to carry baby pickaback, like this, in some parts of China.

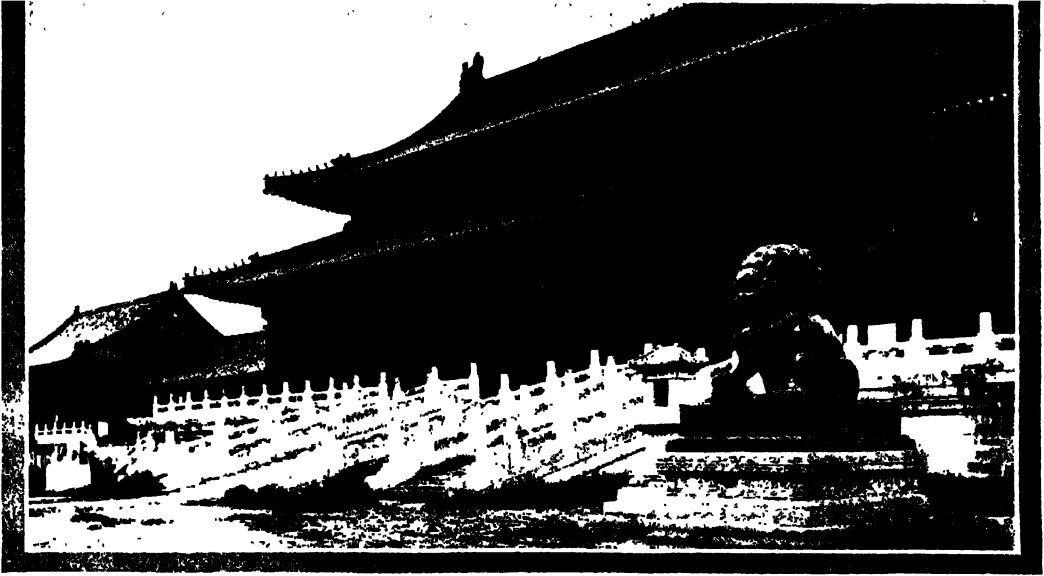


Photo by U. S. Engineers' Office

In the heart of Peiping stands the ancient "Forbidden City"—now forbidden no longer, for the rule of the emperors is abolished. Gorgeous palaces that once were the home of the emperor and his court may now be visited by ordinary folk. The Forbidden City—or Purple City, as it was also called—was built by one of the Ming emperors early in the 1400's. Its magnificent palaces, with their roofs of yellow tile, are surrounded

by a great pink wall and moat, and are approached by a wide avenue overarched by a series of beautiful gates. Above is one of the gates within the Forbidden City, as it looked at the time of the Boxer Rebellion in 1900. As you see, a Chinese "gate" may be an extremely imposing structure, ably guarded by animals of huge proportions and threatening aspect. Creatures like this one are common in Chinese art.

forced their way to Peking, where they did much damage. The war ended, not unnaturally, in more concessions from China. Again other nations, especially the United States and Russia, took advantage of the success of British arms to get the same sort of advantages without having to fight for them.

Sad Days for a Proud Nation

The emperor Hsien Feng (shê-ăn' fŭng) died almost broken-hearted by all these sorrows, and none of the Manchu emperors who came after him was much luckier or more capable than he. They were mere boys, and the real ruler for many years (1898-1908) was the famous empress dowager (dou'â-jêr), T'zu Hsi (tsŭ shê); she is called "dowager" because she was the widow of the dead emperor and not the wife of the reigning emperor. There was a war with Japan in 1894-95, and China was beaten by these people whom she had hitherto despised. At home,

T'zu Hsi, until the last few years of her time of power, set her face like flint against all change—against either giving in to the foreigners who were overrunning her empire or even adopting the better things they had to teach China and her rulers.

Meanwhile the powers took advantage of China's weakness to seize ports and other places from which they could trade more easily. It even seemed as if they were going to divide her up bodily among themselves. As for the rulers, they tried to turn all the discontent of their Chinese subjects against the foreigners, and by 1900 they had succeeded so well that violence broke out, centering in Peking. This uprising is called the Boxer Rebellion. Many Chinese Christians and some Europeans and Americans were killed, and much missionary property was damaged. The foreign embassies were besieged in their quarters in Peking. An international army—British, French, German, Russian, Japanese, and American—was sent

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to restore order, and it forced its way to Peking. In the end, China had to pay a huge indemnity and was punished in other ways.

But the Europeans and Americans had been bringing many good things into China too. Although they certainly had no right to look down on the Chinese and their culture as they too often did, they nevertheless did have some ideas which the Chinese gradually came to feel were valuable to them. Above all they had brought some of the Chinese into touch with Western ideas of education and government.

As far as the old Manchu dynasty was concerned, however, the matter had gone beyond mere reform. At the very end of her reign the Empress Dowager at last gave way to the new ideas— but it was too late. The Chinese were tired of the Manchu emperors and meant to get rid of them, as they had got rid of many another imperial house. But now that they had begun to ponder all these new-fashioned notions from the West, their leaders could see no reason why there should be any emperors at all.

So we come to 1911 and the Chinese Revolution— another great dividing point in China's story.

Secret republican societies grew up during the last years of the empire, and Chinese living abroad organized openly—and supplied the revolutionists with money. The leading mind of the revolution was Dr. Sun Yat-sen (called swün wün in Chinese); the military leader was Wu T'ing-fang (wō t'ing-fāng), a former mandarin. There were some assassinations and some bloodshed, but

remarkably little for so great a revolution. In February, 1912, the child emperor was forced to give up his throne, and Yuan Shih-k'ai (yōō-ān' shīh kī) became the first president of the new Chinese republic.

But alas, it was not going to be so easy as that. China had been trying to devour Western ideas at such a fearful rate during the last few years that she was bound to have acute indigestion. So the story of China since 1912 is the story, still being written, of another period of confusion and bewildering change. Yet China has lived through worse times before this, and one may therefore hope that she will eventually establish herself as a strong, free, forward-looking nation.

Yuan Shih-k'ai managed to restore some sort of order in China after the revolution, but he was not a true republican, and seemed to want to make himself emperor, though he never quite did it. Even after his death (1916) the Kuomintang (gwō-mīn-dāng'), or People's party, carried on its reforms under the greatest difficulties. Besides the difficulty we have mentioned of going too fast, it had to face much division in itself. Then, too, the system of examinations for the mandarin had been done

away with as too old-fashioned, but there was no other machinery of government ready to take its place. There was great need of money, but to borrow abroad meant too much influence of foreigners. The result of all this was that "war lords" were always setting up their own selfish governments in one province or another.

The other nations did not help much, al-



Photo by Presse-Photo, Berlin

This thoughtful representative of young China has many, many centuries of civilization behind him, and a long history of culture. What is his future to be? As he grows to manhood he will see all about him the famine and floods, the riots and wars and rebellions that are the lot of his unhappy nation at the present day. But we can always hope that a people so high-minded, intelligent, and enduring will eventually be able to set their house in order and make their lofty ideals felt in our modern world.



Photo by International News

This is a scene from the undeclared Chinese-Japanese War which began in 1931. Chinese troops are firing on the Japanese from the city wall at Shanhaikwan,

in China proper not far from the Manchurian border. The picture was taken in 1933, not long before the Japanese invasion of the province of Jehol (rě-húr').

though, to do them justice, most of them seemed to have given up the notion of carving China up among themselves. Most of the trouble was with Japan. In 1915 Japan made the notorious Twenty-one Demands, which would have made China practically a vassal to her. There was great indignation both within China and without about these demands, and the worst of them were finally given up. But in 1918, at the close of the World War, Japan fell heir to Shantung, which had belonged to Germany. She had held Korea (kô-rě'á) ever since before the Revolution; Korea had been made independent of China after the Chinese-Japanese War in 1894-95, and Japan had annexed it in 1910. But in 1921, at the Washington Conference, the great powers, including Japan, agreed to keep hands off and let China work out her own problems. Japan promised to restore Shantung, and a few years later she did so.

Meanwhile the government of China had split in two, or rather in two large and several small pieces. In Canton and part of South China the Kuomintang was still in control, but North China was torn by civil war among quarreling military adventurers or war lords. When Sun Yat-sen died in 1925

the great wave of love and respect for his memory helped for a time to unite the people, especially of South China. For a while the leaders got help in their plans from the Russian Communists, but they quarreled with them later and expelled them. Chiang Kai-shek (jě-ang' ki-shűk) led the armies of the People's party to victory against the war lords of the North, until in 1927 it seemed as though they would succeed in winning all China. In 1928 they took Peking, which they renamed Peiping, "Northern Peace." But even so, they could not control the war lords in the outer provinces, and too often their own soldiers got out of hand and made nearly as much disorder as they prevented.

All this excitement still seemed rather vague and far away to many a Chinese peasant, especially in the more old-fashioned North, as he sowed his rice and tended it and ruled his humble household as of old. On the other hand, millions found themselves sunk in ruin and misery, either from the wasting wars or from the famines which fell on the land. That they had no notion what it was all about was far from making these things easier to bear. At the same time, the new ideas out of Europe and America were

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working like yeast among the educated classes, especially the young people. Old-fashioned parents began to find that their sons and even their daughters would not obey them as faithfully as they used to do. Old ceremonies and beliefs were going, and the young people talked against even the sacred Classics of Confucius.

A Time of Great Popular Movements

Spreading from Canton and other cities where the foreign influence had long been strong, great popular movements sprang up. There was a movement, headed by Hu Shih (hōō shih), to bring books to the common people by using simpler signs instead of the difficult old writing. Labor unions arose to protect the workers. There were schools for both boys and girls, and progressive schools refused to take girls with bound feet. Women began to take their place in government and public affairs—in this land where it had been the custom for poverty-stricken fathers to sell their little daughters into slavery to buy food for the rest of the family!

With all this going on, it is small wonder that China had no strength left over to form a strong and united government. Though the foreigners gave up some privileges, there was so much disorder that they felt they must keep the right of using their own courts. All China could do to uphold her rights against other nations was to use the boycott—that is, to refuse to buy their goods. With Britain and the United States she came to be on friendly terms at this time, however; it was Japan who was the real danger. This became clear in 1931. For in that year a Japanese army occupied Manchuria, and even struck at China's chief port, Shanghai (shāng/hā'ŷ). Saying that the disorder in Manchuria had made the step necessary, the Japanese set up a new government there which was supposed to be independent.

Of course the other powers had to listen to China's appeal to them in this new trouble, for since China was a member of the League of Nations, all League members were involved, and as for the United States, she felt that the Washington Treaty and the Pact of Paris, which outlawed war, were also threatened. The Japanese were persuaded

to withdraw from Shanghai, but insisted on recognizing the new state of "Manchukuo" (mān-chōō'kwō) in Manchuria, though no other power would do so. The League of Nations appointed a commission to investigate the whole matter, and in 1932 the report was made; it was on the whole favorable to China's right to be sovereign in Manchuria. But Japan refused to give way, even when her action was condemned by the forty-five nations who met at Geneva to consider the matter and by the United States besides. Instead, she withdrew from the League of Nations and soon started a campaign southward from Manchuria toward and even across the Great Wall. In 1936 she made a series of secret demands on China which were believed to be equal to asking China to give up a large measure of her independence, and in July, 1937, without declaring war, she sent her armies into China.

To be sure of victory she needed to conquer the ill-prepared Chinese in three months. But though her armies by the end of 1938 had overrun nearly a quarter of China, victory still seemed as far away as ever. The Chinese fought like lions. Their old enmities were swept away, and the campaign of brutality and terror that the Japanese had embarked upon to break the Chinese spirit only served to harden it. Even the Chinese Communists, who after a superhuman march from the Southeast over thousands of miles had occupied a large area in the Northwest, now joined valiantly in the defense.

In fact the Communists were the most active of all in urging resistance. They even kidnapped Chiang Kai-shek, the Chinese dictator, and his wife, and kept him imprisoned until he agreed to a united front against the Japanese. Later their army led in the guerilla (gě-ril'á) warfare that kept the Japanese from making their conquest good. Though Japan held China's richest lands, her industries, her ports, and many of her mines, small armed bands of Chinese made life miserable for the invaders. In 1939 the Chinese began to stiffen their resistance, and when Japan tried to set up a "puppet government" under Wang Ching-wei they treated it with scorn. Their rôle thereafter is described in our story of World War II.

(History of World War II 6—493)

REPUBLIC OF CHINA

AREA

Total, including Sinkiang (Chinese Turkestan), Inner Mongolia, Tibet, and Manchuria, 4,314,156 square miles. With Manchuria is included the province of Jehol.

LOCATION

China is a vast country of Eastern Asia, lying south of the Asiatic portion of Russia. It extends from 18°50' to 53°25' N. Lat., and from 74° to 135° E. Long. South of China are French Indo-China and India. Shanghai is situated at 31° N. Lat. Peiping, at 40° N. Lat., is on the same parallel as Philadelphia. Canton, lying just south of the Tropic of Cancer, is in practically the same latitude as Havana.

CLIMATE

The mean annual temperature at Peiping is 53° F.; at Shanghai, 59° F.; at Canton, 70° F. Northern China is swept by cold winds from Central Asia and has severe winters. Peiping has a climate that is practically identical with Omaha's. Its January temperature (24° F.) is lower than for any other place in the same latitude. The summers are hot, with a somewhat short rainy season. The region is subject to flood and drought. The Yangtze Valley has mild to cool winters, with cyclonic rains. The summers are hot and wet. Southeast China has a subtropical, moist climate in the valleys, but the highlands are cooler. The rainfall is high, the dry season short. South China has temperatures of over 60° F. throughout the year; the Yangtze Valley maintains those levels for 6 or 7 months, and north China for 5 months. The rainfall depends on the monsoons. The greater part of China belongs to the Temperate Zone.

PHYSICAL FEATURES

China is, for the most part, a very mountainous country, with many of its ranges a continuation of Tibetan and Central Asian chains. The Kuenlun Mountains cross almost the whole breadth of China; and near the Tibetan frontier are many north and south ranges

which determine the water courses. Only the Yangtze escapes to the east. The province of Szechwan has peaks as high as 25,000 feet. In North China the Yellow River, or Hwangho, flows first through the uplands of Northwest China and then, in its lower course, crosses the great plain of North China, which is in reality a delta of rich alluvial soil, where the population is exceedingly dense. The Hwangho is not valuable for commerce, since it is subject to flood and likely to change its course. The Grand Canal connects it with the great river of Central China, the Yangtze, a stream 3,000 miles long. This river is navigable by ocean steamers for 1,100 miles, to the port of Ichang. The Si-Kiang is an important river of Southern China, with the cities of Canton, Hongkong, and Macao near its mouth. China has vast deposits of coal, and is rich in other minerals, including iron, tin, tungsten, and manganese ores.

THE PEOPLE

The Chinese belong to the Sinitic division of the Mongolian race. They are a mixed stock, for they have absorbed the barbarians in the regions they have occupied and those who have from time to time invaded them. There seem to be two types of people in China, though the differences between them are not great. In general the northern Chinese is taller than the southern.

GOVERNMENT

In 1946 a national assembly adopted a new constitution which went into effect in 1947. It abolished rule by a single party and provides for a president to be elected by the people. Five yuans, or councils, carry on the government: 1) the executive yuan, or cabinet, appointed by the president; 2) the legislative yuan, the supreme law-making body, elected by the people; 3) the control yuan, an upper house elected by the provincial assemblies; 4) the judicial yuan, a supreme court appointed by the president; 5) the examination yuan, in charge of civil service and appointed by the president. The national assembly is elected. Everyone over 20 may vote. At present Communists rule China.

ASIA

AREA AND LOCATION

Asia, the largest of the continents, has an area of 17,250,000 square miles. Geographically it is united with Europe, and the two make one great continent, to which the name "Eurasia" is often given. But in culture and history Europe and Asia have always been separate, with the dividing line running through the Aegean Sea, the Black Sea, the Caucasus Mountains, the Caspian Sea, the Ural River, and the Ural Mountains north to the Arctic Ocean, which washes Asia on the north. The Suez Canal and the Red Sea separate Asia from Africa, and Bering Strait and the Pacific Ocean from North America. To the south are various arms of the Indian Ocean. The Mediterranean Sea forms the western boundary south of Europe. The continent lies between 1° 16' and 77° 40' N. Lat. and between 26° 5' E. and 169° 40' W. Long.

PHYSICAL FEATURES

Asia has a coast line 35,000 miles long. On the east the continent is indented by the Sea of Okhotsk, the Japan Sea, the Yellow Sea, and the East China Sea. Between the Sea of Okhotsk and Bering Sea lies the Peninsula of Kamchatka, and between the Sea of Japan and the Yellow Sea lies the Korean Peninsula. Farther south is the South China Sea, with the Gulf of Tonkin and the Gulf of Siam. It is separated from the Bay of Bengal by the Peninsula of Indo-China, of which the Malay Peninsula is the southern portion. West of the Bay of Bengal is the great peninsula of India, with the Arabian Sea on the west. Between the Red Sea and the Arabian Sea, which has the Gulf of Oman and the Persian Gulf as an arm, is the Arabian Peninsula. The peninsula of Asia Minor lies between the Mediterranean and the Black Sea.

Mountains cover a large part of the continent of Asia. They lie in a great curve from the Kamchatka Peninsula to the western end of Asia Minor. In the northeast are the Verkhoyansk and the Stanovoi mountains, which at their southern end give place to the Yablonoi Range. Other high ranges farther west are the Altai and, finest of all, the Tien Shan, or Mountains of Heaven, which reach a height of 23,620 ft. in the peak of Tengri Khan. South of this long series of mountain ranges lies the great Mongolian Plateau, an arid depression that extends westward through Chinese Turkestan as far as the lofty Pamir Plateau. Nowhere on the Mongolian Plateau is the land below 2,000 ft. In this great upland is the famous Gobi Desert, a vast rainless tract where large areas are nothing but barren rock, with no living thing to be seen. The Mongolian Plateau is bordered on the east by the Khingan Mountains, which on the other side fall away to the valley of the great Amur River, which drains the lowland known as Manchuria and has its outlet in the Sea of Okhotsk. To the north of the Amur Valley are the Stanovoi and Yablonoi mountains. The Khingan Mountains are at the eastern end of another great series of ranges which bound the Mongolian Plateau on the south. Here, among others, are the Nan Shan, the Altyn Tag, and the Kuenlun mountains, the last with altitudes over 20,000 ft. and, in the peak of Ulugh Mustagh, as high as 25,340 ft. The Kuenlun Mountains are the northern boundary of the Plateau of Tibet, a desert region of bitter cold where the average elevation is 15,000 ft. above sea level. Its surface is broken by snow-covered mountain ranges that mostly lie east and west. South of the Plateau of Tibet are the Himalayas, the highest mountains in the world. Even the passes across them are mostly over 15,000 ft. above the sea, and a large number of peaks are over 20,000 ft. Everest, the highest mountain in the world, is 29,141 ft. high, and K₂, the next highest, is 28,250 ft. high. South of the Himalayas lies India, with the great plain of the Indus, the Ganges, and the Brahmaputra rivers stretching away from the foothills of the

mountains and a table-land—sometimes called the Deccan—filling most of the peninsula to the south. Eastward from the Tibetan Plateau flow the Yangtze and the Hwangho, the great rivers of China; and from the plateau's eastern end high ranges stretch away toward the south through Western China and that section of Asia known as Indo-China. Between these ranges are the important rivers of Indo-China, Siam, and Burma. The best-known are the Mekong, the Menam, the Salween, and the Irrawaddy, the chief river of Burma. Here also rises the Si-Kiang of Southern China. The Brahmaputra, the Ganges, and the Indus—the great rivers of India—all have their headwaters on the Plateau of Tibet and the southern slopes of the Himalayas.

With the exception of Syria and Arabia, all that part of Southwestern Asia which lies west of India is covered by another great plateau, high in places though not so high as Tibet. For the most part it is between 2,000 and 8,000 ft. above the sea. On the south it extends to the Arabian Sea, the Persian Gulf, and the valley of the Tigris and Euphrates rivers. On the north it extends as far as the ranges of mountains that stretch out west from the Pamir Plateau, with the Hindu Kush Mountains in the east, the Elbrus, or Elburz, Mountains in Northern Persia, and the northern ranges of Armenia and Asia Minor still farther to the west. All together it is about 2,500 miles long. In the east this great highland is known as the Plateau of Iran, or the Persian Plateau; here lie Afghanistan, Baluchistan, and Persia. Westward are the highlands of Armenia and Turkey, in Asia Minor. On the plateau are many high mountain ranges and many lofty peaks. The whole eastern part of this great plateau is dry and barren, and so is the Arabian Peninsula, a country of low mountain ranges lying to the southwest of the Plateau of Iran. Between the two is the fertile valley of Mesopotamia, watered by the Tigris and Euphrates rivers; it is the ancient cradle of civilization. All that part of Central Asia lying north of the Plateau of Iran and east of the Caspian belongs to Russia and is a dry plain, with the high mountains of the eastern plateaus bordering it on the east and a low divide shutting it off on the north. It is never very high above sea level, and all its drainage is into lakes or swamps that lie in the depressions. In the east the Oxus, or Amu, and the Jaxartes, or Syr, drain it into the Aral Sea. The northern part of this desert region is known as the Kirghiz Steppes.

All the northern part of Asia belongs to what we know as Siberia. It is bounded on the west by the Ural Mountains, on the southwest by the divide that separates it from the deserts of Central Asia, on the south by the northernmost of the high mountain ranges that cross Central Asia from east to west, and on the east by the Pacific. It is in general a tract of forest and grassy plain, with broad lowlands in the valley of the Ob River in the northwest and high mountain ranges in the east. Between the Yenisei and the Lena is the rugged Angara Plateau. The Ob has the largest drainage basin of any river in Asia, and in its sluggish course wanders through one of the world's widest lowland areas. All the rivers of Siberia find their way to the Arctic Ocean. Of them the Ob, the Yenisei, and the Lena are the longest and most important. In the extreme north is a region of tundra, where the soil never thaws out all the year round. The Siberian lowlands have a good deal of marshy land.

Asia has many lakes, among them the salty Aral Sea, Lake Balkhash, and Lake Baikal, the deepest in the world. Off the coast of the continent are a good many important islands. In the North Pacific is the group of mountainous islands occupied by Japan. Only a quarter of the land on them can be cultivated. Farther south are Formosa and the Philippines, New Guinea,

ASIA—Continued

Borneo, Celebes, other islands of the Malay Archipelago, and Ceylon. In the Mediterranean is Cyprus.

CLIMATE

Three-quarters of Asia lies in the Temperate Zone, one-eighth in the Torrid Zone, and a little more than one-eighth in the Arctic Zone. Of course there is a great variety of climates, though none of them seem ideal. The northern region, which takes in Siberia and Western Turkestan, lies within the Temperate and Frigid zones, and has greater heat and drought in summer and severer cold in winter than places in the same latitude in Europe. Much of the land is frozen all the year round; the delta of the Lena River has an annual average temperature of 1°F. , and at Verkhoyansk the average January temperature is -59° . People are able to live there because there is little wind and the air is very dry. Japan has a varied climate because the islands extend through a number of degrees of latitude. The northern regions are fairly cold, and southern Kyushu is fairly warm. Much snow falls in Japan and the monsoon winds bring heavy rains. Sometimes with the monsoons come typhoons—terrible hurricanes that destroy the rice crop. China lies mostly within the Temperate Zone, but in the north it is swept by cold winds from Central Asia and has severe winters. Peiping has a lower January temperature than any other place on the globe at 40°N. Lat. The rainy season is short and comes in summer; the winters are dry. Both drought and flood often afflict the people. The Yangtze Valley has milder winters and summers that are hot and wet. Tibet is dry and has bitterly cold winters because of its elevation; and in Persia the winter season is severe and the summer extremely hot and dry. Southwestern Asia, including Asia Minor, Syria, Palestine, Arabia, Persia, and parts of Afghanistan, have cold winters and hot, dry summers. The Malay Peninsula, the islands of the southeast, the west coast of India, and regions north of the Bay of Bengal have a rainy season that comes with the monsoons. Here the climate is equatorial—hot all the year and rainy in every season. India has three seasons—a hot season, a cold season, and a wet season. Asia has regions of open desert in the north where no rain falls, where the summers are hot and the winters cold. Such a climate is found on the Red Sea coast of Arabia, the Arabian Desert, the Indian Desert, the Gobi Desert in Mongolia, and in the region east of the Caspian.

VEGETATION

In the far north, on the tundras, there are no trees—only mosses and lichens and low-growing shrubs. Farther south are the regions of the cone-bearing trees—the pines, firs, and spruces—which also grow on the high mountain slopes of the continent and in Japan. The larch and birch grow in Siberia, and in China the willow, alder, and poplar. The regions of the south which are not under cultivation are covered with tropical forests which produce teak, sandalwood, bamboo, and various other fine woods. Rice is grown wherever the ground is moist enough, and is the most important cereal of Asia. Most of the world's crop comes from this continent—from the delta of the Ganges, Bengal, Burma, the plain of the Mekong, the fertile valley of the Yangtze, the hills of Japan, and a good many other places. Wheat is raised in China, Siberia, and the Indies, but is far less important than rice, which is the staple food. More sugar cane is raised in Asia than anywhere else in the world—it is grown especially in Northern India, the interior of India, Java, China, Formosa, and Japan. All of the tea used in the world comes from this continent, and is raised in China, India, Ceylon, Java, and other island. Cotton is grown for home use in China, and is raised in India for the world market. Jute is raised

only on this continent, and is grown especially in Bengal, Nepal, and Ceylon. A large percentage of the world's tobacco is grown in Asia—in India, Indo-China, the East Indies, and, even more important to world commerce, in Persia and the Caucasus. Rubber grows in the East Indies, in British Malaya, and in Ceylon. The coffees of Arabia and Java are famous everywhere. Oil seeds are grown in India. Soy beans and the opium poppy are widely grown in a good many places, and spices and medicinal substances are found in the tropical regions. Four-fifths of the pepper of the world comes from Asia, and all the camphor. Another valuable product is cinchona bark, used in making quinine. The tropical regions also produce copra, coconuts, bananas, oranges, lemons, peaches, and mangoes.

ANIMALS

In the far north live the ermine, sable, lynx, and reindeer. Farther south are oxen, sheep, goats, horses, camels, asses, the yak of Tibet, and, among wild animals, the bear, antelope, jackal, hyena, wolf, weasel, wild sheep, wild horse, and the wild camel of Turkestan. The lion lives in Arabia, Mesopotamia, and Persia; the tiger in Mongolia, Turkestan, China, India, Indo-China, Java, and Sumatra. In India, Indo-China, and the East Indies are tigers, leopards, Asiatic elephants, tapirs, rhinoceroses, crocodiles, the Malayan bear, the anteater, hyenas, buffaloes, antelopes, and several kinds of monkeys, including lemurs, gibbons, and, in Borneo and Sumatra, the orang-utan. Among the many snakes the cobra is one of the most dreaded.

MINERALS

Asia is rich in valuable minerals, and is thought to have large reserves not yet opened up. Gold has been found in Siberia, in the East Indies, Japan, India, China, and British Malaya; silver in British India, China, and the East Indies; and platinum on the border between Siberia and European Russia and in Borneo. China and Russia mine iron, and China has antimony, alum, gypsum, tungsten, and petroleum. Other oil reserves are found in the East Indies, Persia and the Caucasus; all together these countries supply one-tenth of the world's production. Asia dominates the world tin market, for one-half of the world's supply comes from the Malay Peninsula, Siam, other parts of Indo-China, and certain of the East Indian Islands. Diamonds are found in the East Indies, as well as semiprecious stones, such as garnets and topazes. Sapphires and rubies are mined in Ceylon. Other valuable Asiatic products are salt, mica, graphite, zinc phosphate rock, and manganese ore.

THE PEOPLE

There are many different peoples in Asia, but they can be divided into two main groups—those who live in the north and east and those of the southwest. The larger group, about two-thirds of the population, live in the first section—especially in Japan, China, and parts of the Malay Peninsula. They have what are commonly called Mongolian features. They are usually short, have yellowish skin, straight black hair, and sometimes the Mongolian eye, which has an extended eyefold and appears to be slanting. Representatives of this group who live in that part of Asia known as Mongolia, are gathered into wandering tribes. In Japan there still live also the remnants of a primitive people, the Ainus, who have no Mongolian features at all, but look rather European. They are hairier than the Japanese, and the men wear long beards. Another Asiatic type is the Malay, who lives in the Malay Peninsula, the East Indies, and the Philippines. Some Malays have Mongolian features. Others do not, for the Malay is of mixed stock, and some Malay groups have more Mongolian blood than others. In this same

ASIA—Continued

region, the black race is represented by the Negroes.

The Indo-Iranian-Caucasian peoples, or those who are like Europeans, make up the second large group. They were among the early settlers of this great continent, but were driven to the west and finally into Europe by Mongolian tribes. In Asia to-day they extend from Asia Minor and the Caucasus through Persia and eastward over Northern and Eastern India. There are many subdivisions of this group, including the type found in Asia Minor and the Arab or Semitic peoples, who live in Syria and Arabia and are medium or tall of stature, with a straight or hooked nose. Complexion varies in this group, but eyes and features resemble those of Europeans. In southern India live a group of people called Dravidians, who have dark skins and curly hair. All told, the inhabitants of Asia make up roughly 55 percent of the world's population.

LANGUAGES

There are countless languages and dialects in Asia—India alone has over two hundred—but scholars have been able to classify them into a few groups. These are the Indo-Iranian languages, spoken in the Indus-Ganges region, Persia, and other parts of Western Asia by probably 240 million people; the Dravidian tongues, spoken by 62 millions in Southern India; the Semitic tongues, including Arabic; the Sino-Tibetan, which take in Chinese and Siamese; and another group called the Uralo-Altaï languages, which include Japanese, a totally different tongue from Chinese. A language of this last group is spoken in Korea.

RELIGIONS

Many religions had their birth in Asia, among them Buddhism, the Jewish religion, Mohammedanism, and Christianity. These religions still survive, and there are many minor ones besides. The people of China are mostly Confucianists, Buddhists, or Taoists, but there are also Christians and Mohammedans. In India the people are mostly Hindus, but there are many Mohammedans, Buddhists, Christians, and Parsees, who practice the ancient religion of Zoroaster. Shintoism and Buddhism prevail in Japan, which also has some Christians. There are many Buddhists in Indo-

China and Ceylon and Mohammedans in British Malaya and the East Indies. In Western Asia the inhabitants are mostly Mohammedan.

DIVISIONS

Independent countries: Asiatic Turkey, Syria, Lebanon, Jordan, Saudi Arabia, Yemen, Iraq, Iran, the Republic of India, the Dominions of Pakistan and Ceylon, Afghanistan, Nepal, Bhutan, the Union of Burma, Thailand, China, the Mongolian People's Republic, Korea, Japan, Israel, the Philippines, the Republic of Indonesia.

Australia: Papua, and the mandated territory of New Guinea.

France: Federation of Indo-China.

Great Britain: Cyprus; Aden, Perim, and Kuria Muria Islands; Socotra; British Malaya (Singapore and the Federation of Malaya); Borneo (Brunei, North Borneo, Sarawak); Hongkong; and, under British protection, the Arab states of Bahrain, Oman, Trucial Oman, Qatar, and Kuwait.

Portugal: Portuguese India (Daman, Diu and the province of Goa); the eastern part of the island of Timor; and Macao in China.

U. S. S. R.: Siberia (with R.S.F.S.R.); Kazak, Kirghiz, Tajik, Turkmen, Uzbek republics; Sakhalin; the Kuriles.

INTERESTING FACTS

Asia is the home of many things which are a familiar part of life in the Western World. The horse had its origin in Asia, and even to-day herds of wild horses are found in parts of Mongolia. Rice was first cultivated here, and also wheat, which has become the staple food of Europe and the Western Hemisphere. Asia contains the world's highest mountain, and on the other hand, on the shores of the Dead Sea Asia has the deepest depression on the dry portion of the globe. Lake Baikal has a strange seal, which leads us to think that its waters were once connected with the Arctic seas. The dividing line between Asiatic and Australian vegetation and animals is the narrow strait between the islands of Bali and Lombok; across it birds might easily have flown and seeds have been carried by the winds, but for some strange reason this did not happen.

IRAQ (IRAK)

AREA

177,148 square miles, or more than twice as large as Kansas.

LOCATION

Iraq, the ancient land of Mesopotamia, lies in Western Asia, in the valley of the Tigris and Euphrates rivers. It extends southeastward in a great fan which narrows toward the Persian Gulf. The country is bounded on the north by Turkey, on the northwest by Syria, on the west by Transjordan, on the southwest and south by Arabia, and on the east by the Persian Gulf and Iran.

CLIMATE

Mean temperature at Baghdad: July, 92° F.; January, 48° F. High in Baghdad, 123° F.; low, 10° F. Annual rainfall: average, less than 10 in.; northern hills, 15 to 16 in.; southwestern desert, less than 4 in. Because of this scanty rainfall agriculture depends on overflow from the rivers and on irrigation.

PHYSICAL FEATURES

Iraq may be divided into four general regions: the Kurdistan Mountains on the northeastern frontier; the

uplands, a little farther southwest; the plain—the valley of the twin rivers; and the Syrian Desert in the southwest. Wheat, barley, millet, rice, and tobacco are grown, and there are many date groves. (Iraq supplies 80% of the world's dates.) The country is also one of the leading oil-producing nations.

THE PEOPLE

The great majority of the people of Iraq are Arabs; most of them are farmers, but there are tribes of Bedouins in the desert. In the northern mountains live a large group of Kurds. In the schools of their districts classes are conducted in Kurdish, though elsewhere the people speak Arabic. There are also groups of Jews, Armenians, Yezidis, and Turkomans. Most of the people are Moslems.

GOVERNMENT

Iraq is a limited monarchy. Succession to the throne is hereditary in the family of King Faisal, the first ruler after the country was freed from Turkish domination in World War I. Parliament consists of a Senate whose members are nominated by the king, and an elected Chamber of Deputies. For purposes of local administration the country is divided into 14 liwas.

The HISTORY of JAPAN

Reading Unit

No. 1

THE PLANTING OF THE FLOWERY KINGDOM

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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Summary Statement

Japan, known as the Flowery Kingdom, boasts of a civilization over two thousand years old. Its history, like its location, reminds

us of England's. When America was discovered, Japan had become united under one ruler after years of disunion.

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Photos by Presse-Photo, Berlin

These are members of the poorer classes of Japan. They are standing at the entrance to a primitive kiln,

where, as you know from our story of pottery, clay vessels are baked into hard pottery.



We may still call our crockery "china," but to-day it comes from many parts of the world, and much of it comes from Japan. The Japanese above is paint-

ing designs upon row on row of plump teapots and oddly shaped little bowls. When they are finished, they will go to the kiln for a final firing.



No people has ever loved nature more or bestowed more loving care upon plants and flowers than the Japanese. They have been expert gardeners ever since the tenth century, and have made gardening a science. Japanese gardens are not, like ours, filled with masses of flowers, some clambering over arbors and trellises. Instead, they are gardens of shrubs and trees and rocks, planned with infinite care to be tiny imitations of grand scenes from nature. Flowers are planted only where they fit into the scene—in

some gardens the rocks may be more important than anything else, and because of their clever arrangement, they may take on the majesty of lonely mountain crags. Every flower and tree is treated with grave respect. A gardener may work for more than a week to take all the disfiguring dead needles from a single pine tree! The Japanese ladies in the picture above have pushed aside their sliding doors so that their visitors may admire one of these charming gardens. Shall we take a peep at it, too?

The PLANTING of the FLOWERY KINGDOM

How the Japanese Found Their Island and How They Built a Nation There before They Had Ever Heard of Europe or America

SUPPOSE you were a king, and could map out your kingdom just to suit yourself. You would put into it first many beautiful mountains and hills—should you not?—with rocks and ravines that were romantic but not so big as to be really dangerous. You would have plenty of lakes and rivers sparkling in the sunlight, edged with fields of lovely flowers and forests of great trees, brilliant scarlet in the autumn

and tender green in the spring. You would not leave the sea out of the picture: there would be a long shore line, broken with deep harbors and quiet coves.

For climate you would mix warm and cold, wet and dry, sunny and cloudy, in an endless and fascinating variety. You would build paths all over the lovely land, and dot it with temples and places of entertainment surrounded by glorious gardens, so that you

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and your people might taste to the full the beauty of tree and flower, rock and river. You would try to create a kingdom as packed with beauty as any other place in the whole world.

And when you were through, if you had done your work carefully, you might very well have a kingdom much like the Flowery Kingdom, Nippon (nĭp'pōn') or the Land of the Rising Sun—Japan. No wonder that Japanese stories say this beautiful land came to the people straight from the hands of the gods!

If your taste runs to things on a grand scale—enormous mountains and vast plains and magnificent distances—your wish-kingdom will not have come out so like Japan. For Japan is not very large, and its landscapes and buildings sometimes look like lovely toys to people used to the size of many things, from mountains to skyscrapers, in America. That is the very fascination of Japan for some people—the delicacy and exquisite simplicity of things Japanese. You do not have to go to Nippon to see it; just look at a Japanese print, and see how the artist has made a few skillful lines and a touch of color give us the whole lovely lady or the flying bird or the outline of Fujiyama (fōō'jē-yā'mā), the sacred mountain. Give a Japanese a half dozen flowers and a vase, and see what a work of art can be made of them. There is a whole elaborate art of flower arrangement in the Flowery Kingdom.

The Charm of Ancient Japan

Of course modern Japan has also great cities and factories, telegraph lines and street cars, and many other things which, though

they may be useful, are neither delicate nor beautiful. Nor are we trying to say that everything in ancient Japan was delicately beautiful either. What we are saying is that Japan is a beautiful land, and that Japanese art has a charm and exquisiteness all its own.

The Japanese have had plenty of chance to develop their own ideas of beauty and their own ways of living, for Japan is a group of islands lying off the eastern coast of Asia, and for most of her fairly long history the sea has folded her away from the rest of the world. At first this happened because the sea was hard to cross, and later it happened by Japan's own wish. The sea was her rampart. Even a century ago the world still thought of Japan as the *Island Kingdom*.

The first people to live on the Japanese islands, so far as we know, were a queer, hairy group called the Ainus (i'nōō), who may be related to the peoples of Europe; some of these people still live in the northern islands. They were a primitive people, but fierce fighters who knew all the tricks of warfare in the forests just as the North American Indians did.

This the ancestors of the modern Japanese discovered when they invaded the Ainus' home perhaps six or seven centuries before Christ. These invaders, who became the Japanese as we know them, had both Mongolian (mōng-gō'li-ăn) and Malay (mā-lā') blood in their veins—that is, they are related both to the Chinese and the Mongols and to the people of the Malay Peninsula in Southeastern Asia. They may now have a little Ainu blood also, but that is not quite certain.

Great were the feats of Jimmu, the con-



Photo by the National Museum

This strange old man is one of the hairy Ainus, a people who seem to have come long, long ago from somewhere in Northeastern Asia. They may have been the first to settle in Japan. The next people to come pushed the Ainus far to the north; and to-day there are only a few of them left, living on the island of Yezo. These primitive people are very different from their Mongolian and Malay conquerors, as you can see, for they have a great deal of hair, strong brows, deep-set round eyes, and straight noses.

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These boys of Japan are carrying a Shinto shrine in religious procession through the streets of a Japanese

city. Their gay costumes, happy faces, and striking banners make a very charming picture.



Above is a Shinto marriage ceremony. A Shinto bride never wears her mother's wedding gown. Her

costume must be made especially for her, and it is very elaborate and very expensive.

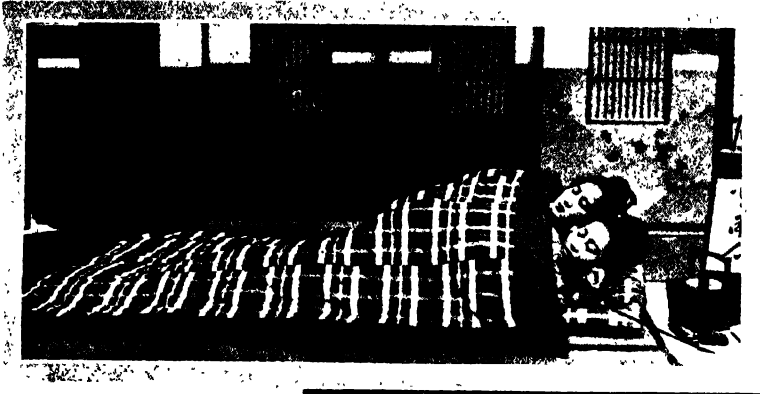
queror of the Ainus and the first emperor, according to the legends. His story and practically all the other legends and facts that we know about ancient Japan are written down in one of two great books—

the "Kojiki," or "Old Story," written in the seventh century A.D., and the "Nihongi," or "Stories of Japan," which was completed by 720. Of course the "Kojiki" starts clear back with the creation; and it will not do to

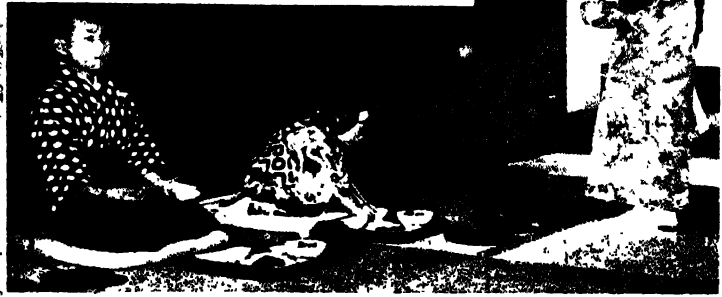
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take the work seriously even for a good while after that. Jimmu, for instance, is said to be a descendant of the Sun Goddess, who took a particular interest in her descendant, it would seem. For a while after

are making up a good story you need not be sparing of details. So the legend tells even the exact day when Jimmu became the first Japanese emperor. It was February 11; and February 11 came to be a national holiday in Japan. Moreover, in theory at least, the very same dynasty (di'nās-tī), or



The Japanese maidens above are very comfortable in their bed of quilts. One quilt serves to soften the floor, and another to keep them warm. The Japanese used to use cushioned blocks of wood as pillows, but now they sleep on pillows like ours. Notice the doors of the bedroom above. The Japanese are very fond of fresh air, and their doors are practically sliding walls that can be pushed aside. The picture to the right shows you how Japanese children eat. You and I would probably starve if we had to use the chopsticks that are their only forks, but these children, who can pick up the tiniest grains of rice with their two smooth sticks, would probably find our forks very clumsy utensils indeed!



Photos by American Museum of Natural History

the Japanese landed on the islands which they had come to conquer from the Ainu warriors, everything went awry. Then Jimmu discovered that the trouble was that he had been moving his armies eastward, and the Sun Goddess was offended because he dared to move them in the opposite direction from the way the sun moved! As soon as he started to go westward, all was well. The very next Aniu chief he met handed over his sword without a blow.

Now these stories were of course invented long afterward, to suit the ideas of a later time, and if you

ruling family, that Jimmu founded still rules the Flowery Kingdom to-day, twenty-six centuries later. This comes a little nearer to seeming possible when we remember that the Japanese emperors usually had several wives and a good many sons and daughters, and also that an adopted child could carry on the family name.

The full name of the legendary first emperor was Jimmu Tenno, which means "Spirit of Valor." That is appropriate, for the Japanese have always been a martial people, who in our own day have wanted to rule the whole of Asia. Yet the next great hero of Japanese legend, like those of early China, is renowned for the arts of peace. This is Sujin, who is supposed



Photo by American Museum of Natural History

Japanese mothers sometimes carry their babies upon their backs, as the one in our picture is doing. A stout ribbon helps to keep baby from falling.

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These humble workers of Japan are spreading beans on mats to dry. Their baskets, large and small, and

their sturdy mats are of carefully woven rushes. Cloths protect their heads from the sun.



This is a view of a tea plantation of Japan. Tea may be planted on terraced hill slopes or on level fields that are kept carefully drained. There it is allowed to grow for several years until the low tea shrubs are ready for picking. Only the tender, new shoots are

picked, and there may be several pickings a year, in spring and early summer. The Japanese drink their tea without lemon or milk or sugar. They never make it with boiling water, as we make our tea, for they think that makes it taste unpleasantly bitter.

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to have lived somewhere around the time of Christ. He is said to have taught the people to honor the gods as they ought, and to have built the first temples and the still-holy shrine Use (ōō'sē), where he deposited the sacred mirror, one of the sacred symbols of the Japanese nation. The legend further tells that he reformed the calendar, promoted commerce, built irrigation canals to water the people's rice, and passed laws against any who might steal their neighbors' irrigation water. This good emperor, too, is supposed to have stopped the old, barbarous custom of burying alive several of a chief's followers at his grave.

As we said before, these stories were made up later to inspire other rulers to do fine things. We really do not know who were the nameless heroes who did the things credited to Jimmu and Sujin and the others. The important thing is that some at least of these things must have been done by somebody. And so the people grew more civilized and began to make progress in the arts.

Almost half the legendary rulers were women; the Japanese have never had any particular objection, as the Chinese had, to women rulers. So we shall not be surprised to hear that the next great hero of legend is a heroine—the warlike empress Jingo, who lived about 200 A.D. She may possibly have been a real person, for she appears in Korean and Chinese histories too. That is because she led a great expedition to conquer Korea (kō-rē'ā). According to the Japanese legends the Koreans were so astonished at her mighty fleet that they promised to pay

tribute without making any resistance at all. But some say that Jingo's expedition was not particularly successful. That would be strange, however, after all the marvelous visions and signs the gods are said to have given the pious Empress urging her to undertake her great enterprise! Ojin, Jingo's son, was later worshiped as the God of War, because he was born during the war his mother was waging. The two are often pictured together.

Perhaps a hundred years later we have a noble ruler of the sort the Chinese used to call a "model emperor." This was Nintoku, with whom the legendary period comes to a close. The story tells that one day Nintoku looked out over his land and saw no smoke arising from the villagers' chimneys. The Emperor lamented, for he knew this meant that his people were poor and had no rice to cook. So he freed his subjects from all forced labor for three years. His palace fell into ruins, with no one to tend it; the story says that

"wind and rain entered the cracks and soaked the coverlets." But by the end of the three years, "the praise of his virtues filled the land and the smoke of cooking was also thick." Here was a good example indeed!

When Legend Gives Way to Fact

After about 400 A.D.—just about the time the Roman empire was crumbling before the barbarians—Japanese history ceases to be purely legend and becomes at least partly fact. We find Japan ruled over by emperor after emperor—some of them good rulers,



Photo by the National Museum

This Japanese noble is wearing a court dress of rich black and white silks such as the knights wore centuries ago in old Japan. His ivory stick is the insignia of his office.



Even in their winter suits the trees of Japan are very picturesque. When cold weather comes the

Japanese dress their beloved trees in garments of straw as a protection against frost and wind.

like the noble Nintoku, but too many of them monsters of cruelty and oppression. These emperors, however, did not have anything like absolute power, for several great noble families had almost the power of kings. The Japanese had long before this learned much of her ancient and lofty culture.

The ancient religion of Japan is Shinto (shĭn'tō'), which means "the way of the gods." As we have already noticed, some of the gods are nature gods, like the Sun Goddess; some were once men and women, usually ancestors; some, like the God of War, are gods representing abstract ideas. The most striking thing about this old religion, which is still the main faith of Japan,

is perhaps the great pilgrimage often made by the worshipers to the sacred mountain, Fujiyama; on those cool and bracing heights, with the lovely land stretched out before one, it must be very easy to worship the beauty of nature.

But in the sixth century A.D. there came to Japan another faith, which was fated for a long period to be more powerful in the Island Kingdom than Shinto itself. This was Buddhism (bōōd'iz'm). In 552 a Korean visitor brought the emperor Kimmei (kēm'-mā) an image of Buddha (bōōd'ā), with some books explaining the Buddhist religion. The Emperor liked the new faith, but, being a cautious man, he handed the image and the books to Soga (sō'gā), his prime min-

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ister, "with permission to worship it by way of trial." This trial was not very successful, but further trials were made and the new religion won many followers. Finally the followers of the old religion at the court were beaten, and Buddhism was made a permitted faith in Japan. By 621 it was the state religion, though Shinto still existed by its side.

At this time the empress Suiko (593-628) was reigning through her famous nephew and prime minister, Prince Shotoku. During this reign Japanese painting had its beginnings, and many legal reforms, which laid down new rules for the state, were copied from China.

The year 645 marks the beginning of the "nengo," or the plan by which a name is given to a period of years. In modern times the nengo are names given to the reigns of single emperors; thus 1913 would be the second Tai-sho, or the second year of the emperor Yoshihito (yō'shē-hē'tō). But in olden times the periods did not necessarily cover each a single reign. The first nengo of all is called Taikwa, or "Great Civilization." It was introduced by the emperor Kotoku. This ruler (645-654) made a good many changes in Japanese life. An ardent Buddhist, he built up the power and possessions of the Buddhist temples and monasteries. He also brought many Chinese customs and ideas into Japan. But slavery or serfdom was still the lot of the poorer classes.

The years from 710 to 794 are called the Nara period, because Nara was the capital city, the first fixed capital Japan had ever had. During this time art, literature, Bud-

dhism, and Chinese influence flourished. It was in this time that the stories of Old Japan were written down, in the "Kojiki" and the "Nihongi."

It was in this time, too, that Japanese poetry developed the strict rules which much of it follows to this day. There appeared a very famous collection of poems, the "Manyōshū," or

"Collection of Ten Thousand Leaves," which contains thousands of tiny poems called "tanka." Each tanka has exactly thirty-one syllables, divided into five lines, like this:

5,7,5,7,7 = 31. There are all sorts of other rules about writing tankas: there must be no war poetry, for example, and no reference—oddly enough—to the stars; each tanka must turn on a "pivot word," which is a sort of pun. It was almost like a game, and everybody wrote tankas—and still does. But some very beautiful poetry came out of it too.

In 708 a new copper mine was opened, and nearly 550 tons of its copper were put into a gigantic statue called the Great Buddha, at Nara. This is the largest statue ever cast in copper; it took ten years to make

it. The copper of it is all overlaid with gold, and that is done to show how Buddhism had united with Shintoism and completed it, for the copper stands for Shinto and the



Photos by American Museum of Natural History

Japanese life is full of ceremony. Above is a Japanese hostess who bows low in greeting friends who have come to make a call.



These two Japanese children are just home from school. Their books are in bags that hang from their necks, and they wear comfortable sandals.

gold for the newer religion. It is an odd fact that the Great Buddha is not Gautama (gō'tā-mā), the founder of the religion in India, but Maitreya (mī-trā'yā), who is supposed to be another incarnation of the divine spirit. For the Buddhism of Japan and China knows many Buddhas, some of whom have not even been born yet, and the whole system is very different indeed from the teaching of Gautama twenty-five centuries ago.

As time went on the power of the Buddhist priests and monks in Japan became almost as great as that of the Catholic church in Europe during this same period, the Middle Ages. And at the same time certain great families and military chieftains, like the European princes and barons and knights, built up a feudal (fū'dāl) system which was to rule Japan until almost our own times. Many of the monks were also soldiers and were able to defend their lands with arms.

The great barons, or heads of clans, were called daimyos; "dai-myō" (dī'myō) means "great name." Under the daimyos were the courtiers, and the bushi (bōō'shē), or knights. The peasants and other common people were called heimin (hā'mīn'), and at the very bottom were those who were really slaves.

Japan's Code of Chivalry

The bushi were of course tremendously important all through these martial centuries. They worked out for themselves a code of conduct called the Bushido (bōō-shē'dō'), or Soldier's Way, which corre-

sponded to the code of chivalry in Europe. It called for very lofty courage, strict honor, and unswerving loyalty to the daimyo, or lord. Its most startling difference from the code of chivalry was the place it gave to suicide; the Japanese knight was supposed to commit suicide in an appalling number of situations.

There grew up an elaborate ceremony and method of suicide called hara-kiri (hā'rā-kē-rē), of which we shall be hearing again. The fighting was very fierce, and the favorite way of killing enemies was to slash off their heads with the sharp Japanese sword; but a contest was regulated by strict rules. Mercy was not often asked or given, and many a soldier in a defeated army committed hara-kiri on the battlefield.

Gradually, as time went on, the military leaders gathered more and more of the power into their own hands. The emperors became mere shadows. First it became the fashion for an em-

peror to be a deeply-learned Buddhist scholar, and to leave the government to some adviser, or at least to pretend to do so. Then often he would retire to some monastery the better to pursue his studies; and woe betide him if he ever tried to come back! Sometimes the military chiefs would choose a mere boy to be emperor, and get rid of him the minute he showed signs of wanting to rule for himself. After a while there were even two capitals, the one where the shogun (shō'gōōn'), or great general, did the ruling, and another where the emperor sat like the image of some god on his matting



Photo by Press-Photo, Berlin

This Japanese maiden is placing a stone at the feet of an idol. If the stone stays in place, she believes, it will bring her good luck. But if it should fall, misfortune will overtake her!



Photo by Gramstorff Bros.

Man-drawn carriages like this originated in Japan and from there have spread to other countries in the East. These charming little vehicles are called "jinrikishas"

in Japan—a word which is translated, syllable by syllable, as "man-power-carriage." They used to be seen everywhere, but are fast disappearing.

behind a curtain, not daring even to travel through the streets except in a curtained conveyance.

So the history of medieval Japan becomes the story of quarreling princely families, each of which will fight its way to power and rule for a time, then go down to defeat for a while, thrust aside by another princely house. There are almost no wars with other nations; but there is almost no peace within the Island Kingdom.

The First Great Family of Japan

The first of these great families to come forward was the Fujiwara (fōō'jē-wā'rā). These Fujiwara, who appear at the close of the Nara period, were not so purely military as later leaders, and always kept certain of their privileges even when the time of their greatest power was over. For instance,

until as recently as 1920 this was the only family from which it was legal to choose a wife for the Japanese emperor. How powerful the Fujiwara were from the ninth to the eleventh centuries we may imagine from this: one Fujiwara who lived about 1000 A.D. was father-in-law to three emperors and grandfather to four more!

During this time there was a reasonable amount of peace, but about the middle of the twelfth century the Fujiwara are rudely pushed aside by two warlike clans whose rivalry keeps bursting into civil war generation after generation, like the quarrel of the houses of Lancaster and York in England. Indeed, the civil war which raged most of the time in Japan between 1159 and 1199 has been called Japan's War of the Roses; for to match the white rose of York and the red rose of Lancaster, we have the white

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banner of Minamoto (mē'nā-mō'tō) and the red banner of Taira (tā'ē'rā). Sometimes this period is called Gempei, the first syllable standing for Minamoto and the second for Taira. Between them these two clans brought Japan under a military government which lasted over seven hundred years (1156-1868).

At first (1156-86) the Taira chief, Kiyomori (kē'yō-mō'rē), had control of the government, but his triumph was very short. The story of how the two sons of the Minamoto chief happened to be left alive to avenge him will show us how highly the Japanese valued devotion to one's parents. One boy, Yoritomo (yō'rē-tō'mō), was spared just before the day set for his execution, because when asked if he wished to live, he had answered, "Yes, for my parents are dead, and who else is there to pray for their souls?" The other, Yoshitsune (yō'shē-tsōō'n'), was a baby in arms when his beautiful mother, Tokiwa (tō'kē-wā), was commanded to give him up to death to save her own mother, who was being held as hostage. But though Tokiwa had to save her mother, even if it meant giving up her sons, she was so beautiful that she managed to persuade Kiyomori to spare them all by promising to marry him. But alas for Kiyomori, as soon as these boys grew up they became mighty warriors and overthrew his power.

Then Yoritomo became the first of the shoguns, or regular military dictators. He built a new capital for himself at Kamakura, deliberately moving away from Kyoto (kyō-tō), where the Emperor was. As for Yoshi-

tsune, his martial exploits have made him perhaps the most popular hero of Japan, but, sad to say, no one knows what became of him, for his brother turned against him and banished him.

All this time, in peace or war, literature and art went on developing. Two systems

of writing had been introduced, another great collection of tankas had appeared, and charming diaries and long novels had begun to be written, very often by ladies of the court. In the monasteries were many scholars and artists.

As for the Minamoto clan, they kept some sort of connection with the shogunate as long as there were any shoguns at all, but after Yoritomo the connection was not always quite so direct. Soon after Yoritomo's death, his wife's family, the Hojo (hō-jō), got the real power into their hands as "regents," or people who hold the reins, for the shoguns. So for more than a century (1199-1333) Japan was ruled by a power behind the power behind the throne!

The military men, the most powerful class in

Japan, did not like the Hojo at all. To this day abuse is heaped on them for their tyranny and their disrespect to the mikados (mī-kā'dō), or emperors. The Japanese have even named a particularly destructive beetle after the hated family! Yet some of the early Hojo were good rulers and kept the feudal leaders in order. It is just for this reason that they were so much abused when these men came into power again.

During this time Kublai Khan (kōō'bli kăn'), the great Mongol emperor who had



Photo by Gramstorff Bros.

This is a Shinto priest of Japan. His costume is made of heavy silks beautifully decorated, and he wears an interesting cap upon his head.



Photo by Consulate General of Japan

The Japanese actors above are enacting the "Kan Jin Cho," a drama which tells of the great hero Yoshitsune, who was banished by his brother Yoritomo. Yoritomo, we are told, was jealous of his brother's power and tried to kill him. Yoshitsune fled to the north. He would have had some trouble passing through the gates which separated one part of Japan from another—for his brother had sent word to the guardians of the gates not to let him pass; but he dis-

guised himself as a wandering priest—and priests could not be harmed. Thus Yoshitsune finally reached the north, and put himself under the protection of a powerful friend; and there, some two years later, we are told, he was finally killed. But others say that he escaped, fled to the island of Yezo, and reached the court of the great Mongol emperor. In the scene above he stands at the left, wearing a pointed cap. Behind him is a screen painted with bamboos and pines.

conquered China, tried to invade Japan—the first invasion since that of the Japanese themselves, and the last. Kublai sent a huge fleet, with 100,000 soldiers, that anchored off the Island Kingdom in 1281. The people filled all the temples with prayers, and the sailors in their little boats annoyed the great ships like terriers barking at police dogs. It would have gone hard with the brave islanders if a fierce typhoon had not arisen and wrecked the Mongols' fleet, which melted away to return no more.

How Japan Had Two Lines of Emperors

The later Hojo rulers really were tyrants, and their power ended in 1333, when three generals brought back the banished mikado, Go-Daigo (gō-dā'ē'gō), and defeated the Hojo forces. But Go-Daigo, slighting two of the three, chose to bestow his rewards upon the treacherous Ashikaga (ā'shē-kā'gā),

of the Minamoto clan, who soon drove his royal master out of Kyoto and set up another emperor, Komyo (kō'myō). So there were two rival lines of emperors, the true line in the south and the false line in the north.

The Wars of the Chrysanthemums

Then for fifty years more the land was full of civil wars, sometimes called the Wars of the Chrysanthemums; and even after that there was little peace and much bad government under the Ashikaga shoguns. The struggle was not very glorious, for often a clan would deliberately divide, some members fighting on each side—so as to be sure to have some friends on whichever side won and thus save the family lands from being seized. Also, to get money for their wars or for their luxurious living, some of the leaders made Japan almost a tributary nation to China.

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While the shoguns and their friends lorded it over the nation, the emperors, whom the chiefs were supposed to be defending, lived in poverty and degradation. One who died in 1500 lay unburied for forty days because there was no money for the funeral. Kyoto fell into ruins. All over the country the common people were wretched and starving. In the general poverty and disorder, many soldiers and adventurers turned pirate, and Japanese buccanners swarmed all along the coast of Asia.

When Japanese Drama Developed

Yet in spite of all this, the finer things were not altogether forgotten. This is the time of the growth of the Japanese drama, particularly the dignified ceremonial tragic play called the "no" (nō). The shoguns specialized in the no, the emperors in writing tankas. The great master of garden design, Soami (sō'a'mē), was creating his beautiful retreats in this time, and art still flourished in the monasteries. Moreover, during this period the grip of serfdom, or the system by which peasants were bound to the soil, was broken; for the serfs could easily become soldiers. Then too, the weakness of the central government meant that the provinces had to learn how to govern themselves, and so there were produced the great leaders of the next period.

Still, Japan has never forgiven the Ashikaga shoguns for their senseless luxury in the midst of starvation and for their weak government in general. In 1573 the line ended amid common disgust.

Then came a few momentous years in which Japan was ruled in succession by three great military dictators, who managed among them to pull the country out of the disorder into which it had fallen. These were the greatest of the new leaders whose coming we foretold a moment ago.

The first of them, Nobunaga (nō'bōō-nā'-gā), was a descendant of the old Taira clan.

His chief exploits were the overthrow of the Ashikaga and the destruction of the overgrown power of the Buddhist monasteries. Nobunaga went about the second of these tasks like the ruthless soldier he was; his method was to burn down the strongest monasteries and massacre everybody in them, men, women, and children.

Nobunaga had a general named Hideyoshi (hē'dě-yō'shē), who was nicknamed "Cotton" because he was as full of resources as cotton is of uses. It was he who succeeded to Nobunaga's power. He was of humble family—Japan's only "beggar king"—and another of his nicknames was "Monkey-face" because his face was ugly and wizened like a monkey's. But almost the only people to hate him were the proud nobles who despised his lowly birth. He did much to bring prosperity back to the miserable country, and he ruled in justice and mercy. Though he failed in his attempt to conquer Korea, he was the first ruler to unite the whole of Japan itself under one rule. When he died he was made into a god.

The Return of the Shogun

Neither of these men had taken the name of shogun, since only a Minamoto might bear that title. But the third of the great dictators, who won a decisive battle over his rivals in 1600, was a Minamoto, and so there was a shogun once more. This was Iyeyasu (ē'yě-yā'sōō), who also had been one of Nobunaga's generals. The Japanese tell the difference among these three great men this way. Suppose a cuckoo would not sing. Nobunaga would say, "I'll kill it!" Hideyoshi would say, "I'll teach it!" As for Iyeyasu, he would say, "I'll wait till it does sing." So we have the man of violence, the man of tact, and now the man of patience.

But with Iyeyasu we come to a great dividing line in Japanese history. And so we had better leave his story to be told another time.

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Reading Unit No. 2

AN EASTERN PEOPLE DISCOVERS THE WEST

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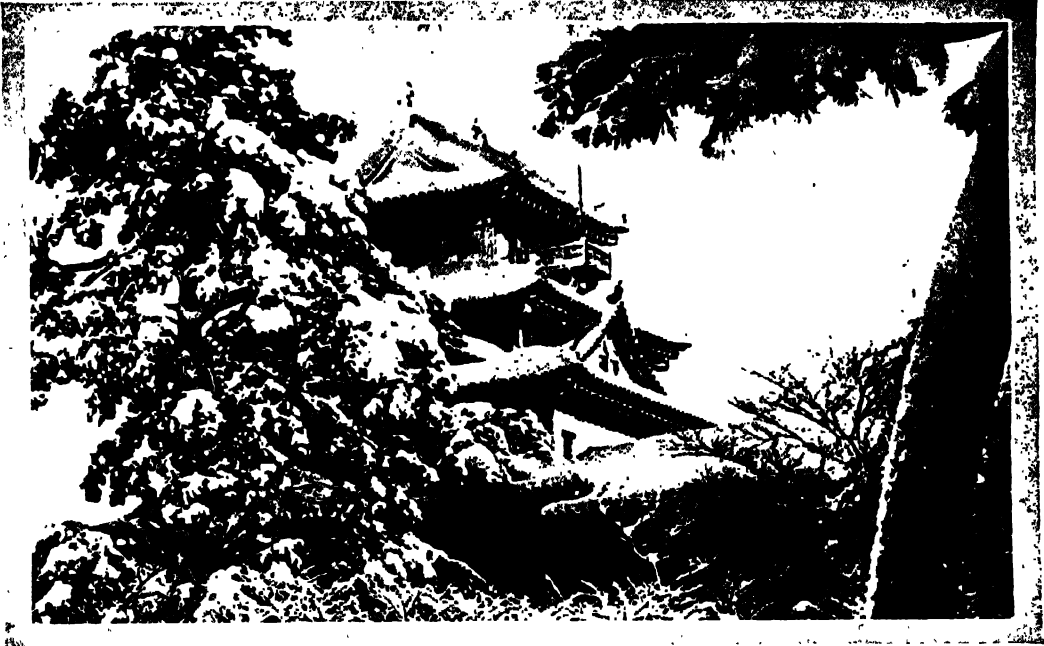
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The beautiful building which you see above covered with a blanket of soft snow is a castle of old Japan. Its roofs are of gray tile, its carvings are of enduring lacquer, and its walls are painted white. It is surrounded by a garden that is beautiful at all seasons of

the year—in spring, when the fruit trees are covered with glorious blossoms; in summer and autumn, when the blossoms fall and shining leaves of brilliant colors contrast with the dark pine needles; or in winter, in a garment of sparkling snow.

An EASTERN PEOPLE DISCOVERS *the* WEST

How Japan Built an Imaginary Wall around Her Tight Little Islands, and Later Pulled It Down, to Take Her Place among the Great Powers

THE main plot of the second half of Japan's story has to do with the relations of Japan with Europe, and later with America. It tells how the world of white men found Japan—and lost it—and found it again; and of how Japan took her place among the great powers of the modern world.

To begin it properly we have to go back a little from the time of Iyeyasu, with whom the first half of our story broke off. But we need not go back more than a little—half a century or so—for until 1542 there is no record of any European's ever having visited Japan.

To be sure, Marco Polo had heard of the

Island Kingdom in the late 1200's, when he was at the court of the great Kublai Khan (kōō'blī kân') in China; for Kublai, as we know, tried to conquer the Japanese, though without any success at all, and China and Japan had long been in touch. But what Marco Polo reported about Japan was mostly wrong. For instance, he describes the palace of the mikado (mī-kā'dō), or emperor, as being a most sumptuous place, with a roof of gold and like adornments; whereas, in point of fact, no rulers ever lived in plainer simplicity than the mikados, even when they were really ruling. Japanese houses, and palaces too, are still light, unpretentious things, furnished mostly with screens and mats.

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But after the Portuguese had found their way to China by sea, they soon went on to Japan; and after that first visit in 1542 they came thick and fast. In their wake came the Dutch and the English and the Spanish and the Russians, and soon the sight of a European trader was no longer a curiosity in Japanese ports. One Englishman, Will Adams by name, who was wrecked on the shore of Japan, was made much use of by the shogun, and even built ships for the ruler.

Meanwhile many missionaries, at first mostly Roman Catholics, had begun to preach Christianity in Japan. They had a most amazing success—like nothing else in the whole history of the church. Doubtless this was partly because the first missionary to come was Father Xavier (zāv'i-ēr), the great Jesuit leader and teacher, a man of flaming zeal and powerful personality. Partly, too, doubtless, it was because the people were so worn and miserable with the long wars and oppressions they had endured. For Buddhism promised them rest and happiness only after many lives, and Christianity promised them a heavenly reward as soon as this one earthly life should be over. Besides, the daimyos (dī'myō), or great barons, found that being Christians helped their trade with the Portuguese. At all events, we are told that by 1582 there were 150,000 Christians in Japan. Whole clans were being baptized at one time, and the new faith was spreading

fast from the south, where it had first appeared.

At first no one objected. Nobunaga (nō'-bōō-nū'gā), the first great dictator, played the Christians and Buddhists off against each other and thus strengthened his own power. But the next dictator, Hideyoshi (hē'dē-yō'shē), decided against the new faith. He had noticed how fiercely the sects of the Christians fought among themselves, and how they had tried to force many Buddhists to be baptized against their will. Besides, he was becoming wary of the influence of all these foreigners. So in 1587 he ordered every Christian missionary to leave Japan on pain of death. But the order was not very strictly carried out, and converts kept increasing.

This brings us to 1600 and the time of Iyeyasu (ē'yē-yā'sōō), who founded the great line of shoguns (shō'gūōn')—or ruling

generals—of the Tokugawa (tō'kōō-gā-wā) clan, which was destined to rule till late in the nineteenth century. Iyeyasu himself kept the title of shogun only three years, and then turned it over to his son, with the idea of getting it firmly fixed in the family. But he was the real ruler until his death in 1616, and his spirit reigned through all the exciting events which came to a grand climax in 1638, as we shall see.

The first thing Iyeyasu had to do was to try to bring peace to his country at last. And indeed, the great battle of Sekigahara



Photo by Presse-Photo, Berlin

This is a Japanese shoe shop. Dangling from above are numerous sandals and clogs. For though some of the people of Japan wear shoes like ours, others wear fabric sandals and still others wear clogs—that is, sandals of wood that are raised on small stilts of wood at heel and toe.

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Photo by N. Y. K. Line

This interesting shop sells souvenirs to visitors. The spot where the shop is situated is famous for its beauty, and people from all over Japan come to visit it. And when they leave, they do just what people in

other parts of the world always do—they buy gifts to take home to their friends and souvenirs to remind them of the happy days they have spent. The name of the shop is written on the large lantern.



Photo by N. Y. K. Line

These pretty Japanese girls have been very carefully trained in the art of entertaining. It is their business. So when a Japanese family gives a party, several of these girls are likely to be hired to entertain the

guests. They can dance charmingly, and make music on their strange instruments that sounds entrancing to their own countrymen, though it is often puzzling and unmelodious to people from the West.

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in 1600, by which Iyeyasu overcame his rivals, was the last important battle in Japan for many generations. In order to keep the daimyos in order, he divided his own clan up into several smaller clans and distributed them around the country in between the domains of the other clans. He moved his capital to the little fishing village of Yedo (yêd'ô), which later grew to the fine city we call Tokyo (tô'-kê-ô), still the capital of Japan. Later it was decreed that every daimyo must live in Tokyo for a certain part of each year. What a body of skillful soldiery that decree put always at the shogun's service!

As for the foreigners and their new religion, Iyeyasu distrusted them more and more. Not only were different groups of Christians always quarreling, but the different nationalities quarreled too. The other Catholic orders told tales about the Jesuits. The Protestant Will Adams explained how Catholics had been expelled from many European countries. The Dutch could not say bad enough things about the Spaniards—and so it went. Then, too, many of Iyeyasu's enemies had been Christians; and the Christian regions of the south had cornered most of the European trade, leaving the Shogun's own part of the country rather out of it. To clinch the matter, Iyeyasu saw the national religion, Buddhism (bôôd'-iz'm), being swallowed up by a foreign faith, and he feared the foreigners might mean to swallow up Japan politically too.

So he began to issue edicts against Christianity, though no foreign missionary was

put to death in his reign. What he did was to banish them—and many came right back in disguise.

Then in 1614 the great blow fell. An edict went forth strictly forbidding anyone in Japan to be a Christian on pain of torture and death. Everyone must register in a

Buddhist temple, and everyone must be willing to trample on the sign of the cross, sacred to Christians, and on pictures of Christ and the Virgin Mary.

Iyeyasu's successor was fiercely anti-Christian, and there followed what has been called the most systematic and thorough persecution in all history. Swift as the conversion had been, it must have been much more than skin-deep, for thousands upon thousands suffered the most horrible torture and death for their faith. It was supposed that the "wicked sect" had been stamped out entirely, but some loyally held to their beliefs in secret, for

as late as 1829 seven Japanese were crucified on suspicion of being Christians.

There were so many of the victims that they sometimes rose in armed rebellion. The climax of the persecution came in 1637, when 37,000 who had gathered in a castle in the Shimabara (shê'mâ-bâ'râ) district, were put one and all to the sword.

How Foreigners Were Excluded from Japan

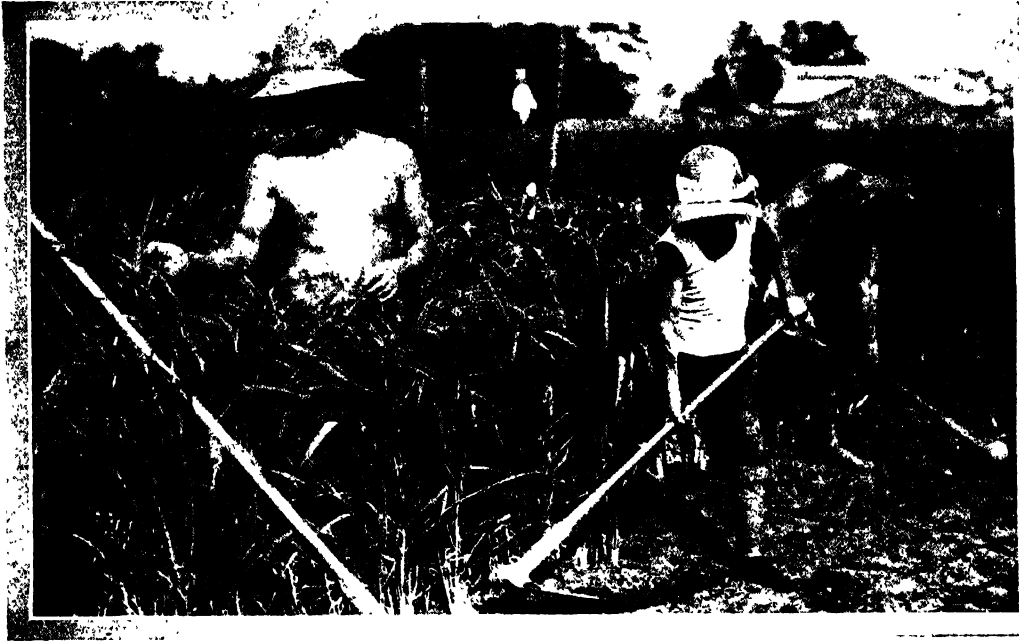
Meanwhile the shoguns had been gradually getting rid of all the foreigners, traders as well as missionaries. The Spaniards were first shut out, in 1624. By the year after the Shimabara massacre (1638) the Portu-



Photo by P.

Perhaps this little country maiden helped to plant and harvest the rice she is grinding between millstones into flour. Rice is a principal article of diet in Japan.

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More than half the people of Japan get their living from the soil. Japan's soil is not fertile, but by dint of hard work and intensive cultivation the Japanese

raise large crops of rice, barley, wheat, tea, tobacco, soy beans, and many other agricultural products. Above is a rice field.

guese, the Russians, the English, all had been shut out, and the exclusion was practically complete. The Portuguese fared especially ill, as they had sent most of the missionaries. Any Portuguese ship coming to Japan was to be burned and its crew put to death. The Japanese themselves were forbidden to leave the country or to build any ship large enough to cross the ocean. Japan meant to have nothing more to do with the troublesome foreigners.

The Dutch and Their Single Trading Post

Only the Dutch managed to get permission to keep a trading post on the tiny island of Deshima (dā'shē'mā), 600 feet long and 240 feet wide, which lies off the port of Nagasaki (nā'gā-sā'kê). They were allowed only one vessel a year. The only time they might go on shore was once a year, when they went to the shogun's court. There they were made to dance, jump, pretend to be drunk, and go through other antics supposed to be common among Europeans. This made the Japanese all the surer that civilization was at home, and that abroad was only barbarism. But

the little Dutch colony, for two hundred years Japan's only contact with the outside world, was fated to have a great deal to do with the return of the foreigners when the time came.

Japan's Feudal System

Since Japan had shut out the foreigners, she was able to keep her feudal (fū'dāl) system of society, with its barons and knights and serfs, long after that system had broken down in Europe. During this Tokugawa period—the time of seclusion—social classes were more clearly marked than ever. At the bottom of society were still those who were looked upon almost as animals and had to do the vilest sort of work. The heimin (hā'mīn'), or common people, came next; they were either farmers or artisans or traders. A farmer was the highest among the heimin; he might wear a sword. But only the samurai (sā'mōō-rī') might wear two swords, and you may be sure they valued this privilege.

The samurai were the members of the military classes. They included the bushi (bōō'-

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Photo by Prema-Photo, Berlin

Sea food is next in importance to rice in the diet of the Japanese. Above are shrimp fishermen of Japan.

One of them is smoking a pipe with a metal bowl and a long stem made of bamboo.

shē), or knightly retainers of the lords, from whose name we get the word Bushido (bōō'-shē'dō), by which we call their knightly code of chivalry. Among the samurai, too, was a large class of wandering soldiers who had lost their lords; they were called ronins (rō'nin').

One of the most popular romances of Japan tells about forty-seven ronins. Their master, to avenge an insult, thoughtlessly drew his sword in the sacred precincts of the shogun's palace. At once the shogun ordered him to commit hara-kiri (hā'rā-kē'rē), or suicide



Photo by American Museum of Natural History

Japanese cherry trees are so much admired for their lovely blossoms that they have been transplanted to all parts of the world. Here they are growing in their native soil.

performed by piercing the abdomen with the sword; that was the usual way of getting rid of highborn offenders, for suicide was a much more honorable death than execution. Of course when their master was dead, the sol-

diers became ronins. But their duty was not ended. Through incredible adventures they tracked down and beheaded the man who had insulted their lord. Then they placed his head on their lord's tomb—and all committed hara-kiri in unison. All this happened in the early years of the 1700's. So nobly did the forty-seven live up to Japanese ideals that they are buried in a temple in Tokyo, and are adored by the people to this day.

Above the samurai and ronins were the hatamoto (hā'-tā-mō'tō), or small landowners, and then came the daimyos, or feudal lords. Above these were the court nobility, and to one side, outside the feudal pyramid, were the priests and scholars of various rank.

Through most of her two and a half cen-

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turies of seclusion Japan was comparatively at peace. There would be plenty of quarreling among the samurai, as the story we just told shows, and now and then there would be a rebellion for the shogun to put down. In 1669-70 the Ainus (i'nōō), that oldest Japanese group in the north, revolted, but were defeated. Some 100,000 lives were lost in a terrible fire which swept the city of Yedo, now Tokyo, in 1657. But of course there were no foreign wars, and the Tokugawa shoguns continued to rule.

There was time therefore for art and letters. Many of Japan's most famous artists—Tanyu (tān'yōō), Mitsuoki (mēt'sōō-ō'kē), Hokusai (hō'kōō-sā'ē), Korin (kō'rēn)—worked in this time. Korin, with Ritsuo (rēt'sōō'ō), produced the finest lacquer (lāk'ēr) the world has ever seen. The novelists and historians were busy, too.

The mikados lived on in the deepest retirement, seeming to the people rather like shadowy gods-on-earth than actual men. There is really not a great deal to say even about the shoguns, except that, as might be expected, some of them were good, some bad, and some indifferent as rulers. The shogun Tsunayoshi (tsōō-nā-yō'shē) tried to make his people kind and humane. He was so great a lover of animals that he forbade anyone either to kill or to maim any animal. Robbing birds' nests was forbidden, and there were special laws against overloading horses. He was especially fond of dogs, and so the Japanese

call him the Shogun of Dogs. His successor, on the contrary, was called the Hawk Shogun from his fondness for hunting other birds by means of hawks. This Hawk Shogun, Yoshimune (yō'shē-mōō'r.ē), was, however, one of the best of the line as a ruler. He tried to make Japanese life simpler and less ceremonious.

During this time Japan took her ideas mainly from past Chinese thinkers, especially those of the Sung period (960-1280 A.D.), just as the Europeans of the Middle Ages took theirs from men who lived in the early days of Christianity.

Now we must not imagine that all the Japanese believed in this idea of shutting Japan off from all the rest of the world. There was always great difference of opinion about the matter. Many, to be sure, thought it a fine thing, and out of this belief grew a great movement to revive the ancient religion of Shinto (shIn-tō), because it was a truly national faith and not an importation from China and Korea, like Buddhism. But the shoguns did not like this particular way of showing sympathy with their policy of "no foreigners." For Shinto set up the mikado as high priest and a descendant

of the gods—and what shogun was going to like that?

As for the people who disapproved of the shoguns' policy of seclusion from the rest of the world, they became more and more numerous as time went on and the 1800's came around. Many felt a keen curiosity about



This beautiful pagoda stands near a temple; for in Japan certain temples have many-storied towers—or pagodas—just as our churches have spires. It would be hard to design a tower that would fit into the landscape more beautifully than this pagoda does; for it is as well proportioned as one of nature's trees. In fact, its many up-turned roofs have been compared to the regular branches of a pine tree.

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The ladies in the picture above are performing a part of the Japanese tea ceremony. You may read of this

charming and very characteristic ritual of old Japan in the pages where we tell about tea.

Europe and America, their languages, their ideas, their scientific discoveries. They caught eagerly at the thin trickle of news that came to them through that one ship the Dutch might send each year. They learned Dutch so that they could study European things. European knowledge began to be smuggled into the country, and a few Japanese managed to get away and travel to other lands.

When Perry Sailed to Japan

Foreign governments made many efforts to persuade Japan to open her doors, for Japan might be very important in Pacific trade. But the shoguns could not be moved—or even reached, for that matter. Then finally, by sheer boldness and “bluff,” an American naval officer made the first sizable hole in the imaginary wall Japan had built around her tight little island kingdom.

It was on July 8, 1853, that Commodore Perry, with four ships and 560 men, sailed into Uruga (ōō’rā’gā) harbor, in the bay of Yedo, bearing a letter from President Fill-

more of the United States of America to the Emperor of Japan. The letter was carried in a golden box worth a thousand dollars, and there were handsome presents besides.

Perry had already broken all the rules, and officials came out to him in a great flurry demanding that he depart at once. He paid no attention to these demands and announced calmly that if the proper dignitaries did not come to take charge of the letter, he would sail up the bay to the capital with it himself. When a messenger was finally despatched to the shogun—of course nobody thought of consulting the mikado—the Americans further shocked the Japanese by sending boats up the bay toward Yedo to sound out the channel. Obviously they meant business.

The First Hole in the Wall

The shogun did consent to send two high officials to receive the President’s letter. Then Perry went away, and returned in February, 1854, for his answer. Meanwhile all Japan was in a ferment with these exciting happenings. The Emperor ordered

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prayers for the destruction of the barbarians, but the shoguns—there were two involved, as the first died late in 1853—saw that there was too much power behind the “barbarians’” demands to make it safe to deny them. So, in February, 1854, the Americans were received with great ceremony and listened to with respect. At one of the meetings they presented their presents, which were very cleverly chosen to make the Japanese curious of Western ways. For instance, there were a telegraph, complete with a mile of wire, and a small engine with tracks to run it on.

The upshot of it all was that the United States secured a treaty which opened two ports to American ships, and allowed some trade with Japan. The wall was not pulled down, but quite a hole was made in it.

Now if you once make a sizable hole in a wall, whatever is on the other side—if it really wants to get in—is going to push so hard that the hole soon gets bigger. The other nations—the British, the Russians, and the Dutch—at once sent ships to demand the same sort of treaties the Americans had gained—and got them. The shogun made concession after concession, and soon the wall of isolation was a mere heap of ruins. Japan and the rest of the world rubbed their eyes and stared at each other.

On the whole the thing came about very

quietly and peacefully. Many of the samurai and nobles still hated the foreigners, and they did not always greet them kindly. Indeed one or two foreigners were murdered, and the European powers, on their part, used a certain amount of force. But things might very easily have been immensely worse. The American agent, Townsend Harris, deserves some of the credit for this happy outcome because of his good sense and understanding. He used the example of the Chinese with great effect, showing how they had involved themselves in wars with the “barbarians” through foolish isolation. Afterward the British took the lead.

The Japanese sometimes call their centuries of isolation “a long sleep.” But if they had been asleep, they were now most suddenly and thoroughly awake, and after some natural hesitation, they began

to make up for lost time with the most furious energy. In the space of less than twenty years Japan transformed herself from a medieval feudal kingdom with a military dictator and a puppet king, to a modern state living under a constitutional monarchy. The world has never seen anything quite like this feat before or since.

First to go was the shogun. As for the mikado, his line was supposed to go back without a break to the time of the legendary first emperor, Jimmu Tenno, twenty-six

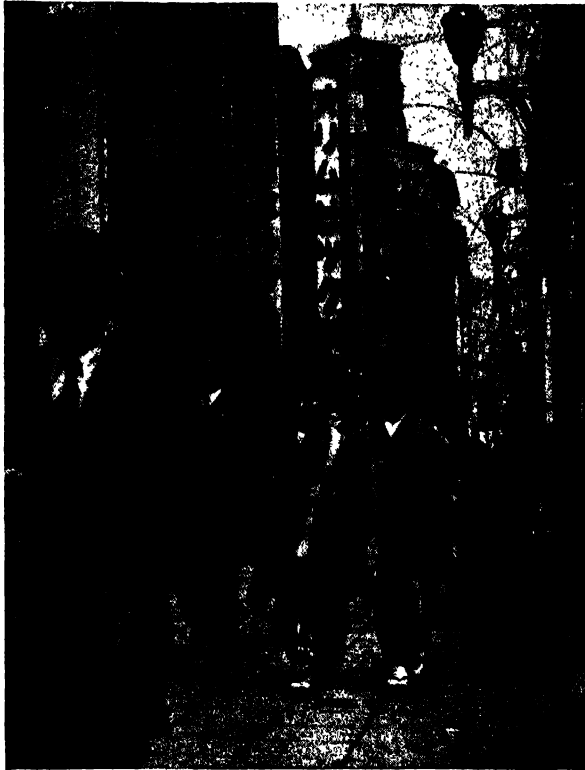


Photo by Gendreau, N Y.

This is the Ginza, Tokyo's most important shopping street. Knowing how willing the Japanese have been to adopt Western ways, we shall not be surprised to see East and West walking down the street side by side. The ladies wear their native costume, but the garb of their escort comes from other lands.

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These gorgeous kites, made of strong paper and painted with striking designs, are about to enter a

contest. The man whose kite mounts highest into the skies will be awarded a prize.

centuries ago; he was high priest of Shinto and himself half a god—it was impossible to sacrifice him. And yet it was necessary to make the government more simple and

logical. So the shogun made the first sacrifice. For the last of the shoguns, Keiki (kā'kē), had the good sense to resign with scarcely any resistance. The mikado, whom

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Photo by Sobelman Syndicate

These Japanese troops have built a barricade of sandbags to defend a position along a river front in

China during the Japanese military invasion of China. Our photograph was taken in 1933.

we now call emperor, thus became the actual ruler. The emperor at this time was Mutsuhito (mōt'sōō-hē'tō); he took the name of Meiji (mā'ē-jē'), "Great Righteousness," for his reign. So the period of the Tokugawa came to an end, and the great period of Meiji began.

Startling Changes in Ancient Japan

It was in 1867, only fourteen years after Perry dropped anchor off the Japanese coast, that the shogun made his sacrifice for the good of Japan. The next sacrifice was made by the daimyos. In a generous gesture that has hardly been matched in history, they offered their feudal rights to the emperor, so that he might sweep away old abuses and reorganize the government as he saw fit. He acknowledged this patriotic act in a brief decree: "The clans are abolished, and prefectures are established in their places." He returned to the daimyos only a small portion of the dues which they had given up. One must look a long way in history to find a powerful, wealthy class so wise as that.

The third sacrifice was to come from the

emperor himself. He decided to give up his absolute power and grant a constitution. So in 1869 he took the famous "Charter Oath" promising a representative government. In 1871 even the poorest classes were admitted to citizenship. In 1889 a constitution set up an elected parliament. At first the vote was not given to everybody, but to every male citizen over twenty-five years old who paid a certain amount in taxes. In 1925 all men over twenty-five won the right to vote, and the women have now received it. All religions are now permitted in Japan. Every child must go to school.

What Japan Learned from the West

Of course, marvelous as all these changes were, Japan has never been a full-fledged democracy. The power of the emperor, the daimyos, and the privileged classes in general remained very strong, and so did the power of the military class. Some reforms, such as doing away with *hara-kiri* and with torture, were still mostly on paper. But a very impressive start had been made.

Most of us think of these changes as good.

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and are therefore proud to think that Japan learned them from us of the Western nations. But we have no reason at all to be proud of some of the things we taught Japan as soon as we could get at her. One of the most striking results of Japan's knocking down her wall has been that modern military methods and weapons and a thirst for conquest came in along with railroads and telegraphs and other such desirable things. As in some Western nations, every Japanese man now had to serve some time in the army. The result of all this has been that Japan built one of the strongest armies and one of the strongest navies in the world, and fought several foreign wars after 1853—more than in all her history before that time!

How Japan Expanded in Asia

Most of these wars were connected with the desire Japan had for more territory for her people. Her little islands are crowded, and in some parts of the world where there is more room, such as America and Australia, Japanese were not allowed any longer to settle. Then the Japanese had turned into very enterprising business men, and like other business nations Japan wanted trading privileges, especially in China and other neighboring places. Japan won a war with China in 1894-95 about Korea. She even beat Russia in another war, in 1904-5, about Manchuria and Korea—the first victory for a very long time of any Eastern nation over any Western one, and perhaps a great landmark in history.

Thus in 1910 Japan was able to annex Korea, and to take Russia's place of influence in southern Manchuria. In 1902 she had made an alliance with Great Britain which prevented the other nations from helping Russia. Japan also entered the World War of 1914-18, so that at the peace she could gain the German port and railways in Shantung (shān'tōng'), China, and in other places.

In 1931 Japan made a military move which brought fateful results to her and other nations. Without a declaration of war, she marched her soldiers into Manchuria, which had been Chinese territory for centuries, and set up there a supposedly inde-

pendent state which she named "Manchukuo" (mǎn-chōō'kwō). The reason given for this action was that the disorder in China made it necessary to protect Manchuria.

Now Japan had signed the Washington Treaty promising to keep hands off China, and the Pact of Paris outlawing war "as an instrument of national policy." She was also a member of the League of Nations, which had machinery for keeping the peace. So protests came both from the League and from the United States, who had signed the first two treaties mentioned. The League appointed a commission to investigate the matter, and it reported (1932) against Japan's action. Everybody refused to recognize the new state. But Japan assured the other powers that her action and her motives had been unjustly judged. So she withdrew from the League and went ahead. She carried her invasion far south of "Manchukuo" even to districts within the Great Wall of China. At last in July, 1937, without declaring war, Japan sent her armies into China.

Elsewhere we have told of her swift advance and of her failure to win the complete victory she needed if she was to overcome grave economic difficulties at home. Her fear of Russia led her to form a shadowy alliance with Germany and Italy—supposedly against the danger of communism. Meanwhile her own government fell more and more into the hands of the army, and by the end of 1938 she was a thorough-going fascist country. In November, 1938, she issued a statement announcing a "new order" in Eastern Asia; she asserted her right to dominate there and warned other nations to keep their hands off. Britain, France, and the United States replied by lending money to China—and Japan promptly occupied the Hainan and Spratling Islands, a clear threat to British and French possessions in the Far East. Finally, by way of driving western nations out of their holdings, or "concessions," in China she blockaded (June, 1939) certain of the international settlements. But China only stiffened her resistance. In 1941 Japan made what was surely the worst mistake in her history. She attacked the United States. The story of the war that followed is told in our article on World War II.

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Considered the most beautiful mountain in the world, Fujiyama stands in majestic repose beside Lake Kawaguchi, some sixty miles west of Tokyo. One can hardly wonder that it is held sacred by the Japanese

people, who visit it in large numbers every year and have sprinkled its sides with shrines and temples. Only volcanoes have such gracious slopes as these. Fujiyama was last in eruption in 1708.



Photos by Gendreau, N.Y.

This very modern building is the meeting place of the Japanese Diet, the body which makes the laws for the

Japanese people. It stands in striking contrast to the little wooden buildings of old Japan.

JAPAN

AREA

Until a final decision is made as to various islands Japan officially includes a "metropolitan area" of 114,500 square miles.

LOCATION

The Japanese Archipelago lies off the coast of Asia, in the Pacific Ocean. It is between, roughly, 30° and 46° N. Lat. and 129° and 146° E. Long. Tokyo is at 36° N. Lat. and 140° E. Long. Japan may be said to reach as far north as Quebec and as far south as New Orleans.

CLIMATE

Mean temperature at Tokyo: Jan., 37° F.; July, 75° F.; annual, 57° F. Average rainfall at Tokyo: Jan., 2 in.; July, 6 in.; annual, 58 in. The yearly variation at Tokyo is very great. Climate in Japan depends on the monsoons, on ocean currents, on elevation, and on latitude. The winter monsoon blows from October to April, bringing cloudy skies and snows to Western Japan and to the provinces of the northeast. An enormous amount of snow falls on the northern coast of Central Japan, for cold winds carry moisture from the Sea of Japan—and especially from the Tsushima Current, a branch of the warm Japan Current—and deposit it in the form of snow on the high mountains. Eastern Japan, because of the still higher mountains which protect it, enjoys good weather during this period. In general it may be said that the humidity in the whole archipelago is very high. Yezo has severe winters for its latitude, and the cold season there lasts four months. On Honshu, the main island, the cold is less severe. Southern Honshu, and the islands of Kyushu and Shikoku, have a winter only two months long. In Northern and Central Japan the passage from winter to summer is abrupt. Snow falls from November to April, and in June summer heat begins, though at sea level the weather is oppressive only in July and August. In the southern regions spring and autumn are relatively long. Typhoons occur, chiefly in September, and are often destructive to the rice crop.

PHYSICAL FEATURES

The Japanese Archipelago is made up of a group of islands, in general convex toward the Pacific. The island of Yezo (Hokkaido), the northernmost of the main group, is separated by Tsugaru Strait from the main island of Honshu, or Hondo. The famous and beautiful Inland Sea, dotted with islets, separates Honshu from Shikoku and Kyushu. It is connected by narrow straits with the Sea of Japan and the Pacific Ocean. In all, the islands extend through 16 degrees of latitude. All of them are traversed by north and south mountain chains which send out branches to the sides. Three-fourths of the mountainous land is uncultivable, and the soil of the rest is not very fertile, but the people, by frugal living and intensive cultivation, manage to support themselves by agriculture.

Across the main island runs a volcanic range in which is the famous peak of Fujiyama, over 12,000 feet high. It is held sacred by the Japanese. There are two other volcanic ranges in the islands, and over 50 active volcanoes. On Honshu are the so-called "Japanese Alps," which contain some very fine scenery. Japan has many picturesque mountain lakes and waterfalls, and numerous springs with curative powers. The rivers, as in all mountainous countries, are not long, nor are they useful for navigation. But they have scenic value, and can be used to produce electric power. There are extensive plains in Yezo, on Honshu, and on the other main islands. The Pacific coasts of the islands are visited by disastrous earthquakes, which are often accompanied by tidal waves. The earthquake of 1923 destroyed the important port of Yokohama and part of Tokyo.

THE PEOPLE

The Japanese, who are the most advanced and progressive of all the Asiatic peoples, are predominantly Mongolian, though there are types that differ widely from the Mongolian. The earliest inhabitants were the Ainus, some of whom still live on Yezo. Their language is totally different from Japanese, and their skin may be considered white. The general opinion is that they are related to the Europeans, and are the remains of an early people that once spread over Northern Asia.

THE GOVERNMENT

Japan is now ruled by General Douglas MacArthur acting in behalf of the Allied powers. He is advised by the Far Eastern Commission, which outlines his policies. It is made up of representatives of the five great powers and of six other nations, among them Australia, India, and the Netherlands. American and Australian forces occupy Japan, and the Japanese authorities act as General MacArthur's executive agents. In August, 1946, the Japanese House of Representatives accepted a new constitution drawn up by the Allied military authorities. It provides that governmental authority shall rest in the people, who will exercise their power through elected representatives. The emperor is demoted from his position as a god and is now nothing but a symbol of the state, without governmental power and deriving his position from the will of the people. War is renounced "forever," and armed forces are prohibited. Democratic rights, including an education, are guaranteed, all discrimination is done away with, and all adults may vote. The law-making power is a Diet made up of two houses: the House of Representatives, with a 4-year term, and the House of Councillors, with a 6-year term. The Diet elects the prime minister, who appoints a Cabinet, to be approved by the Diet. The Cabinet falls whenever the House refuses it a vote of confidence. The House may then be dissolved and a new election held.

The HISTORY of INDIA

Reading Unit No. 1

THE ANCIENT LAND OF INDIA

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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At about the same time that Charles Martel was fighting at Tours the Mohammedans invaded India.

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Summary Statement

India, land of teeming millions of various races and faiths, was welded into one empire by an invading line of Mohammedan

kings. But the empire was weak and old and ready to be taken over by the European powers in the sixteenth century.

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Gleaming in the strong sunlight of India, the Taj Mahal is like an exquisitely carved jewel. It was built by the great Mogul, Shah Jehan, to hold the remains of his beloved wife, Mumtaz Mahal.

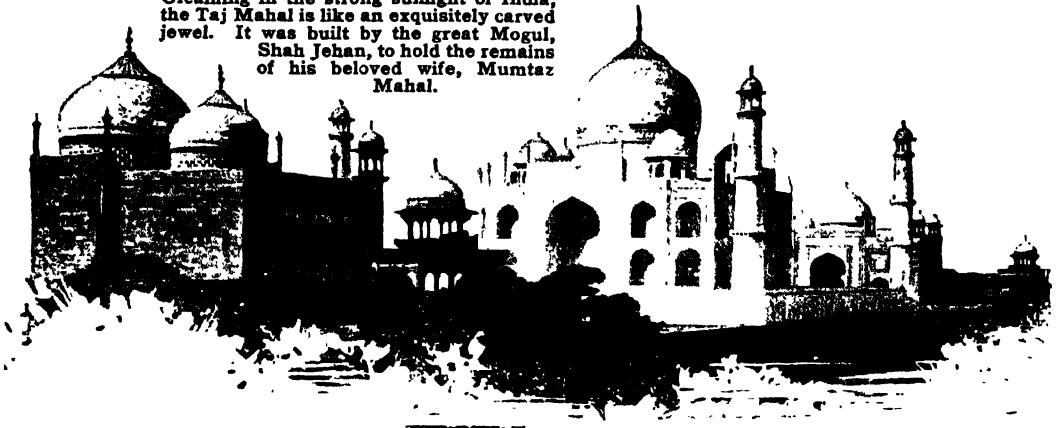


Photo by Grainger Bros

The ANCIENT LAND of INDIA

How People after People with Religion after Religion Trod on One Another's Heels in the Land We Call India, and Were Finally Welded into One Great Empire by a Famous Line of Mohammedan Kings

LONG ages ago Hindu poets and philosophers spoke of the world as a great lotus flower, whose heart, or seed vessel, is in the fastnesses of the mighty Himalayas (hī-mā'lā-yāz), the highest mountains in the world. There, by a sacred lake, highest of all lakes, is Meru (mā'rōo), the holy city of Brahma, the Creator; from the holy city flow the seven rivers that water India, and about it lie outstretched India and the other lands, "like the petals of the Lotus of the World."

It is like the people of India to think of a beautiful and mysterious figure such as that to express the plain facts of geography, for India is and has always been a land of brooding poetry and mystery, mother of many religions. We shall never begin to understand India unless we remember that most of her people enjoy thinking about mysterious things. They are practically never in a hurry, and the finest minds among them believe it much more important that men should have time to think and meditate than that men should own telephones and

wear the latest fashions. The greatest of Indian philosophers sat in perfect stillness for a day and a night, sunk in the profoundest thought, before he went out to preach his message. Other orientals, like the Chinese, are never in a hurry; but not even the Chinese have brooded over the mysterious meaning of things as have the Hindus.

And besides being beautiful and seeming to hide some mysterious meaning, the figure of the Lotus of the World may help us to look carefully at the map and understand what mountains and rivers and other natural features have meant in the story of India. The lotus petal which is India looks on the map like a tremendous triangle of land thrust southward from Asia into the Indian Ocean, between the Arabian Sea and the Bay of Bengal. Yet Indians have never been famous as sailors, and not until the latest chapter in our story need we say much of anything about the sea.

It is otherwise with the snowy ridges of the Himalayas, where lies the heart of the World-Lotus. They stand all across the

northern end of the triangle, shutting away India from the rest of the world. Her warm and lazy sunshine, her river valleys so fertile that they almost till themselves, her hills and jungles, could be reached only by climbing the harsh passes of the mountains. From time to time invaders did climb them, coming almost always from the northwest to pour first into Baluchistan (bā-lōō'kī-stān') and the Punjab (pūn-jāb'). So India became a confusion of many peoples and religions, and remains so to this day. Yet through it all, behind her wall of mountains, she kept on building up her own civilization, which is very different from that found anywhere else in the world.

One of the Oldest Civilizations

Civilization in India is very old, perhaps nearly as old as anywhere on earth. Five or six thousand years ago, in the dim twilight dawn of history, when the Sumerians (sū-mē'ri-ān) were building their brick temples at the head of the Persian Gulf and the Egyptians were teaching the Nile to flow in irrigation canals, there may already have been the beginnings of civilization in India, also.

A dark white people, called the Dravidians (drā-vīd'y-ān) after the ancient name of a district in Southern India, had already lived there for a long time by 2500 B.C. These people, who may have been related to the Sumerians, had become rather civilized, though they never learned how to write and so we do not know very much about them. They seem to have pushed aside a still earlier group, a dark, fuzzy-haired people who may be related to the Australians. A few of these very dark people still live in Bengal. As for the Dravidians, their blood still flows in countless Indians, especially those of the lower castes, or social classes.

Then, sometime around 2500 B.C. or later, there began to trickle through the passes of the Himalayas the ancestors of the high-caste Hindus (hīn'dōō) of to-day, the people who have had more to do than any other with the making of Indian civilization.

These were the Indo-Aryans, a branch of that great family to which the Greeks, the Persians, the Celts, and the Teutonic peoples all belong. They brought with them an Aryan (ār'yān) language, which they later learned to write down, and which we call Sanskrit

Here are a group of Mahrattas, a people of Western India who once held sway over more than half of the peninsula. They are divided among several castes; the Mahratta Brahmans are noted for their nobility and intelligence, and the low-caste Mahrattas for their fiery tempers.



Photo by Gramstorff Bros.

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(sǎn'skrĭt). On the surface it looks very different from English, but deep down in their roots the two languages are close together.

At the time of their coming to India, the Aryans were wandering tribes of mountain and forest folk. They had no horses before they found them in India, but they had

drifted into northern India, conquering the Dravidians and settling down among them. The two groups mingled, though the Aryans remained the ruling class. As they mingled their blood, so too they mingled their ways of life and their ideas, and the simple nature worship of the wandering Aryan tribes became more elaborate and mystical and changed into something much more like

Hinduism as we know it to-day. Something of how the Indians lived in that old time, say from 1000 to 500 B.C., we can learn from the great Indian epics called the Ramayana (rā-mā'yā-nā) and the Mahabharata



Photo - India
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story

Right: sacred cattle in the streets of Bombay. Above: a hunter bringing in a leopard. Hunting is a favorite sport with Europeans in India. Lions are rare, but tigers are still plentiful in swamps and jungles. Leopards are common, the most beautiful being the ounce, or snow leopard, which lives in the north and has a coat that is wonderfully thick and soft.



cows and oxen, and they had discovered how to make wheels. So they wandered from pasture to pasture in their crude and lumbering oxcarts. If they set out to conquer, they would first occupy the high places and from there gradually spread to the plains and fertile valleys.

These people were tall and fair, strong in battle or hunting, and fond of dancing and song. They worshiped nature, and sang glorious hymns to the Forest Spirit and to the Dawn Maiden and to the Spirit of Fire. Long afterward some of these hymns to the Devas (dā'vā), the Shining Ones, were written down in the precious collection called the Rig-Veda (rĭg-vā'dā), and often they are sung in India to this day.

For several hundred years the Aryans

(mā-hā-bū'rā-tā), which tell of certain of the heroes and of the wars of the old days.

The most important thing in this new way of life which grew out of the joining together of the Dravidians and the Aryans was the institution called caste (kāst), which persists in India to this day. Caste is simply a very rigid division into social classes, so that each person is born to a certain place in society and may not leave it. According to the legend, the four first castes came forth from the great World Spirit as entirely different kinds or species of men—from his mouth the Brahmans (brā'mān), or priests; from his arms the Kshatriyas (kshāt'rē-yā), or warriors; from his thighs the Vaishyas (vī'shyā), or traders and farmers; from his feet the Sudras (sōō'drā), or serfs and slaves.

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As the people settled down to something like peace and civilization, the Kshatriyas, or warriors, became rajahs (rā'jā), or ruling princes; they would practically always, of course, be Aryans. The Brahmans too were Aryans, and they grew more and more powerful. Probably the Vaishyas—traders, herdsmen, farmers, property owners—would be largely Aryan, too. Thus the invaders kept the three honorable upper castes pure from mixture with the conquered. The conquered peoples themselves would be Sudras, servile ones.

The "Untouchables" of India

As time went on this system became very rigid and strict, and very complicated too, with all sorts of sub-castes and an enormous number of regulations, called the "dharma" (dār'mā), or "law," for each caste. If a man broke these regulations he became a pariah (pā'rī-ā), or outcast, with no caste and so no rights at all—an "untouchable," whom no one might even touch or speak to. But within his caste, everyone had his place. The people lived, and often live still, in great households including several generations, with the oldest man at the head. Here the meanest slave might be treated as a part, though a lowly part, of the family.

Many of the Brahmans and some of the Kshatriyas too in more peaceful times thought deeply about the meaning of things. After an alphabet had come to them, at about 700 B.C., by way of ships from Babylon, they wrote down the old Sanskrit hymns of the Rig-Veda and the epics we mentioned,

and many other things. In the Mahabharata there is a long explanation of the philosophy of Krishna (krīsh'nā), a prince who lived so long ago that legend has made him into a god. This philosophy of Yoga (yō'-gā), or "union," is the belief that we can really become one with God if we think profoundly enough upon Him; in this belief the sacred lake in the Himalayas which lies at the center of the World-Lotus becomes the Lake of the Mind. Now this beautiful and mystical teaching was probably really that of the people who wrote it down, rather than of any philosopher living so long ago as Krishna; so we can see how deeply the Hindus were learning to think in those days five or six hundred years before Christ. Thousands and thousands of them went off into the hills and wildernesses to live as hermits or monks so that they might study and think in peace.

The Age of Indian Thinkers

There must have been a great deal of thinking going on all over Asia during the sixth century B.C., for in Persia, in China, and in India there arose some of the greatest teachers of all time. With the great Persian and Chinese teachers we have nothing to do just now; but two great teachers lived in India in that century. One of them, Mahavira, was the guiding spirit of Jainism (jīn'īz'm), a self-denying faith still followed by many Indians. The other, Gautama, was the founder of Buddhism, which to-day counts about 150,000,000 followers.

Gautama (gō'tā-mā) belonged to the caste of Kshatriyas, coming from a princely family that ruled not far from what is now the border of Nepal (nē-pōl'). Buddha, which means

It would be hard to imagine India without its romantic and patient slave, the elephant. This intelligent animal is used in the timber trade, in transportation for the government, and marches in grand processions, clad in silks and embroideries, with a native prince on his back.



Photo by Gramstorff Bros.

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the Enlightened One, is a title of reverence which his followers gave Gautama, just as the followers of Jesus gave him the title of Christ. In our story of the Buddha (bōōd'ā) we have told something of how this great philosopher and religious teacher came to leave his kingdom and his family and devote himself to meditation and the preaching of the new truths he believed he had found.

He preached a simpler and kinder religion than that of the other Hindu religions of his day. He taught that the only way to find peace is to learn not to want so many things for ourselves—not to set so much store by pleasure, worldly success or even the hope of

life after death. If we can lose ourselves in something bigger than we are, he tells us, we may in the end reach Nirvana (nēr-vā'nā), the state of blessed union with the Soul of Things.

The Eightfold Path of Buddha

Buddha called his plan "the Aryan Way," for he believed that it was rooted in the ancient thought of his people. It is, he said, an "Eightfold Path," to be reached by eight right things: Right Views, Right Aspirations, Right Speech, Right Conduct, Right Livelihood, Right Effort, and lastly, when we have learned the joy of meditation, Right Rapture.

The sweetness and power of the Buddha's teachings spread them rapidly through India. Almost from the first people found it hard to understand them and began to make up stories and elaborate ceremonies till the Eightfold Path was partly covered up. Great numbers of men found it easier to become monks and live away from the

world than to try to be princes or tradesmen and good Buddhists at the same time. Just the same, much of the beauty of Gautama's teaching lived on in spite of misunderstanding. Buddhist monasteries grew up over the land and in them appeared a beautiful Buddhist art, which has many admirers.

This new Indian art was partly Greek. For we have come now to the year 326 B.C., when India, after having her rich land to herself for so many ages, was suddenly invaded again from the northwest, by Alexander the Great.

That amazing Greek had overrun the empire of Darius in Western Asia and now his soldiers poured through the Khy-

ber (kī'bēr) Pass into the valley of the Indus (In'dūs) River. There was no central government in India to fight the invaders, and Alexander, shrewd soldier that he was, allied himself with one of two warring princes and carried the day. West and south Alexander pushed, founding cities, defeating armies, winning princely spoil. Finally his soldiers refused to follow him any farther—it seemed to them they were already practically at the edge of the world—and he had to turn back.

The Founder of the Indian Empire

Alexander left one of his generals, Seleucus (sē-lū'kūs), to hold Northern India, but Seleucus was finally defeated by Chandragupta (chān'drā-gōōp'tā), an adventurous warrior who became the founder of the first great Indian empire. Greek art and thought and a few Greek settlers remained in India, but the Greek military power was gone.

Chandragupta's capital was at a place now called Patua (pūt'nā), on the Ganges



Photo by American Museum of Natural History

The sacred river Ganges issues from an ice cave high up in the snow fields of the Himalayas. It flows past many great cities and is joined by many tributaries on its way to the sea. At the city of Allahabad, where the Ganges joins with its great sister stream, the Jumna, thousands of Hindus come to wash away their sins in the sacred stream. A group of them is shown in the picture above.

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Photo by India State Ry.

These are cattle herders from Kathiawar, a small peninsula that juts out from the western coast of

India. It is inhabited by people of many races, some very old, and some comparatively new to the land.

(gān'jēz). Before he died he had conquered the land far and near until his empire stretched across Northern India and included Afghanistan (āf-gān'ī-stān') and Baluchistan. He encouraged Buddhism (bōōd'iz'm), partly because he did not like the Brahmans, who were always trying to get more power than the princes.

But the glory of this empire, and one of the chief glories of Indian history, is Chandragupta's grandson, Asoka (ā-sō'kā), one of the most admirable of all kings. Asoka reigned in Northern India from about 274 to about 237 B.C. He started out to be a great conqueror like his grandfather, but he fought only one war, in Bengal (bēn-gōl'). The horrors he saw on that campaign were enough to convince him that conquests should never be made by fighting but rather by teaching and religion. So he became an enthusiastic Buddhist, and dedicated the rest of his life to following the Eightfold Path.

But Asoka understood the Buddha's teaching much better than most others did, and his idea of the way to follow the Eightfold

Path was to do good to his people. He dug wells and planted trees and founded hospitals; he provided for education, even of non-Aryans and of women. He gave enormous sums to the Buddhist monasteries, and sent missionaries to spread the faith in other lands. There are still to be seen in India many inscriptions of his which quote some of the finest of the Buddha's sayings.

If only more kings had the genius and the kindness of Asoka history would be much more pleasant reading. But alas, not long after this great man died, his empire fell apart, and it was four or five centuries before India was to know anything even remotely like it again. There were bad kings and better kings, and many royal houses; there were wars among the Indian princes and invasions from without. But it will not pay us to try to remember much about these things in detail.

The religious changes are more important. Perhaps Asoka had not been wise to give so much money to the Buddhist monks, since prosperity often makes people sleek and worldly. At all events, Buddhism grew

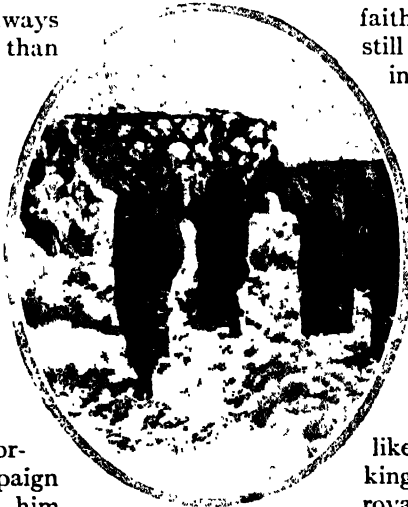


Photo by India State Ry.

These workers are carrying great baskets full of cotton, one of the many agricultural products of India.

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gradually fat and lazy in India after Asoka's death, though it spread to China and Tibet (tīb'ēt) and other lands to become the powerful religion it still remains in them. The religion of the Brahmans began to grow stronger again; people turned back to the worship of the Hindu gods—Brahma, the Creator; Vishnu (vīsh'nōō), the Preserver; Siva (sē'vā), the Destroyer; and others—and the teachings of the Brahmans, including the caste system, grew more rigid. Though Brahmanism won back and kept the most important place, other religions kept coming into India, always so hospitable to religions; in time Christianity too came, preached, according to the legend, by Thomas, the doubting disciple. But as for Buddhism, in the Buddha's own land by about 1100 A.D. it had died out almost altogether.

The Empire of Guptas

While Brahmanism and Buddhism still flourished side by side, and before the coming of the great new power of Moham-medanism (mō-hām'ēd-ān-tz'm), India was to enjoy a time of much peaceful prosperity under the first important empire since that of the house of Chandragupta. This was the empire of the Guptas (gōōp'tā), five great emperors who ruled between 320 and 480 A.D. at the old capital on the Ganges. They were peaceful and kindly rulers on the whole, and during their time art and literature flourished mightily. India sent trade

and political embassies to all parts of the known world.

But with the fall of the Gupta emperors the purely Indian or Hindu period of India's story comes to a close. There came a time of disunion and confusion and wretchedness. Half-wild wandering tribes swept down from the barren places of Central Asia into India's fertile valleys. In the late 400's and the 500's the Huns came, those terrible little horsemen whose brothers were laying parts of Europe waste. They came burning, destroying, and looting; finally they settled down more or less and added one more mixture to India's complex people.

The Invasions of Mother India

A native king, Harsha, raised his throne for a time above the confusion, but his successor went down before a Chinese invasion. Then warlike tribes of mixed stock took possession of this spot and likewise of Upper India. Because of their power they became known as Rajputs (raj'pōōt), which means "sons of kings," and the Brahmans let them into the aristocratic caste of Kshatriyas. Other, older kingdoms of more purely Indian blood continued to exist in the south.

Then, in 712, came the first of the Moslems. Never since that time until 1947 did true Hindus rule India.

Plodding, patient beasts like these have for many, many years done most of the work of plowing and cultivating the soil of old India.



Photo by India State Ry.

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Photo by India State Rev.

This is a street fair in a village of Northern India. People from far and wide have come to the village, set up tents and stalls--or merely unstrapped their

peddler's wallets--and are selling their wares to customers who have come from miles around to buy. In some small villages fairs are held once a week.

The invasion came, as usual, from the northwest. Arab and other troops, shouting "the Koran, tribute, or the sword!" overran and ravaged Sind (sīnd) and the Punjab. For a long time they got no farther than that except for occasional raids, but they found rich loot in plenty. The most famous of their early leaders was Mahmud (ma-mōōd') of Ghazni (gūz'nī), who raided Central India as far as Benares (bēn-a'rēz). He broke down many Hindu shrines and carried off their treasures; at the temple of Siva at Somnath he found an image literally stuffed with precious stones, which gushed out like a fountain at the blow of his mace. No wonder his court was famed far and near for its glittering splendor!

The Slave Dynasty

By 1200 Mahmud's dynasty (dī'nās-tī), or ruling family, had been overthrown, but it was by another Mohammedan prince, who extended his power over the whole of Upper India. Following him there arose the

"Slave Dynasty," founded by a slave who had been raised to great power in the state. These princes, or sultans (sūl'tān), had their capital at Delhi (dēl'hī), a town which, built and destroyed and built again, was to be the chief imperial city of India for many centuries.

Cruel Days for India

These were cruel times for the native Indians. Even the proud Brahmans were ground down by these fierce masters of another faith. It is a part of the teaching of Mohammedanism that the faith may be spread by the sword, and the sultans in India did their best to force their subjects to become Mohammedans. Of course a good many yielded or were really converted, but many more remained followers of Hinduism, come what might. Aside from religion the main idea of the conquerors was to get as much money as they could out of their subjects. Whether it was the Slave Sultans or their successors who ruled in Delhi, the

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people were usually oppressed and miserable.

Of course there was constant rebellion, and the sultans never did conquer the whole of India. In the middle of the 1300's a league of princes set up a fairly strong Hindu state in the south. The domains of the sultans shrank and their power loosened.

In 1398, when a barbarian Mongol king, Timur (tī-mōōr'), or Tamerlane (tām'ēr-lān'), loosed his fierce warriors against Delhi, his bloody task was easy. He laid the capital city in ruins, and slew in cold blood—as he himself coolly writes—several hundred thousand prisoners. Timur was the sort of person who found amusement in setting up enormous pyramids of human skulls.

Timur did not stay in India, fortunately. But the sultans never regained much steady power, and India broke up into many small states. So when, in 1525, another great conqueror appeared, neither Mohammedan nor Hindu could stand against him.

The Invasion of Baber

This Baber (bā'bēr) was himself a Mohammedan, but in blood he was a Mongol, a descendant of the great Genghis Khan (jĕn'gĭz kĕn') and of Tamerlane. He had an adventurous history even before he invaded India, with many ups and downs of defeat and victory, power and exile. He finally made his capital at Kabul (kā'bōōl), in Afghanistan, and from there led an army of Turkomans, Mongols, and Afghans over the mountains into India. He had only a quarter as many men as the Sultan of Delhi, but he had the first artillery ever seen in Northern India, and he defeated the hosts

of the sultan at Panipat (1526), scattering them, as he afterward wrote, "like carded wool before the wind." Then, from Delhi, he went on to conquer the rest of Northern India, setting up once more a strong empire in the land. Although by modern standards he might seem rather fierce, Baber was not

only a brave man but a wise and witty one also, as we know from the autobiography he wrote and from what other people thought of him.

He had much better luck in his descendants than most conquerors. In truth, this Mogul (mō-gūl') empire he had founded in India was to be something very powerful and splendid indeed. Its greatness lasted for 181 years (1526-1707) and for six generations: Baber, Humayun (hōō'mā-yōōn'), Akbar, Jehangir (jĕ-hān-gĕr'), Shah Jehan (shā jĕ-hān'), and Aurangzeb (ō'rūng-zĕb'), each the son of the emperor he succeeded.

So powerful and respected were they, so gorgeous was their court, that we still use their title of "the Great Mogul" to mean a person of immense dignity and importance.

The greatest of them all was Akbar (āk'-bār), who ruled from 1556 to 1605. India has had no other king so great, unless it is Asoka, and there have been few greater anywhere. He has been called "one of the hinges of history," because he made India over; he partly, at least, made her one instead of many, and his work has lasted even till to-day.

India's Brave Boy King

He was only fourteen when he came to the throne, and was surrounded by enemies both within India and without. Almost at



Photo by India State Rly.

This ivory carver of Delhi is carving an elephant's tusk to represent a procession of elephants that grow in size from a tiny elephant at the point of the tusk to a big one at the base.

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once he had to battle a Hindu general, Hemu (hā'mōō), for his throne. When he had overthrown Hemu his own counselor turned against him, but Akbar did not even give the rebellion time to get started. Akbar had to fight many a battle, and proved himself quite able to hold his power and extend it even in those brutal times.

The Wise Policy of Akbar

But at heart he was a man of peace, a builder of civilization. For the poor peasants, who had often to pay half their crop in taxes, he made a rule that one-third only should be taken, and that third either in money or in goods. He refused to grind down the people, whether Hindu or Dravidian, because they would not leave their own religion for that of Mohammed, and nothing could have bound all Indians of whatever race together so successfully as this wise tolerance. At the same time, unlike most of the kings that had gone before him, he hated cruelty, and certain practices which had grown up among the Hindus he did his best to stop. One of these was the habit of marrying little children, especially girls; another was the idea that when a man died his widow must burn herself on his funeral pyre. Once Akbar, who was a man of immense strength and energy, rode 220 miles in two days to stop such a burning. Unfortunately, he did not succeed in changing this cruel custom permanently.

Above all, Akbar longed to make India one, to help the many different peoples, religions, and castes to live together in peace and friendship and grow into a single people. Of course he did not wholly succeed—the task was too big—but he did make a great deal of progress.

Akbar's son, Jehangir—which means "Conqueror of the World"—carried on his work, though less nobly. Jehangir's son, Shah Jehan (1628–58), is noted above all for the oriental splendor of his court and for the magnificent tomb he built for his be-

loved wife. This tomb, which stands at Agra not far from Delhi, is called the Taj Mahal (tāj mā-hāl') and is thought by many people to be the most exquisite building in the world. It was Shah Jehan too who completed the famous Peacock Throne; this throne, unlike the tomb, has now disappeared, but it must have been like a glittering dream out of fairyland—with its festoons of pearls, its enormous diamond of fabulous splendor, its golden peacock set with precious stones. During this time Indian art in general rose to its greatest heights.

With Shah Jehan's son Aurangzeb (1658–1707) the greatness of Baber's line goes out in a final blaze of glory. This man was a cool and courageous warrior, but he had the fierce zeal for Mohammedanism and the cruelty which Akbar had hated, traits which were always spoiling the work of these Mogul emperors. He got his throne, as his father had got his before him, by murdering several of his male relatives. When he had his power secure he turned on the Hindus and tried to undo all the work of Akbar by persecuting them and their religion more fiercely than ever. Soon the Rajput princes were in rebellion. Yet when it was a matter of war Aurangzeb was nearly always successful. He extended the Mogul power for the first time to Southern India.

India's Last Great Mogul

So, as the 1700's got under way the Mogul empire was outwardly at the height of its glory but inwardly growing weak and old. The outer provinces were ready enough to fall away, and it was hard to keep any very close track of them. As the saying went, "It's a long way to Delhi." Meanwhile, all along the coasts European adventurers had been setting up their trading posts. Already their embassies had been at the courts of the Great Mogul more than once.

So as Aurangzeb, the last great Indian emperor, died, a great change was on the way for India.

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Reading Unit

No. 2

"MOTHER INDIA" TO-DAY

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For statistical and current facts, consult the Richards Year Book Index.

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Summary Statement

After centuries of foreign rule India is now divided into two new, independent nations—India

and Pakistan. Their future rests on their ability to work together in peace.

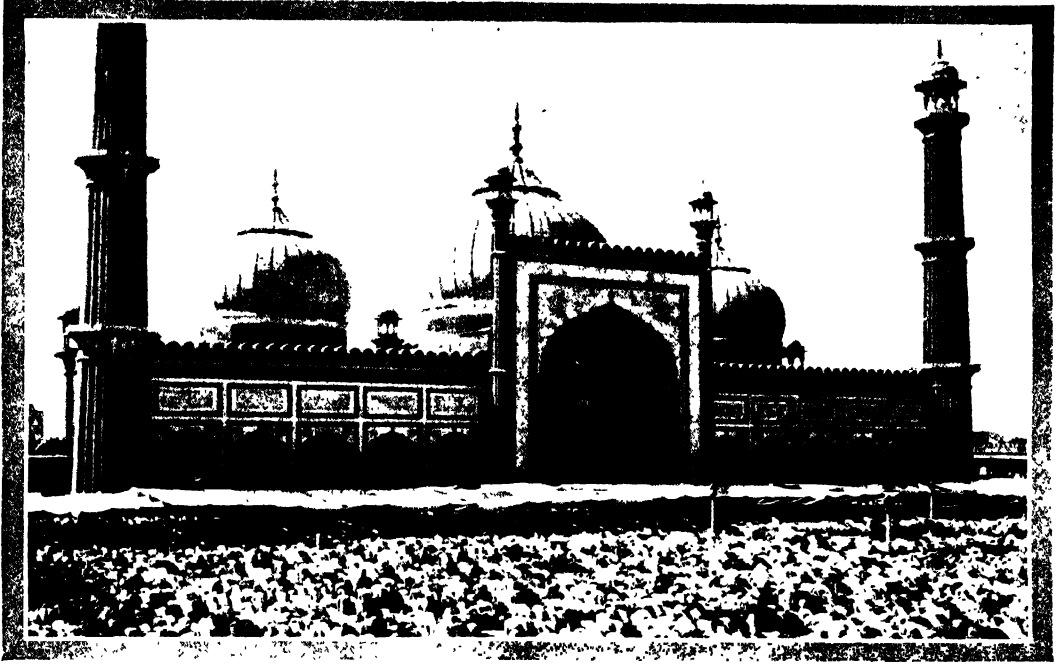


Photo by India State Ry.

Throngs of the faithful have gathered before the Jama Masjid, the Great Mosque of Delhi, built by

Shah Jehan, one of the Mogul emperors. Its three splendid domes are of gleaming white marble.

“MOTHER INDIA” TO-DAY

How the Land of Ancient Wisdom, of Wealthy Potentates and Holy Sages, Was Brought under European Rule and Finally Was Divided into Two New, Independent Nations

THE STORY of the English in India is one of the strangest stories in history. It tells of the conquest of one of the oldest of all civilizations by one of the newest. It tells of the coming together of two peoples and two ways of life so different that even after 350 years they have scarcely learned to understand each other's virtues and ideals. As we read we keep thinking that there ought to be some right and wrong to this story, and doubtless there is—but it is so mixed that we shall be very lucky indeed, and very wise, if we can see it. Probably it would be better not to look for villains and heroes, but just to follow the story as best we can.

It all came about very gradually, as such

things often do. For its beginnings we have to go back two hundred years before the last really great Mogul (mô-gül') emperor, Aurangzeb (ô'rüng-zëb'), who died, you will remember, in 1707. We must go back to the days when Columbus was discovering America, and the sturdy Portuguese sailors were slowly working their way around Africa in search of a sea passage to the East Indies. For unlike all the invasions that had come before, this new invasion of India was to come from the sea.

In 1498, just six years after Columbus' great voyage, the Portuguese Vasco da Gama (dä gä'mä) sailed at last around the Cape of Good Hope and eastward through the Indian Ocean to India—the first European

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to reach India by sea. Da Gama stayed six months in India, and carried home with him a friendly letter from the rajah, or prince, of Calicut.

Before this from time out of mind it had been the Arabs who carried on the trade between India and Europe, sailing up and down the Red Sea or the Persian Gulf and passing overland across Suez or the lands just east of the Mediterranean. But now the Portuguese traders came and took to themselves this rich trade of bringing to Europe the silks and spices of the Orient. They set up trading posts and settlements along the Malabar (māl'a-bār) Coast in Southwest India, with headquarters at Goa (gō'ā). In 1509 came as governor an able and energetic man named Alfonso de Albuquerque (dō āl'bū-kērķ). For a time the Portuguese had so much power on the coast that even the great Mogul emperor Akbar asked their permission when he wanted to send ships to the Red Sea.

The Portuguese would have got along better with the people of India if they had not made the same mistake that so many of the Mohammedan rulers made in trying to force the Indians to stop being Hindus (hīn'dōō) in religion. After 1560 the Portuguese even set up the terrible Inquisition in their province, and of course that helped to make them bitterly hated. Then too, Spain gained control of Portugal at home (1580) and Portuguese power crumbled all over the world.

Meanwhile the enterprising Dutch and

English traders were more and more stealing away the trade. The English began to catch the ear of the Great Mogul at Delhi (dēl'hi), while he would no longer listen to the Portuguese. The Portuguese land on the Malabar Coast fell away little by little. In 1661 the Portuguese made a treaty with the English to defend what was left to them from the Dutch.

Both the Dutch and the English had an East India Company, formed to trade in India and the East Indies. The two companies had been formed at almost the same time (about 1600), but it was not until 1608 that the English had made their first visit in India. From 1612, however, when the first English trade settlement, or "factory," was founded at Surat (sōō-rāt'), the English power had been growing. In 1661 King Charles II of England married a Portuguese wife who brought him as dowry the island of Bombay (bōm-bā'), just off

the western coast of India between Goa and Surat. This island was given in 1668 to the British East India Company and became the center of British influence in Western India.

At this time Aurangzeb was emperor of the Indian empire, and he was fast using up the empire's men and money in his wars of conquest in South-

ern India. He and the Hindu princes and the quarreling European traders from Portugal, Holland, England, and France had among them brought India into a state of great confusion. The English decided that it would be necessary to raise a militia for



Photo by Gramstorff Bros.

This Burmese woman is fond of silks and bright colors, which are in pleasant contrast with her dark, olive skin.



Photos by Gramstorff Bros.



The costumes of the various types and castes of India are usually so much like uniforms that people who have lived in India for a long time can often tell at a glance where a native comes from and what is his station in life. Above are two girls of Ceylon.

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the protection of their settlements, to put up forts, and to start a regular government in the land they were occupying. They set up a governor at Bombay and a "president" at Madras (mā-drās'). They sent an expedition up the Ganges (gān'jēz) and got into a small war with the Emperor. Finally an arrangement was made by which the English bought three villages from the Emperor, and there (1690) they founded Calcutta, fated in time to be the capital of India.

In the Days of Captain Kidd

On sea as well as on land the Europeans had plenty of troubles—many of which they made for one another. For the 1600's were the great days of piracy in these waters, as in the Caribbean Sea on the other side of the world. In these days lived Captain Kidd, most famous of all pirates, who with many another preyed upon the India trade. As a matter of fact it was rather hard sometimes to draw the line between piracy and honest trade; the ships from each of the European nations thought it quite proper to attack ships of any other nation, but when the other nations attacked *them* the wicked attackers were pirates!

Soon after the 1700's began, the stage was all set for the amazing drama that was going to be played out in India during the eighteenth century. Between 1702 and 1708 the English East India Company was reorganized and all its British rivals were told to keep out of India. Already, as we have seen, it had been given power to

set up governments, coin money, and make peace and war, and these surprising privileges made it an almost independent state in India. The Dutch and Portuguese were gradually dropping out, but a French East India Company had been formed in 1667, and by 1706 it had a director-general, or governor, and flourishing "factories" at Pondicherry and elsewhere.

Then, in 1707, the emperor Aurangzeb died, and the Mogul power which had begun to crumble even while he lived now fast fell away. His sons and grandsons fought among themselves for the crown, and meanwhile Hindu princes thrust themselves to power—in the north the Rajputs (rāj'pōōt) and a fierce religious-military order called the Sikhs (sēk), and to the west the strong Hindu kingdom of the Marathas (mā-rā'tā).

The Fall of Delhi

More invasions came overland from the north. In 1739 a Persian horde took Delhi, leaving it a smoking ruin strewn with 20,000 dead. All the Mogul land west of the Indus (in'dūs) River fell to Persia. In 1748 Afghans (āf'gān) swept down upon the unhappy Punjab (pūn-jāb'), and in 1756 they once more sacked and massacred at Delhi. By this time, clearly, the once-proud Great Mogul had become, as one of the English leaders called him, a thing "of shreds and patches." In theory, though scarcely in fact, he was still overlord of Upper India, but Central and Southern India paid tribute to the Marathas,

This quaint type of conveyance is often seen in Burma.

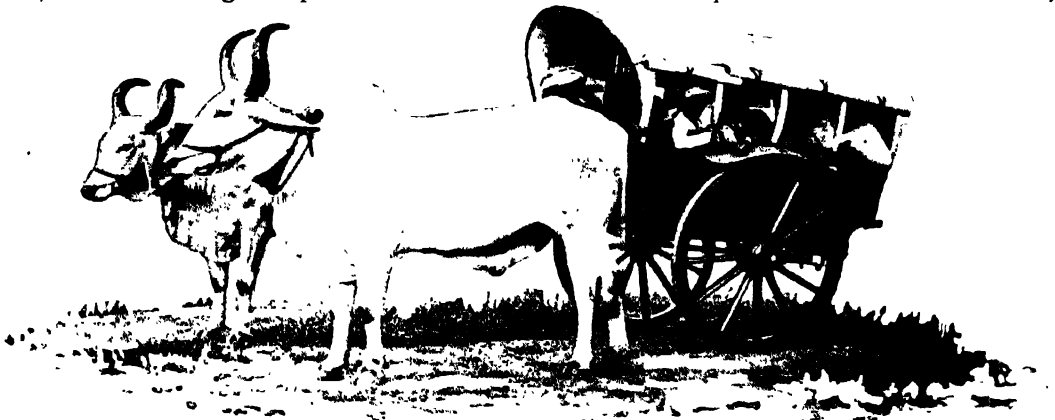


Photo by Gramatorff Bros.

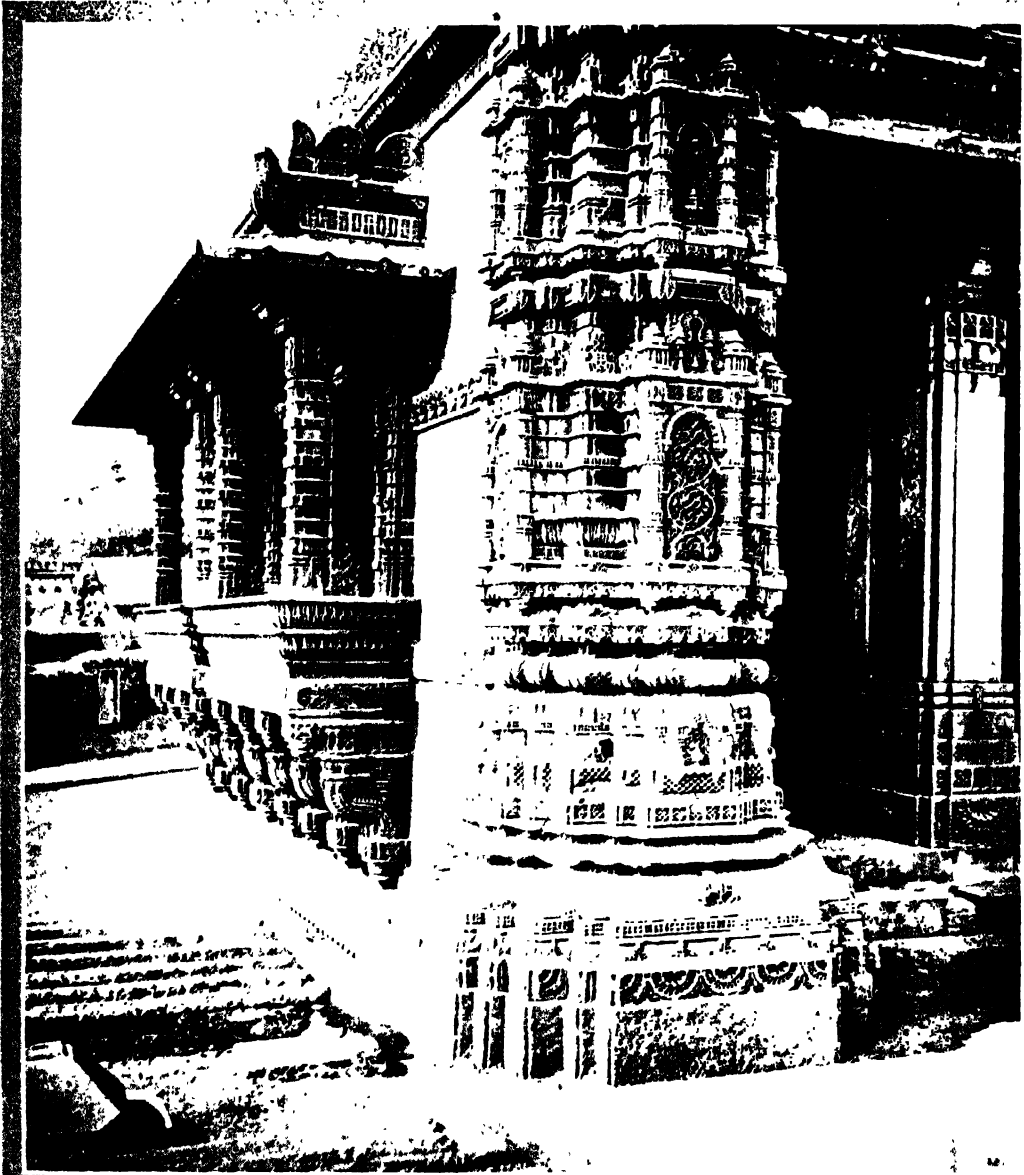


Photo by Gramstorff Bros.

Ahmedabad, a city in the northern division of Bombay, is famed for its many beautiful buildings. This pic-

ture shows the elaborate, intricate carvings of one of its mosques, the Rani Sipri.

where it was not subject to the English or the French. It is not surprising that these adventurous English and French, when they found themselves in the midst of all this tumult and

confusion, should come to think India fair game for any new conqueror whether by war or by trade. The trouble was that India could not long be "fair game" for them both. Besides, during this century England

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and France were great rivals in their colonizing—in America as well as in India—and they were several times at war. Their battles were to be fought out not only in Europe and in the wildernesses of the New World, but here, as we shall soon see, in one of the oldest parts of the Old World, too.

During the War of the Austrian Succession (1740-48) the French government told the French in India that they might go ahead and wipe out the British holdings there if they could. The French station of Pondicherry was very near the British settlement of Madras, and here the first attack was launched (1746). Madras fell, but was returned to England when the war closed.

This first flare-up might not have been particularly important except that it brought forward the two clever and ambitious young men who were to decide India's fate between them during the years that followed. The French leader was named Dupleix (dü'-plëks'); he was governor of Pondicherry and the moving spirit in everything the French did in India. The English leader was Robert Clive, later Lord Clive; he was at first merely a clerk in the employ of the English company, and came to the front more gradually as his wonderful genius as a soldier showed itself.

The Plots of English and French

After the peace in 1748 of course the English and French did not dare fight each other openly. But each began to plot secretly with the various Indian princes, or nabobs (nā'bōb), and sometimes to lend them the sepoys (sé'poi), or native troops in the service of the Europeans. Dupleix started this sort of thing first, and he was so enormously

clever at it that he became one of the most powerful rulers in India, in fact though not in name. His influence was particularly important in the Carnatic (kār-nāt'ik), the district along the southeastern coast.

But the British soon proved that two could play at that game, and Clive and the others

began to build up English influence both in the Carnatic and in Bengal (bēn-gól') to the northeast, where Calcutta was. In Bengal, in 1756, a horrible thing happened which stirred up no end of bitterness between the English and the native Indians, and thus led on to what was to come.

The Hindu nabob was a cruel and headstrong youth

of nineteen. He demanded that the English turn over to him a hated relative who had sought refuge in Calcutta, and when they hesitated he attacked the 174 defenders of the little settlement with 50,000 men. Of course he took the town, and then he shut all the survivors—146 of them—into a tiny jail less than twenty feet square with only two iron-barred windows close to the low ceiling. The prisoners were given no water, and the night in India is hot and pitiless even if one has both water and air. During that ghastly night some went raving mad. Others were crushed in the stampede of the suffocating prisoners to get near the windows. Others died of suffocation or of thirst. In the morning only 23 of the 146 were left alive.

When news of this horror, which has come to be called "the Black Hole of Calcutta," came to Madras, Clive set out at once to punish the nabob. He recaptured Calcutta. But the Indians made alliance with the French. And in this same year the Seven Years' War broke out, with England and



Photo by American Museum of Natural History

Bombay, the second largest city in India, is a place of spacious streets, interesting native bazaars, handsome European residences and gardens, and large, modern hotels and office buildings—a city where the East and West have met and fused.

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France again on opposite sides—so the warfare between them in India came out once more into the open.

The next year (1757) Clive met the Bengalese and their French allies in the astonishing and very famous Battle of Plassey (plās'ê). The British had only 1,000 white soldiers, 2,000 sepoys, and 10 cannon; the nabob had 35,000 foot soldiers, 15,000 cavalry, and 50 pieces of artillery. And Clive won! He did it partly by sheer genius, but he showed too that the more up-to-date methods of the Europeans were bound to overcome the oriental armies if it came to a determined fight.

The English set up their own candidate as nabob of Bengal. In time it became a habit, this setting up of a native ruler who would be a mere puppet in their hands. This nabob was later set aside for another who would give the foreigners more favors. Neither Clive nor the other Europeans were very scrupulous about bribes and trickery and such means in this struggle for power. Still we decided in the beginning not to look for either villains or heroes. Clive in particular will not make either the one or the other. Later, as governor of Bengal, he showed himself in many ways a wise and far-sighted ruler.

Meanwhile the King of Oudh had been defeated, and his kingdom overrun; while in the south, the French were fighting the English—and slowly giving way before them. There was a great battle at Wandiwash in 1760, and finally even Pondicherry itself fell before the British attack. At the Peace of Paris in 1763 France not only lost her vast empire in America but promised not to fortify her trading posts in India. The British East India Company found itself to all intents and purposes the ruler of India.

Now surely this was one of the strangest situations in all history. Strange enough if the British government had done this thing, but how much stranger that it should have been done—almost by accident—by a corporation of merchants!

But there it was. To the English at

home this far-off land, with its heavy sunshine and vast numbers of natives and queer, often terrifying customs and thoughts, seemed like some romantic fairy story. Perhaps the men who went out to India did not understand it so very much better. It was so fantastically easy to get rich there. And the rulers, both Mongol and Hindu, had always fought each other and taken the wealth of the land for themselves. Naturally some of the Euro-

peans were going to do the same thing. Even for the conscientious ones it was sometimes hard to know what was right and what was wrong in this strange, topsy-turvy land.

Clive did things, as we have said, that were not particularly honorable. So in spite of his great services his accusers hounded him until he finally killed himself. The next great governor, Warren Hastings, governor-general from 1774 to 1785, was accused by his enemies of grievous bribery and oppression; his trial in England, which dragged on for years, was very famous because of its importance and because Edmund Burke spoke against him. But in the end he was acquitted.

All this time wars were going on here and there and now and again with the native Hindus. The most powerful of the native states was still that of the Marathas, and all through the later 1700's there was fighting with them. At the turn of the century the Marquis Wellesley took strong measures against them, and also against Mysore,



Photo by India State Ry.

The old, old way is good enough for the natives of India. This picture shows how they still churn their butter.

THE HISTORY OF INDIA



Photo by India State Ry.

These holy men of Pandharpur have devoted their lives to meditation and poverty. Pandharpur is the holiest city of the Deccan, and is a favorite goal of

Hindu pilgrims. Its celebrated temple is dedicated to Vithoba, a form of Vishnu the Preserver, one of the three greatest gods of Hindu mythology.

whose famous leader Tippoo was finally killed in a battle which gave much of the Mysore (mī-sōr') country to the English.

Remaking Old India

After Wellesley went home, the East India Company tried to tell its governors that they had done enough empire building—the company was getting weary of so much politics and war and such a tremendous responsibility. But the governors went on empire building anyway, for it seemed impossible to keep out of the disputes among native princes, which were always involving British interests. Some of the territory gained by these many wars and schemes was ruled directly by the English. Several of the native states were in what was called “dependent alliance”; that is, the native prince ruled them with the help of a British adviser. In general this sort of arrangement lasted under British rule.

Of course the governors tried to introduce

certain European ideas and inventions into this ancient and amazing land. Like the great Mogul emperor Akbar before them they tried very hard to stop the shocking custom of suttee (sū-tē'), or the burning of widows. Lord Bentinck, governor from 1828 to 1835, started the fight against suttee, and the battle was not given up until the custom was finally stamped out. Nor was this the only way in which the newcomers tried to protect Indian women, who were not thought so very important by Indian men. Because girl babies were so often not wanted, Indians had come to think it perfectly right to kill them, sometimes throwing them to the crocodiles in the Ganges as an offering to the gods. This horror, too, the British, finally stopped.

The Grease That Started a War

Now of course this interference with old customs—on top of the political conquest—was bound to make a great many Hindus

THE HISTORY OF INDIA

angry. High-caste Hindus, also, were angry when the English made members of the lower castes, or social classes, equal to them before the law. And then there were all the strange Western inventions, such as railroads, which did not appeal to the Indians



Photos by American Museum of Natural History and Field Museum

In India, China, or Japan unskilled laborers and low-class porters are called coolies. Above is a coolie of Burma, half hidden by a heavy, leafy burden. Notice the anklets.

at all. For one cause and another there was, not unnaturally, a good deal of discontent.

So, though the English did not quite realize it, it was as if they were sitting on a great cask of gunpowder. And then, in their ignorance of the way the Indians looked at things, they innocently put a match to the powder. They did it by ordering the native troops in Bengal to grease their cartridges with fat, which the Indian soldiers thought must come from pigs and cows! Now the pig was unclean to the Mohammedans, while the cow was holy to the Hindus, and to the deeply religious sepoys the thing was nothing less than an outrage.

The Sepoy Rebellion

In this way began the great Indian Mutiny (mū'tī-nī), or the Sepoy Rebellion, as it is sometimes called. In May, 1857, the native troops at Meerut (mē'rūt) mutinied,

shot all the Europeans in the camp, and marched to Delhi. There they were joined by other mutineers, and after massacring all the Europeans they could lay their hands on, the rebels put a descendant of the old Moguls on the throne—amid scenes of wild rejoicing.

The revolt spread like wildfire, and soon all Northern India outside the Punjab was in the hands of the rebels, with the English scattered and besieged. The British commander had died of cholera, and for a time there was no central command. In June the rebels took Cawnpore (kôn'pōr'), and two frightful massacres took place there. In Lucknow (lŭk'nou') men and women looked at each other with a fearful courage, expecting the same fate.

The End of the Mutiny

But in September reinforcements came at last to the relief of Lucknow, and the next March the besiegers were finally subdued. The tide had turned, and in fight after fight



In sharp contrast with the figure at the left is this dainty lady of Burma, whose charming parasol and "hand bag" seem to be an indispensable part of her toilette.

the little bands of British regulars, with loyal sepoys, won the day. It is a pity that we cannot praise their high-hearted courage without having to add that they learned to

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Photo by India State Ry.

This is a village scene in Bengal. The great river Ganges threads its way through this famous province, bringing prosperity as it overflows its banks and spreads its rich silt over the land. Every product

imaginable is grown in this fertile valley; and after the many, many people who live here have been fed and clothed and housed, there is plenty left over to be shipped to other parts of the world.

be as ferociously cruel as the rebels they were putting down. Prisoners were shot in cold blood, and rebels were bound to the mouths of cannon. But however it was done, before the end of 1858 the revolt was at an end.

Victoria Becomes Empress of India

Then at last the people of England woke up to the foolishness of expecting a trading company like the East India Company to govern this huge section of the British empire, with its teeming millions of people. To be sure, a law had been passed as long ago as 1784 taking away some of the company's power. But now (1858) parliament decided to turn the whole government of India over to the Queen. In London there was to be a secretary of state for India, and the governor-general in India itself was to be known as a viceroy, holding his power

from the crown. Eighteen years later parliament gave Queen Victoria the ancient title of the Mogul emperors, and in 1877, with great pomp, she was crowned empress of India. The crowning took place in London, but the new order of things was proclaimed at Delhi and throughout the land.

The first Indian viceroy was Lord Canning. He tried to heal the bitterness of the revolt by ruling gently and considerately, and he found this much the most effective way. During the century British India continued to grow larger. There were two wars with the Afghans in the northeast. There were three wars in Burma, and India stretched clear out of her peninsula to the east to take Burma in.

The Men Who Went Out to India

The English were settling down in India, learning the country, discovering how to

THE HISTORY OF INDIA

rule it well. There were still not very many of them—perhaps one to every three thousand natives. There were women and children among them, but the Indian climate is very hard on Europeans and the land was too crowded anyway to invite large colonies. For the most part, men would “go out to India” for several years, to serve in the army or as government officials, or perhaps still as of yore to make money by trade.

Missionaries and educators went too, and tried to persuade the Indians to change their minds about a great many things they had believed for uncounted centuries. Yet however hard they might try to do their duty by India—and they certainly brought much good to that distracted land—somehow the English never ceased being strangers among these puzzling brown millions.

So perhaps it is not surprising that Indians were always restless under British rule. After the beginning of our own century this restlessness grew by leaps and bounds. And it became always more intelligent, partly as a result of the very thing it fought—English rule. For one thing, the people were less hungry than they had been. And for another, they were far better educated. The high-caste Hindus in particular had learned the culture of modern Europe, while at the same time they clung to the treasures of thought and philosophy that came to them from their own ancient culture. Naturally they wanted to be their own rulers.

The New British Attitude

The English, for their part, were not quite so sure as they had been that it was the “white man’s burden” to govern darker peoples. They had been very sure of it a

generation before, and they did it nobly—none better. But since then the British empire had turned itself into the British Commonwealth of Nations, with the white, English-speaking colonies become dominions free to govern themselves. The problem was, how far and how fast ought England to go toward doing the same sort of thing in India?

Early in the twentieth century she went part way. Lord Minto, viceroy from 1905 to 1910, introduced reforms which opened a good many government positions to native Indians. In 1911 George V, lately crowned king of England and emperor of India, visited his Indian domains. He moved the government from Calcutta to the ancient capital of Delhi, re-

arranged some of the boundaries, and bestowed many gifts and favors. The people greeted him with great enthusiasm. Then a great deal of money was appropriated for education, public health, and other good things in India.

On the whole India was loyal to Great Britain during the World War of 1914-18; there were more than 500,000 troops from India, British and native, in the war. But Indians did seize this chance to urge that

they be given more self-government, and the British government finally promised to move in that direction.

As soon as the war was over the restlessness in India grew more and more like revolution. The talk drifted toward complete independence, or at the least a dominion organization as in Canada and Australia. Old empires were breaking up all over the world and new nations appearing—what wonder that many Indians thought it time for them to win freedom too? The government passed severe laws to stamp out the trouble; agi-



Photo by India State Ry.

Buddha as shown in art is indeed “a solid block of contemplation.” This impassive, seated figure expresses the calm state of mind and the pure and perfect knowledge that is the reward of all those who follow the noble “eight-fold path.” Many people think that all statues of Buddha look alike, but this is not true; Buddha has many expressions and many gestures, gestures of teaching, of mediation, of blessing, and of charity. Above is the Buddha of the Enlightenment at Gaya.

tators were to be imprisoned without warrant and certain cases might be tried without jury. The Nationalist party, now grown very powerful, protested vigorously.

The Indians found two mighty aids in their struggle: a marvelous new weapon, and a very able leader. The leader was a brown, shriveled little man, who lived mostly on goat's milk and dressed in the native fashion. But so strong a spirit lived in that little body that millions of his countrymen humbly did his bidding and the great British empire itself listened respectfully to him. That man was Mohandas Karamchand Gandhi (gānd'hē) of Bombay—called the Mahatma (mā-hāt'mā), or holy one, because of the great wisdom and holiness he had attained in the Hindu religion. His name is known over all the world.

A New Weapon

The new weapon the Indians found was suggested by Gandhi, and his strong leadership made its use possible. It was the weapon of "passive resistance" or "non-violence." Of course there were violent outbreaks now and then in this new struggle for independence, but they were remarkably few. There was instead a vast boycott of British goods; that is, Indians refused to buy things made by the British and went back to spinning their own thread and in other ways living the simple life of their ancestors. When laws were passed that they did not like, Gandhi's followers quietly refused to obey them. If they were arrested, very well, they went to prison. Gandhi himself spent years in prison at one time or another.

All this was very embarrassing for the British, who really had no wish to oppress anybody, but did not want to let India go altogether. Matters were made much more complicated by the quarrels among the Indians themselves, especially between the Hindus and the Moslems, for the Moslems insisted that the Hindus persecuted them.

In 1919 a new constitution gave much fuller self-government. But Gandhi and his followers wanted full independence. Many of his faction got themselves elected to the legislatures under the new constitution and then voted against every bill that came up

just to make it impossible to run the government. Strikes began breaking out, and even the outcast "Untouchables," who might not even let their shadows fall on persons of upper castes, began to think of their rights. On their behalf Gandhi, again in prison, went on a hunger strike in 1932—and won his point from Hindus and English alike.

Finally in 1935 the Government of India Act gave India a new constitution, which went into effect April 1, 1937. Though it granted still fuller self-government, the party of Gandhi, known as the All-India National Congress, continued for some time to demand entire independence. Gradually its more moderate members, led by Gandhi himself, were won to coöperate with the British, but when Japan later threatened to invade India, actual rioting broke out once more. India was promised dominion status. But now a new problem had arisen. The Moslems were bitter because they felt that the Hindus were treating them unfairly. Led by Mohammed Ali Jinnah, they demanded a separate state.

Britain finally agreed to quit India if the Indians could come to some agreement that would insure order. The Hindus, led by Jawaharlal Nehru (nā-rōō'), now refused to let India be divided, and violence broke out between Hindus and Moslems. Finally Lord Louis Mountbatten, British viceroy, declared (February, 1947) that Britain would withdraw in fifteen months and leave India to her fate. In June, 1947, Britain made new proposals including a separate state for the Moslems, and the Hindus at last agreed. On August 15, 1947, India was divided into the Moslem dominion of Pakistan (pā'kīs-tān) and the Hindu dominion of India. The princely states chose between independence and joining one of the two large states. Most of them joined India.

But peace was still far off. Many Moslems were left in the Hindu state and many Hindus in Pakistan. Terrible violence broke out. Over 200,000 were killed, and in the greatest mass migration in history over 8,000,000 went trekking or were moved across the borders of the states they had inhabited. Because of his conciliatory policy Gandhi was murdered by reactionary Hindus. India and Pakistan still have grave problems ahead.

(History of World War II, 6—493)

INDIA AND PAKISTAN

AREA

Total: 1,581,410 square miles—India, including Hyderabad, 1,282,000; Pakistan, 299,410

LOCATION

The subcontinent of India lies between 8° 5' and 35° 15' N. Lat. and between 65° 45' and 97° E. Long. It is the middle one of the three peninsulas of Southern Asia, and in the north is shut off from the rest of the continent by the Himalaya Mountains. The waters that wash its shores are the Bay of Bengal on the east, the Indian Ocean on the south, and the Arabian Sea on the west.

CLIMATE

Mean temperatures at Bombay: Jan., 75° F.; July, 80° F.; annual, 79° F. Average rainfall at Bombay: Jan., 0.1 in.; July, 25 in.; annual, 74 in. Mean temperatures at Calcutta: Jan., 65° F.; July, 83° F.; annual, 78° F. Average rainfall at Calcutta: Jan., 0.3 in.; July, 12.3 in.; annual, 61 in. The peninsula runs 15½ degrees into tropical latitudes, where the yearly temperatures are fairly constant, and also 12½ degrees into the Temperate Zone, where there are great variations. The climate is greatly affected by the northeast monsoon, which in general gives a dry season from October to March, and by the southwest monsoon, which brings rain between April and September. The Indian year has four seasons—the cold season, in January and February; the hot season, in March, April, and May; the southwest monsoon period, from April to September; and the retreating monsoon period, in November and December, when the tourist should visit India. Rain is very unevenly distributed; the basin of the Indus has an annual rainfall of less than 15 in., the western coast a rainfall of over 75 in., and the high plateau of Southern India an annual rainfall that is under 30 in. Between the arid regions of the Indus and the Ganges is a dry zone, but the lower course of the Brahmaputra has a rainfall of over 75 in.

PHYSICAL FEATURES

The peninsula is a triangle, with its greatest length and width about 1,900 miles. The Himalaya Mountains, the highest range in the world, form a barrier cutting off the rest of Asia, but ancient trade routes still cross them, and goods are still carried over lofty passes from the Punjab into Tibet and eastern Turkestan. A mountain range extends south from the Himalayas on the northeast and forms a barrier between the civilized districts of Assam and the wild tribes of upper Burma. In the northwest, mountains run all the way down the frontier to the sea, but the mountain wall is broken by the Kabul River, and famous passes—the Khyber, the Gomal, and others unite Pakistan with Afghanistan. The mountains between Pakistan and Baluchistan are lower, and less forbidding as barriers. The richest and most crowded regions of the subcontinent are those watered by the three river systems which rise in the Tibetan Mountains and flow into India. The Indus flows west into the Arabian Sea, the Ganges and the Brahmaputra flow east into the Bay of Bengal. The delta of the Ganges is uninhabitable swamp. There many animals, including the tiger, find a refuge. The Vindhya Mountains extend east and west across the peninsula, dividing it into two distinct parts: a northern region called Hindustan—a name sometimes applied to the whole peninsula—and Deccan, an elevated triangular table-land in the south. These mountains, which form the northern wall of the southern plateau, were once an impassable barrier. The eastern and western Ghats, which unite in the south, are the mountains which form the other sides of this plateau. The western Ghats are close to the sea, and the table-land slopes eastward from them. This determines the course of all the rivers south of the Tapti. Tea is produced in Assam, most of it for export to the British

Isles. The forests produce teak, deodar, timber, and sandalwood. Coal and petroleum and other mineral resources have been discovered

THE PEOPLE

In the peninsula are found representatives of the Mongolian, Negroid, and Indo-European divisions of the human race. The first immigrants, who came long before the dawn of history, were the Tamils, of Dravidian stock, to which many of the original inhabitants of India belong. They conquered a dark, fuzzy-haired people, a few of whom still live in Bengal. The Tamils now occupy the southernmost part of India, where their language is spoken. Then came an invasion of Hindus, who belong to the Indo-Iranian group of Aryans. They conquered the Tamils, and their language became that of all India north of the Nerbudda River. The next invaders were Mohammedans of various stocks. They were followed in the sixteenth century by small numbers of Europeans—Portuguese, Dutch, French, and English. The people of India today are descendants of the various peoples listed above. More than 200 different languages are spoken.

THE GOVERNMENT

On August 15, 1947, the bulk of the subcontinent of India was divided into the two self-governing dominions of India and Pakistan. The states ruled by native princes joined one or the other of the two new dominions. In January, 1950, the Union of India, including French India and newly-acceded Hyderabad, adopted a constitution creating itself the Republic of India.

In the division, Pakistan received eastern Bengal, the western Punjab, Sind, Baluchistan, and the North West Frontier Province. The new state has a population of 85,000,000. The Dominion of India, filling most of the rest of the peninsula, has about 320,350,000.

The new dominions, as members of the British Commonwealth of Nations, have the right to remain in or withdraw from the Commonwealth. Pakistan, which is a Moslem state, bases its new constitution on the law of Islam. The Crown is represented by a governor general, but he is bound by the decisions of the dominion government. The Republic of India accepts the British monarch as a symbol of the free association of its independent member nations. The constitution of the Republic is modeled in part on that of the United States. A president to head the government is to be elected every five years by the Parliament of India and the legislatures of the member states. Parliament will have an upper house, called the Council of States, and a lower house, called the House of the People. There is provision for a separate judiciary, headed by a Supreme Court. When mergers and reorganizations are complete, about nineteen states, largely princely, will continue under their present rulers, in addition to some twenty-odd ordinary states. All the member states will send representatives to Parliament in New Delhi. The new constitution guarantees human rights and prohibits discrimination for reasons of sex, race, caste, or religion.

Both India, with most of the factories, and Pakistan, largely agricultural, plan to nationalize a number of key industries, including public utilities. India has taken over the charter membership in the United Nations, and Pakistan was made a new member. Partition has created certain problems, such as the ownership of assets once belonging to British India as a whole and the organization of her economic life into two separate parts. Such problems are being worked out by consultations between the governments of India and Pakistan. Other disputes, including the status of the princely state of Kashmir—which adhered to India though largely Moslem—have been referred to the United Nations. Because so many different languages are spoken in India, English is an official language in both dominions.

CEYLON

AREA

25,332 square miles, about as large as West Virginia.

LOCATION

Ceylon is an island in the Indian Ocean, southeast of India, from which it is separated by the Gulf of Manar and Palk Strait. It lies between 5° 55' and 9° 51' N. Lat. and between 79° 41' and 81° 54' E. Long.

CLIMATE

Mean temperature at Colombo: Jan., 79° F., July, 80° F., annual, 80° F. Average rainfall at Colombo: Jan., 9 in.; July, 7 in.; annual, 93 in. Since Ceylon is near the Equator there is a high temperature all the year, but the heat is relieved by sea breezes, and where the jungles have been cleared, the land is healthful. January is the coldest month, and May the hottest. The climate of Ceylon is greatly influenced by the southwest and the northeast monsoons. The southwest monsoon brings more rain than the northeast, and consequently the vegetation in the southwest is more luxuriant. The northern and southeastern regions are very dry. In ancient times they were made habitable by a skillful and elaborate system of irrigation, which has since fallen into disuse. Malaria is now common there. The plateau of Nuwara Eliya, a famous health resort 6,000 ft. above sea level, enjoys an almost perfect climate from September to April.

PHYSICAL FEATURES

Ceylon is 272 miles long, and its average breadth is 100 miles. The northern and northwestern coasts are flat and monotonous, those in the south and east bold and rocky. Mountains cross the center of the southern and broader part of the island, and intercept the rains of both monsoons. The average elevation is about 2,000 ft., but several summits are from 7,000 to 8,000 ft. high. Adam's Peak, from which, according to the faithful, Buddha ascended into Heaven, is 7,420 ft. high, conical in shape, and can be seen from the sea. In this central region, which is cut up by deep valleys, are the tea plantations. In the coastal zones the coconut palm flourishes, in the arid regions the palmyra palm. The rivers are not large and are not very useful for navigation. The Mahaveli Ganga is the most

important. It is very beautiful near Kandy and in the botanic gardens of Peradeniya, the finest in the tropics. Tea, rubber, coconuts, cocoa, and rice are produced in Ceylon. Graphite is found, and there are also mines of precious and semiprecious stones (cat's eyes, sapphires, moonstones, rubies).

THE PEOPLE

The first people of Ceylon are thought to have been the ancestors of the people who to-day are called Veddahs. There are very few of them left, and they live in a primitive state in the most inaccessible parts of the island. They probably are related to the light-colored, wavy-haired people found in many parts of Southeast Asia. The most numerous of the inhabitants of the islands are the Singalese, who are Buddhists. They came from India, of Dravidian stock, and entered Ceylon in 504 B. C. Their color varies from the lightest to the darkest shades of bronze. Their language, an Aryan tongue, is spoken by 70% of the inhabitants. The Tamils, who are Hindus, came to the island from Southern India. Some 950,000 of these enterprising dark-skinned people live in the tea and coffee districts of Ceylon. The Mohammedans, who number about 300,000, are mostly merchants, though many are sailors or fishermen. There are a few descendants of the Portuguese and Dutch colonists, who now speak English. They are called Burghers, and have intermarried with the natives. There are, as always, a fair number of Europeans.

GOVERNMENT

Ceylon, once a British crown colony, is now a self-governing dominion, a member of the British Commonwealth. A new constitution, adopted in May, 1946, provides for a parliament, made up of a senate and a house of representatives, the members of which are elected by universal adult suffrage. Members are chosen in proportion to the vote their parties receive at elections, instead of by parliamentary districts. The prime minister and cabinet, formed in the British pattern, are responsible to the parliament. Ceylon was the first British crown colony, and the first British territory without a powerful white community to gain control of its own internal affairs. The capital is Colombo.

BURMA

AREA

261,610 square miles, or slightly smaller than Texas.

LOCATION

Burma is situated in Southeast Asia, on the Bay of Bengal. Bordering it on the west, north of the bay, is India; on the north China; on the east China, Indo-China, and Siam; and on the south Siam and the Gulf of Martaban. The country extends in the form of a long-tailed kite from 9° 55' to 28° 30' N. Lat. and from 92° 10' to 101° 9' E. Long.

CLIMATE

Mean temperature in southern Tenasserim, 80° F. throughout the year; annual range in Rangoon 10°, in Mandalay 20°. Annual rainfall in Rangoon, 99.1 in.; in Arakan, 200 in.; and in Mandalay, 33.4 in. Burma lies in the path of monsoons, the prevailing winds blowing from the northeast from October to May, and from the southwest during the rest of the year. The period of the southwest monsoon is the rainy season in most of Burma. Central Burma, which does not have so much rain, is called the Dry Zone.

PHYSICAL FEATURES

Several large rivers cut south through Burma to the

Bay of Bengal. The most important is the Irrawaddy, which is navigable for 900 miles. Its main tributary, the Chindwin, is navigable for another 350 miles. The Salween, near the Siamese border, flows into the Gulf of Martaban at Moulmein. The fertile, well-cultivated plains of the river valleys grow broader as one moves south until they form great deltas. Much of the rest of Burma is mountainous, however, the regions along the Indian and Chinese borders consisting of a maze of jungle-covered mountain ranges and narrow valleys. Rice is the principal crop, and much teakwood, cotton, tin, silver, and petroleum are produced.

THE PEOPLE

Population: 14,667,000. About 9,000,000 are Burmans, a Mongolian people who came originally from Tibet and China. There are also a number of Karens, a hill people who live in the south; Shans, who are close kin of the Siamese; and several other groups.

GOVERNMENT

Once a British colony, Burma became an independent republic in January, 1948. The head of the government is the president; the legislature consists of a Senate and a House of Representatives.

The HISTORY of the GYPSIES

Reading Unit No. 1

THE STRANGEST PEOPLE IN THE WORLD

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

Interesting Facts Explained

Ways in which gypsies differ from other people, 5-389
Various names by which they are known, 5-389-90
What the study of their language has taught us, 5-390
When and where the gypsies originated, 5-390
How they tricked Europe and

earned a bad name, 5-390-91
Their method of obtaining a livelihood, 5-391-92
How they have long been persecuted, 5-392
Laws and customs of the gypsies, 5-392
Their daily life, 5-392

Things to Think About

Why have gypsy customs remained the same for the past 1,000 years?

Is it a wise law that a gypsy must marry one of his own people?

Related Material

India in 1000 A.D., 5-373
Political situation in Germany in 1420, 6-209
The history of the horse, 4-505
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The man who immortalized gypsy music, 12-297
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Habits and Attitudes

The people who are a law unto themselves, 5-389
Trickery on a grand scale, 5-390
Gypsies drive hard bargains, 5-

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The harsh treatment meted out to the gypsies, 5-392

Leisure-time Activities

PROJECT NO. 1: Learn how to tell fortunes, 14-152.

PROJECT NO. 2: Read Walter Scott's "Guy Mannering."

Summary Statement

Coming out of the East a thousand years ago, the gypsies continue to wander over Europe, content to live a day at a time,

with no desire to settle down and establish a permanent home for themselves.

THE HISTORY OF THE GYPSIES



Photo by Keystone View Co.

Gypsies from time out of mind have loved and understood horses; so it is not surprising that every year great numbers of those who live in England find them-

selves wandering to Epsom Downs to wait for the famous Derby races. Here is a happy family encamped. When the races are over, they will wander on.

The STRANGEST PEOPLE in the WORLD

*Always Coming, Always Going, Gypsies Always Are the Same;
They Have Hardly Changed in a Thousand Years*

WANDERING, mysterious vagabonds, brown and ragged and homeless, living on the plains and in the woodlands like wild birds, the gypsies avoid three things: the church, the sea, and the law courts. They have no business with any government, for custom is their only law, and the chief is their lawgiver. From village to village and from country to country they travel in their covered wagons and set up their tents by the roadside, but never do they venture to use boats for their journeys. They have no religion at all as we understand religion. As may be most convenient for them at the moment, they will claim to be Christians or Mohammedans or anything else; but that is only make-believe. They only have some sort of belief in spirits good and bad, supposed to dwell in sticks and stones, in trees and streams, in animals of every kind.

There are some ancient stories that tell us how the gypsies are doomed to wander forever because they are unbelievers. Accord-

ing to one old tale, a gypsy refused shelter to the Virgin as she was fleeing into Egypt with the Christ Child. Another story says that it was a gypsy who forged the nails for Christ's crucifixion. And for those offenses the whole clan, according to these legends, was doomed to wander over the face of the earth forever, like the children of Hagar, the outcast.

But these are only tales made up by simple folk to explain the strange people who suddenly swarmed into Europe in the early fifteenth century. For several hundred years after their first appearance there, nobody was sure who the gypsies were or where they had come from. They did not know themselves, or at least they would not tell. Since they claimed to have come from "Little Egypt"—a land of which nobody had ever heard before—they were popularly called "Egyptians," and in English this word was shortened into "gypsies." The French call them "Bohemians"; and other peoples call

THE HISTORY OF THE GYPSIES

them by other names, especially "Cingali," "Cingani," or "Cingari"—but they call themselves "Rom" meaning simply "men," and their language "Romany" (rōm'ā-nī).

Gypsies roam in every part of the world; there are some three million of them altogether, most of them in Europe, and especially in Roumania, Hungary, and Spain. No matter where a tribe lives, however, in Asia or in Europe, in Africa or in Australia, its members all speak a language which in some ways is like that of all other gypsy tribes. And it was the gypsy language that first gave us a clue as to who these strange wanderers are, and where they came from. Their language also told something of their wanderings, for they had picked up new words from each country they had gone through. About 1850 a German scholar found out a good deal about gypsy history by studying their speech, and from that day to this the other people who have studied gypsy lore have added information until there is now no doubt that long ago the gypsies came—not from any "Little Egypt"—but from India.

Some time about the year 1000 A.D., a great tribe of swarthy but handsome kinky-haired people set out westward from their home in Northwestern India. Nobody knows why they started. Then as now they loved horses and knew all about them, and they were skillful metal workers. Even to-day gypsies are usually tinkers. On reaching Persia, the horde separated, one part going southwest through Syria and Egypt into

Northern Africa, the other northwest into Asia Minor and Greece. There they stopped for some four hundred years; in Greece they even had a king. Early in the fourteenth century they started northward through the Balkans, a wild, thinly settled region that was much to their liking. Here, too, they tarried and grew very numerous. From here they streamed into the rich plains of Hungary, and then set out for Western Europe, where some of them have been ever since.

The gypsies had a fine scheme for their travels through the various lands of Europe. They made up a grand story to cause persons of both high and low degree to give them a good reception and to aid them on their way. The leaders of the first horde that set out from Hungary dressed for their part and played it well. Going on ahead of their ragged and filthy followers, a few men of the tribe who called themselves "dukes," "counts," and even "princes," pranced through the cities of Southern

Germany about the year 1420. They rode good horses and wore good clothes, somewhat overdecked with gold and silver trinkets, to be sure, for then as now the gypsy loved finery of a kind.

Tricky Gypsy Leaders

The leader, who claimed to be some grand person such as Michael, "duke of Egypt," went with his companions before the magistrates of each city, showed a document said to be signed by the emperor Sigismund of Hungary, and told his tale. Then he asked privileges for himself and for his followers



Photo by Keystone View Co.

Probably the last place in which we should think of looking for the followers of the "Romany trail" is a great city like New York. Yet thousands of gypsies drift into New York—and out again. Here are three gypsy girls at a camp on the Harlem River at 143rd Street.

THE HISTORY OF THE GYPSIES



Photo by Gramstorff Bron

Of course gypsies are always getting into trouble. For they live by their own law, and the laws of the land they happen to be wandering in mean nothing to them. Many are the tales that are told of their doings. A favorite used to be that a band of them had stolen

away some high-born child to rear it among the tribe, perhaps leaving a little gypsy waif in its place—to grow up shy and wild, longing for the freedom of the open road. In this picture the artist has shown us a gypsy woman accused of some such theft.

who were to arrive a few days later. His people had been Christians, so he said, but had unfortunately given up the true religion for a time. They had at last seen their wicked folly, however, and being very sorry now, had taken a vow not to sleep in a bed for seven long years, to make a pilgrimage on foot to Rome, and there to beg the Pope's forgiveness. He would of course have to ask for food for his followers, he said, and for a little money; so he expected the people of this city to give them those things. And the citizens usually met the gypsy leader's demands, for in those days nobody knew very much about the distant parts of the world, and most people could be easily duped. Besides, almost everybody was only too eager to believe nearly any tale told by a pilgrim.

Beware of the Gypsy Trader

But people were very quickly startled when the "Duke's" followers swarmed into their city, for then as now they were a ragged, thieving lot, unfriendly to every kind of work

and willing to make money only by trading and by fortune-telling. It was said that whatever they had to sell was sure to have a fault of some sort, and that whenever a gypsy bought anything, good or bad, he always wanted something else thrown into the bargain, but that when he sold, it was only for a price too high. All of them were thieves and liars, it was claimed, and the children were the cunningest of the lot. Such were the "Egyptians" who had come to Europe; and they are very much the same to-day.

How the Gypsies Tricked the Pope

Although some of the first horde of gypsies finally did reach Rome and get to the Pope, whom they duped as readily as they had duped the princes, most of them scattered out to right and left, and before the end of the century they were in every country of Europe. But a change of scene had brought no change in habits. People soon found out the fraud the gypsies had played on them, and then they took steps to protect themselves and their belongings.

THE HISTORY OF THE GYPSIES

In first one country and then another the gypsies were outlawed. They were flogged when caught, often branded on the forehead with a hot iron, and sometimes hanged or burned at sight without even being brought to trial. This harsh treatment tended to lessen their numbers in some countries, but in others like Roumania, Spain, and Hungary, where the people like them, the gypsies still flourish. But during World War II they were sadly persecuted by the Nazis. In Eastern European countries the metal-working trades—especially blacksmithing and silversmithing—are almost entirely in gypsy hands. Everywhere they are roving menders of pots and pans. Some people think that our English word “tinker” may be only a form of “cingari,” one name for a gypsy.

The Gypsy Instinct to Wander

But of course the gypsies are not all metal workers. In Turkey they are dealers in poisonous drugs and precious stones; in Spain they are singers and dancers; in Hungary many are musicians; in Russia they even become entertainers and actors. But wherever they live and whatever they do—whether it be leading a dancing bear through the street of your village or performing before the czar of Russia, as several have done—gypsies do not mingle socially with the “gentiles,” as they call all other persons. They almost never marry outside the tribe; and if a girl does so, she becomes an outcast.

Although gypsies sometimes settle down in one place for a little while, sooner or later they are sure to wander on. In Roumania the government once gave every gypsy man a piece of land for his own, thinking that would make them all settle down in a country they seem to love. But the plan did not succeed at all. Some strange instinct lures the gypsy onward to no particular place, but onward nevertheless. For that is what it is to be a gypsy.

He pitches his tent at the side of the road. Its entrance always faces south—though he does not tell you why. In a copper kettle on three stones the gypsy woman cooks a favorite dish, a sort of stew made of rice, onions, and meat. Pretty gypsy girls, clad in a ragged, loose, red garment hardly to be called a dress, plait little bits of colored cloth into their raven hair, or care for the half-naked little children who tumble about in the summer grass. Old men and old women—very old, for the gypsy is usually long-lived—smoke their pipes contentedly. The younger men talk of the trades they have made during the day, or they strum guitars and softly croon age-old gypsy songs. And when night finally comes, all go to sleep under the stars. To-morrow they will move on. They may even have little cars to move in now, but that does not change them. Nothing ever changes them. The one thing is to move on—they know and care not where.

A chicken from a neighboring hen roost, some odds and ends of vegetables, perhaps a tender young rabbit—anything that is handy goes into the pot to make the gypsies' meal.



The HISTORY of ARABIA

Reading Unit No. 1

THE STORY OF "HAPPY ARABIA"

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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Travelers who are always hunting for out-of-the-way places unspoiled by modern civilization should go to the desert lands of Arabia, where Arab homes—like the one below—are just as they were centuries ago.



The STORY of "HAPPY ARABIA"

*The Desert Land That Is the Home of the Liberty-loving Arabs
Is One of the Ancient Homes of Mankind, and Has Given
the World Not Only a Valuable Learning but a
Great Religion as Well*

WE USUALLY think of maps as fairly dependable things, at least so far as the shore line of continents is concerned. Yet there was a time, and that not so long ago as to be before men lived on the earth, when a map of the Mediterranean would have looked very different indeed from the way it looks to-day. Some scientists think that thirty or thirty-five thousand years ago the great sea itself was two or three land-locked lakes, and that the Red Sea and the Persian Gulf were only great rivers. Then there would be fertile lands with a soft and pleasant climate around the lakes and along the rivers, and men must have lived there until the ocean broke in and swallowed up the land.

In those old days, and long afterward, Arabia was not mostly a desert, as it is to-day, but a green and fertile land, watered by three great rivers and teeming with the life of early men. As the men grew more civilized they put up dams and irrigation canals to spread the waters over the land, and Arabia must have "blossomed as the rose." The memory of those old days lingered long, and men spoke of "Arabia felix"

—"happy Arabia." Even to-day we have the phrase "Araby the blest."

It was in the mild and fertile river valleys of Egypt and Western Asia—the Nile, the Tigris and Euphrates, and those lost rivers of Arabia—that the earliest civilization of which we can find any trace grew up. But for long ages we know nothing about what was going on beyond what we can imagine from bits of pottery and other remains dug up where the rivers used to be. As the waters slowly died away into the burning sands, wave after wave of the people of Arabia flowed north or east or west to make history in other lands. For Arabia is the home land of the Semitic (sĕ-mīt'ik) peoples, and the Chaldeans (kāl-dē'an), the Hyksos (hĭk'sōs) who conquered Egypt, the Syrians and the Jews, the Babylonians and the Assyrians are all closely related. At home in Arabia vigorous independent states grew up; by about 1000 B.C. there were four kingdoms there. One of these, Saba (sā'bā), may be the Sheba whose queen went to King Solomon at Jerusalem in search of wisdom.

So slowly did the climate grow hotter and drier and the land shrivel up into desert that

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we cannot say "It happened then or then"; we only know that the drying up has been going on for centuries and very probably is going on still. In the time of Solomon kings in Egypt or Palestine still received gold, apes, peacocks, and spices from Arabia. But how many of these romantic things came from Arabia itself and how many were already being carried across the desert on patient camels from India and the rest of the Far East, we do not know.

When Arabia Became a Desert

There is a tradition that along about the time of Christ a great calamity fell on Arabia, ending the days of her fertility. The huge dam of Marib burst, wasting the precious stored-up water. It was probably only one of a long and dismal series of such disasters, but it shows what had been happening. "Arabia felix" had become "Arabia deserta"—"desert Arabia."

In the Yemen (yēm'ēn), a district in the southwest, and in other seacoast strips and fertile oases, settled life went on. Native princes who professed the Jewish faith—there were many Jews and many other believers in the Jewish religion in Arabia—continued to reign in Yemen until they fell before the Abyssinians and the people of Byzantium (bī-zān'-shī-ūm) about 525 A.D. But these subjugations of Arabia had been always rather shadowy things, as Egypt, Persia, Macedonia, Rome, and Syria had found out before this.

Meanwhile in the desert interior the tribes wandered at a quiet pace from well to well, from oasis to oasis, as they had done from time beyond the memory of man and still do to this day. Of necessity they lived sparsely and knew well the meaning of hunger and thirst and burning heat. They were marvelous horsemen, and they knew the use of the strong and patient camel which carries its own water canteen within it. Their religion was a crude affair of many tribal gods, but they knew the beauty of their language, and Arab poetry is one of the treasures of the world. The tribes were forever quarreling among themselves, carrying on blood feuds—as they do to this day—and there was seldom a time when a warrior need be without his fighting. But every year there was one month of sacred truce, when pilgrims might go in peace to Mecca, where the sacred black stone, probably a meteorite fallen from the skies, was enshrined in the temple called the Kaaba (kā'ā-bā).

And still, as of old, there was trade. The

Semitic peoples have always been the world's great traders, and it is they who have given us much of our mathematics, and our system of counting; our very numerals are Arabic. So up and down the Red Sea and the Persian Gulf the Arabs traded in ships, and across the deserts they traded in camel caravans. Sometimes the nomad (nōm'ād), or wandering, tribes fell foul of the caravans of their "blood enemies" in some of their ceaseless raids; sometimes they

This tribesman and his camel roam the sandy wastes of the desert. The Arabs take great care of their strange, ill-tempered steeds, for to be lost in the desert without a camel means almost certain death.

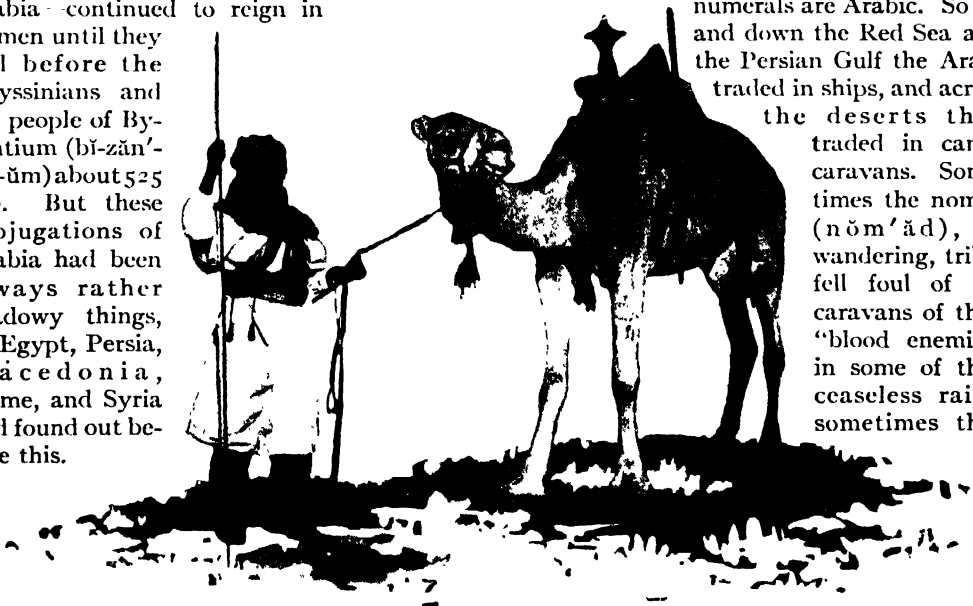


Photo by Ollivier, Paris

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stopped the caravans of outside peoples, demanding tribute. Once in a while a prince would raise himself to real power and greatness in some fair city that rose out of the desert like a miracle. Such a city was Palmyra (pāl-mī'rā), on the edge of modern Syria, among whose sun-baked ruins to-day nothing moves but the slinking jackal and the owl. But always the caravans moved on, through the fantastic rocks and blowing sands of the desert, tying Europe to Asia by a strong rope of trade.

Now during all these centuries, although Arabia had never been very thoroughly conquered, she had never been very powerful among the nations. Who would have supposed that out of this desert land would come a power that would all but conquer Europe and Western Asia? Who would have supposed that these wandering half-civilized nomads

would suddenly produce a blaze of mind almost as blinding as that of ancient Greece, and a great religion to rival Christianity and Buddhism for mastery of the World?

It was in the seventh century A.D. that this wonder happened. What brought it about was the power of a great idea.

That idea was Islam (īs'lām), the religion preached by Mohammed (mō-hām'ēd), who lived in Mecca in the early 600's. We have told Mohammed's story elsewhere and cannot tell it again here. But the story of the religion he founded is for many years the story of Arabia.

The main idea at the core of Islam is

oneness: "There is but one God, Allah, and Mohammed is His prophet." This belief Mohammed had learned from the Jews, and indeed he considered himself only the last and greatest of the line of prophets that included Moses and Isaiah and Jesus. Along with the oneness of God Mohammed also

taught the oneness of men: "Know that every Moslem is the brother of every other Moslem."

It is not hard to see how such a teaching might set fire to the imaginations of these strong and simple tribesmen and weld them into a great, united people almost overnight. It gave them one God instead of the many tribal gods they had worshiped, and one faith and purpose instead of their countless tribal quarrels. And when Mohammed, the thinker, died in 632 A.D., his friend and disciple Abu Bekr (ä'bōō bēk'r), warrior and man of action, carried on his

work. The Moslems (mōz'lēm), or followers of Mohammed, became such an army for the spreading of the faith as the world has never seen before or since.

Conversion or Death!

For Islam is a religion of conquest, and promised Paradise to every man killed in battle for the faith. This zeal for their new religious idea inflamed the Arabs to go forth to conquer the civilized world for Islam. At the point of the sword they carried the religion of Mohammed, and all who refused to accept this faith they put to death as unbelievers and infidels.



Photo by Metropolitan Museum of Art

Earrings and bracelets, anklets and toe rings come from the workshop of this Arab jeweler, and his wares are often beautiful. His trade is an ancient one in this part of the world. We can trace the making of jewelry by Semitic peoples back to the far-off times when Ur was at its height.

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Photo by Ollivier, Paris

These Arabs in their flowing robes and picturesque headdresses are doing reverence to their dead. As

is the custom with Mohammedans at prayer, the mourners have removed their shoes.

Abu Bekr was the first caliph (kā'lif), or head of Islam, and Omar was the second. These two men were not only honest and enthusiastic Moslems but they were military geniuses also. Spreading from Medina (mē-dī'nā) and Mecca in Western Arabia, Islam grew until it took in all Arabia. Twenty-five years after the Prophet's death Persia had been won, with most of Armenia, and Syria and Northern Egypt. A hundred years later the Moslem armies had pushed east and north into the valley of the Tigris and Euphrates, into Turkestan and a corner of Asia Minor, and west across the whole of North Africa, and clear across Spain. If you will look at a map you will see how this vast domain swings around three sides of the Mediterranean in an enormous crescent—like the emblem on the banners of Islam. The only other considerable empire west of China was the Byzantine (bī-zān'tīn) empire, with its capital at Constantinople, which the Moslems were long unable to take.

The Spread of Mohammedanism

Millions of people had become followers of Mohammed, and the Arabic language, in which the sacred Mohammedan scriptures, the Koran (kō-rān'), are written, had spread wherever the Crescent had overcome the

Cross or other faiths. In truth, the old civilization in these lands was everywhere in decay—Persia, Egypt, Carthage, Rome, even Byzantium—and their glory was departed. Islam came to millions of their people as a word of hope and joy.

The Simple Ways of the Great Omar

But when religions become too successful in a worldly way their followers have a way of becoming worldly too, and Islam was no exception. There is a story about the great caliph Omar which will show what was happening as early as 638—only six years after Mohammed's death. The caliph rode six hundred miles to receive the surrender of Jerusalem to the Moslem armies. He arrived in his simple desert dress, mounted on a camel, and attended by one servant only; he had carried his own provisions for the journey—dates and a bit of barley and a waterskin. This was the true spirit of simplicity and democracy which had made Islam so strong.

But when Omar reached the gates of Jerusalem, who should come out to meet him but some of his leaders dressed in the finest silks and satins and riding horses covered with silks and satins, too. Omar was so angered that he slid down from his camel and pelted

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the fine gentlemen with dust and stones! It may have done those foolish captains some good—we hope it did—but it could not stop other too-successful captains from forgetting the old stern simplicity after Omar was dead.

And then the office of caliph, which should have been the center of strength and union, became merely the prize of murderous family squabbles. The third caliph, Othman (ôth'män), had less thought of Islam or of Arabia than of his own tribe and family, the Omayyads (ô-mī'yäd).

At the same time some members of Mohammed's own family decided that the caliphate should be theirs by right, and Ali (ä'lë), husband to Mohammed's daughter Fatima (fä'të-mä), claimed it. But Mohammed's favorite wife, Ayesha (i'ë-shä), hated Fatima, who was another wife's daughter, and so favored Othman. And around Mecca and Medina, at the very heart of victorious Islam, raged a silly fever of civil war, of mistrust and envy and hatred.

In 656 Othman was murdered, and Ali got his wish to be caliph. In 661 Ali was murdered. Ali's son and brother were murdered, too, and for a hundred years the caliphs were Omayyads. Then, in 749, another Arab family, the Abbasids (ä-bäs'ïd), murdered all the Omayyads they could find and, having set up their own line, murdered all the descendants of Ali they could find for good measure. So it goes—a sordid story. To this day the Shiites (shë'it), followers of Ali, and the Sunnites (söön'it), followers of the Omayyads, form separate branches of Islam.

Early in these quarrels the sacred city of

Mecca had been burned to the ground and the temple of the Kaaba with it. But Mecca was rebuilt, and the sacred black stone, now dedicated to Islam, was given another Kaaba to enshrine it. Mecca remains to this day the most revered of Moslem cities. To Mecca

all Moslems turn when they pray, and to Mecca thousands of the faithful still go every year on solemn pilgrimage. Medina too, which received the Prophet when his own Mecca cast him out, is still the goal of pilgrimage.

Yet long before the great Moslem empire had ceased growing, its political center was no longer in Arabia at all. At first Medina had been the capital, but as the Moslem armies pushed the borders farther and farther out into Europe and Asia, the caliphs decided Medina was too far away. First they moved their capital to Damascus (dä-mäs'kü), in

Syria, and later to Baghdad (bäg'däd), in Mesopotamia. In Baghdad, when the empire was almost at its height, ruled (786 to 809) the magnificent Caliph Haroun-al-Raschid (hä-röön'-äl-rä-shëd'), the hero of the "Arabian Nights." If you have read about this splendid and willful oriental monarch, you will agree that he is not much like the zealous, strong-hearted old Caliph Omar, who threw dust on his captains' fine clothes.

Haroun-al-Raschid's empire was far-flung and immensely wealthy, but it had lost the flaming inspiration of early Islam. And neither the Arabs nor the other Mohammedan peoples who flocked to their banners ever

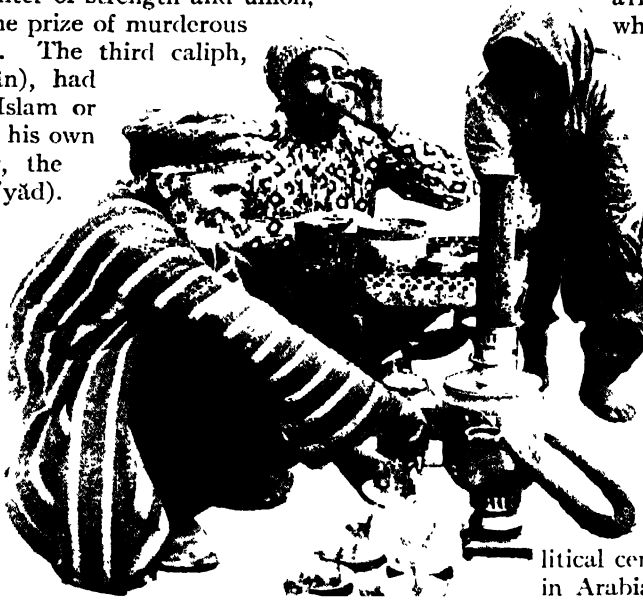


Photo by Keystone View Co.

Coffee drinking is an old, old habit with the Arabians. They had known of the stimulating beverage long before Europeans took it up and made coffee drinking a fashionable pastime. Until the end of the seventeenth century the world's supply of coffee came from South Arabia, where the best Mocha coffee is still produced to-day. Above are Arabian coffee drinkers.

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developed a very strong governmental system to hold together the empire when a common faith ceased to fuse it into one. So it ceased to grow, and began instead to fall apart. When Islam once more sets out to conquer the world it is not the Arabs but the Turks who lead it. So that story belongs with the story of Turkey and not here.

Meanwhile in Arabia too the flame had died down—not only the flame of religion but the flame of civilization too, it would seem. For a long time there is almost nothing to tell of the Arabs that could not be told by copying over the paragraphs that described their life before the coming of Islam. Once more tribe fought tribe and herdsman strove against herdsman. The caravans, as always, wound across the desert. More shadowy conquerors took tribute from the tribesmen—Persia, Egypt, Portugal, and finally Turkey. But no one cared to colonize this desert land, and no one cared to try setting up a real government over this proud and stiff-necked people.

The Middle Ages did see a glorious Arabian civilization, but it flourished, as we have hinted already, outside Arabia—in Damascus, in Basra (būs'rā), near the Persian Gulf, in Baghdad, and in far-away Spain. Arabian mathematicians now did their greatest work, even giving us our way of counting and writing numbers by tens and hundreds. Arabian astronomers made important discoveries. Arabian philosophers thought deeply on the nature of things. But it was as it had been from the dawn of history: Arabians went forth and won glory, but Arabia remained as she had always been.

Then, once more with dramatic suddenness, Arabia begins to have a history again. This time, to be sure, it is not a history that shakes the whole world, as had happened before; but it is a history, nevertheless, very important to the Arabs themselves and interesting to everybody.

It started with the preaching of the noble Arab Mohammed Ibn Wahhab (m'n wā'hāb'), who lived from 1703 to 1792, only two hundred years or so ago. He is said to have memorized the entire Koran before he was ten. What is more, he took note of what he was memorizing, and as he grew older he was forever comparing the stern law laid down by Mohammed with the easy, shameful lives of those about him. Then one day a woman admitted a crime for which the punishment in the Koran is death; Mohammed Ibn Wahhab had her stoned as the Prophet commanded—a thing unheard of for centuries. But this Puritan rigor was not pleasing to the local prince, who expelled Mohammed from the state as a mischief-maker.

But the reformer, being a man of genius and flaming zeal, was not so easily put down. He took refuge with another small chieftain, Mohammed Ibn Saud (sä'ōd'), and converted him to this new and vigorous kind of Mohammedanism. Then

Mohammedan Ibn Saud, full in his turn of warlike zeal, started out to conquer—and convert—all Arabia. Before his death in 1765 he had actually conquered most of the central and eastern parts of the country, and his son, Abd-el-Aziz (ä'zēz'), took up the work he laid down.

The Wahhabis (wā-hā'bē), as the followers of Mohammed Ibn Wahhab were called, went



This gentleman is not precisely the bronzed, godlike creature that fiction and the moving pictures have taught us to think of as coming from Arab; but he is just the type of person you must expect to find there.

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Photo by Gramstorff Bros.

There are many sects among the Mohammedans, just as there are among Christians. The differences among these sects often depend upon varying interpretations

of the Koran. In the picture above, you see Arabian theologians who are studying and discussing this sacred book of the Mohammedan religion.

on conquering. In 1802 they took Mecca and in 1804 they took Medina. But unfortunately they attacked too many Turkish caravans, and the Turkish sultan sent his Egyptian viceroy against them as dangerous rebels. By 1818 their territory was lost, their troops were scattered, and their prince, Abdullah Ibn Saud, was beheaded in Constantinople. Arabia was supposed to be part of the Turkish empire, and the sultan had

no intention of letting it go to a band of fanatical upstarts.

But it is not so easy to kill an idea, especially when it connects itself with the tough family and tribal loyalties of the Arabs. During the hundred years or so since that first defeat of the Wahhabis they have risen twice more to power, and are in power to-day. Most of their fighting has been not with the Turks or any other outside power, but with

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the followers of other princes. By 1891 one of these, Mohammed Ibn Raschid, had put down the second Wahhabi conquest, and held all Arabia. But the fighting went on and the tide turned, and during the early 1900's the Wahhabis forged ahead for the third time, until in 1926 Abd-el-Aziz, the Wahhabi leader, proclaimed himself king of most of Arabia.

It is to be noted that he is an independent king. The last shreds of Turkish rule were shaken off during World War I, with some help from England. It would be hard to find a more fascinating and romantic tale in all history than the story of this "Revolt in the Desert," as it is told by one of the chief actors, the Englishman T. E. Lawrence, who to a large extent inspired and guided it. Lawrence wore the picturesque garb of the Arabs and spoke their language, ate with them from the common dish at village feasts and sat with them on rugs in the council tent, waited on by their black slaves and helping the leaders pass judgment on tribal jealousies. He rode with them on swift, swaying camels across the baked mud and burning sand and beautiful, barren mountains, and helped lead them to battle on days so hot that a bare rock literally scorched the rifle arm laid against it to take aim. He learned their staunch loyalty to friend and follower down to the veriest slave, their child-like lack of discipline, their reckless love of plunder. Strange people, these desert lords

and their men, whose ways are not our ways and yet who are very human and often most admirable. When the war was over, Lawrence did what he could to plead the cause of his Arabian friends with England.

To-day Britain has a crown colony in the district of Aden. And the sultan ruling in Oman is partly dependent on Britain. There is another sultan in the northeast at Kuwait (kōō-wīt'), and a ruler calling himself an imam (I-mām') in Yemen. But the largest part of Arabia—known as Saudi (sä-ōō'dē) Arabia—is now ruled by the Wahhabi king Abd-el-Aziz. It includes Mecca and Medina (mā-dē'nä), cities visited by many pilgrims, but has no single capital. The small Arab states north of Arabia are quite independent: Iraq (capital, Baghdad); Syria (capital, Damascus); Lebanon (capital, Beirut); and Transjordan (capital, Annam). The last three gained independence in the 1940's.

In 1912 King Abd-el-Aziz Ibn Saud began to encourage his subjects to settle down on the land and cease to be nomads, wherever it was possible. In 1945 a League of all the Arab states was formed for their protection and advancement. And the purchase of rich oil rights in Eastern Arabia by United States capital gave Arabia considerable political importance. The Arab states felt strong enough to take up arms against the new state of Israel (1948), but were defeated. Their down-trodden people, having seen the progress in Israel, are bitterly discontented.

(History of World War II and postwar events, 6-493)

This shepherd of Arabia is tending his flock—an occupation so old that it goes back to the far-off days of the New Stone Age. Even to-day Arabia exports wool, as well as dates, coffee, horses, hides, pearls, and sweet-smelling gums.

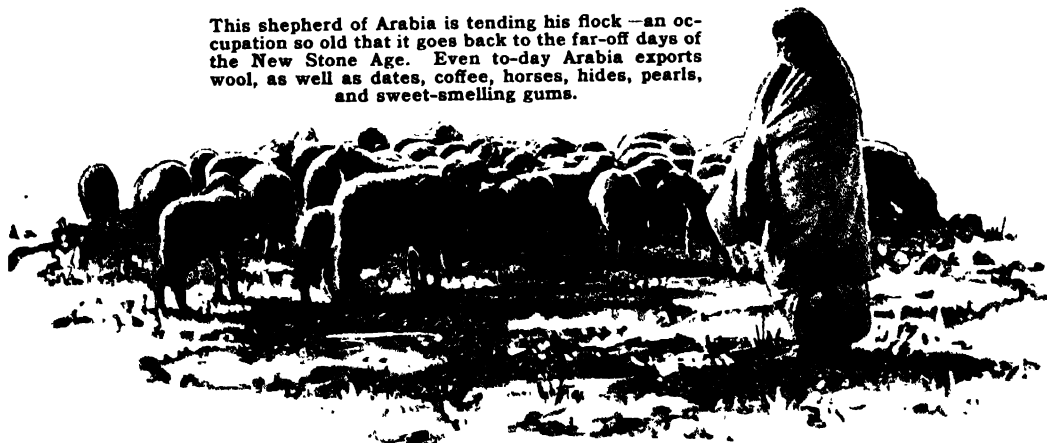


Photo by Flandrin

The HISTORY of TURKEY

Reading Unit

No. 1

THE TALE OF THE "SICK MAN OF EUROPE"

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For statistical and current facts, consult the Richards Year Book Index.

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Summary Statement

Saved by Europe's jealousies,
the sick man of Europe now

hopes for democracy and betterment under the Republic.

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Gleaming domes and half domes and slender minarets rise from the mosque of the sultan Ahmed. Built in 1610, it is one of the many mosques of Constantinople that rose in the glamorous days when the Ottoman empire was still a mighty power.

Photo by Gramstorff Bros.

The TALE of the "SICK MAN of EUROPE"

Do You Know Who He Is? After Centuries of Illness, It Looks as if He May Now Be Getting Well

AT LEAST three times since the days of the Roman empire it has looked very much as though Asia might conquer Europe. If that had happened, of course the world would be to-day a very different place. It may well be that Mohammedanism instead of Christianity would have been the chief European and American religion, that our art would be oriental and our ways of thought oriental, too. Democracy and modern industry would have had a much harder time winning the day, if they had been able to win it at all. Other valuable things we might have had, of course, which we do not have now. At any rate, things certainly would have been vastly different.

But each of the three human floods that came out of Asia was dammed at last before it had overflowed more than perhaps a quarter of Europe, and now the tide has fallen back till only a little of Europe around Constantinople is still held by an Asiatic power.

The first of the three floods was that of the Arabs, who overran Spain but were defeated in France by Charles Martel in 732. The second flood was that of the Mongols (mǒng'gǒl) under Genghis Khan, (jě'n'gīz kǎn'), who conquered part of European

Russia in the 1200's. The third flood—which swept farther into Europe than any other—was that of the Ottoman Turks, whose empire was at its height in the sixteenth century, no longer ago than the days of Queen Elizabeth and Shakespeare in England. It is the story of the land covered by this Turkish empire that we have here to tell.

We shall begin many centuries before the Ottoman Turks appear at all, for the lands they conquered had strange and exciting histories going far back to times when the ancestors of that Turkish tribe must have been the merest savages wandering in the wilds of Asia.

In the beginning of history many shadowy empires rose and fell in these lands on either side of the Bosphorus (bōs'pō-rūs), at the meeting place of Europe and Asia. The first people we can make out through the mists of time are the Hittites, who won and lost an empire there when history was very young, as we have told in their story. The Hittites disappeared from history about 1200 B.C. Then came pouring into Asia Minor the Phrygians (frīj'i-ăn), an even more shadowy people who seem to have been related to the Greeks. They mixed

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with the peoples who lived there before, but more in the west than in the east of the great peninsula. In the eastern part, during the days of ancient Greece, arose another shadowy empire, that of the Lydians (līd'ī-ān), with their capital at Sardis (sār'dīs). It was at Sardis that Croesus (krē'sūs) reigned, in the fifth century B.C.—reigned in such magnificence that we still say "as rich as Croesus." Meanwhile, in the western part, Greek colonies had settled. There the fabled town of Troy had risen and fallen, and the western part of that great peninsula which we call Asia Minor had become part of a greater Greek world.

The Founding of a Famous City

About 660 B.C., some time before the days of Croesus, some Greek adventurers founded on the European shore of the Bosphorus a town fated to become much the most famous city of this region—to become, in fact, one of the most famous cities in all the world. This was Byzantium (bī-zān'shī-ūm), later called Constantinople; to-day that part of the city which is on the site of Byzantium is known as Stambul (stām-bōol'), or Istanbul (ē'stān-bōol'). Constantinople became the capital of the Roman empire of the East.

The Greeks who founded Byzantium picked out the site with the help of the Delphic (dēl'fīc) oracle. "Found your city opposite the City of the Blind," the oracle had told them. So opposite Chalcedon they founded it, and thought the oracle's advice very good. For at the southern end of the Bosphorus, between the sea of Marmora (mār'mō-rā) and the sparkling Euxine (ūk'-sīn), or Black Sea, lay a noble site, almost an island, crowned with hills. It was an ideal center for defense, for trade,

The Golden Gate of Constantinople was once the state entrance to the capital. Now it is part of the Yedi Kuleh, the Turkish fortress whose seven battlemented towers are shown below.

for all the purposes of Greek life, and they were grateful that others had been blind to its advantages.

The little Greek colony of Byzantium grew and prospered. In time it became a part of the Roman empire, along with the other Greek city-states, and with all Asia Minor as well. Through the centuries of Roman rule it went on trading and growing, but we do not hear so very much about it till 323 A.D., when the Roman emperor Constantine besieged and took it from his rival Licinius (lī-sīn'ī-ūs), the "Emperor of the East." From that year dates its great fame.

At this time the Roman empire was fast crumbling to pieces, between the invading barbarians on its borders and the quarreling leaders and sects within it. Constantine thought he would have a better chance to keep it together if he moved his capital from Rome to some strategic city in the east; and he chose Byzantium. The town was renamed Constantinople in his honor, and the Emperor set about rebuilding it so it might be a fitting capital for the Roman empire. Magnificent palaces arose, and splendid churches—for Constantine had made Christianity for the first time the favored religion of the empire. Full of energy and genius, this great emperor labored mightily to give the Roman empire a new start.

What Was the Byzantine Empire?

But though Constantine changed history in many ways, he was not able to save the Roman empire intact. Before long all the West was lost, even Italy, and there was left only the Eastern Roman empire, or the Byzantine (bī-zān'tīn), empire, as it is more often called, centering in Greece and what is now Turkey, with its capital at Con-

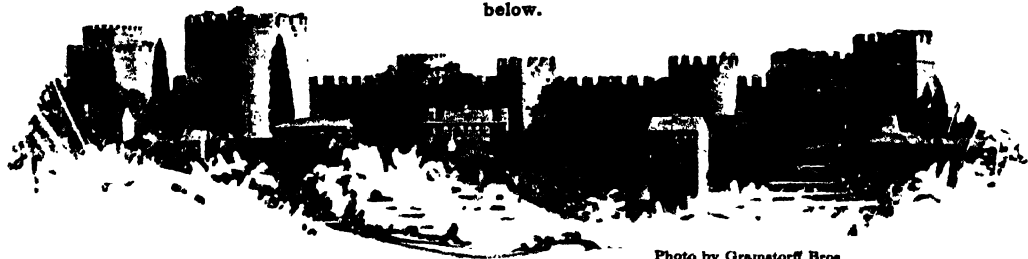


Photo by Gramstorff Bros.

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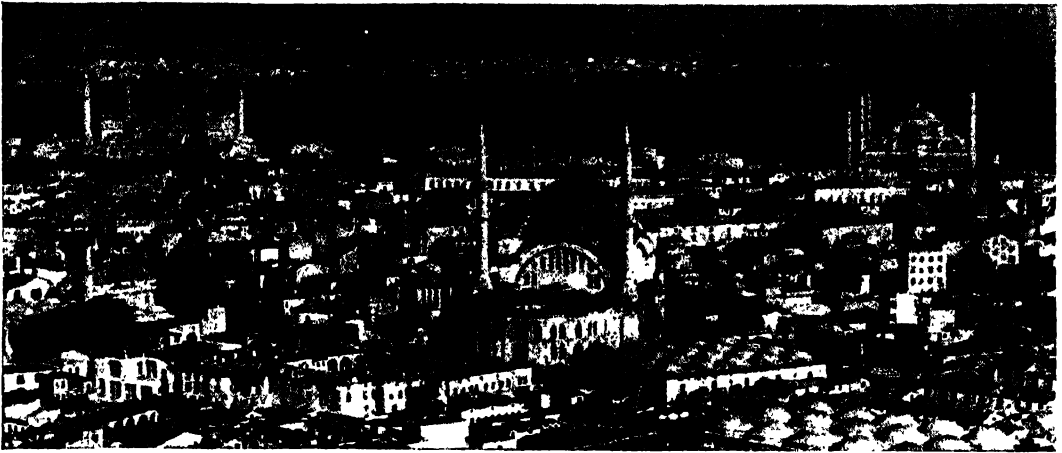


Photo by Gendreau, N.Y.

The beautiful city of Constantinople, former capital of Turkey, is really made up of three towns. One of them is Stamboul, shown here in the foreground, with

Constantinople. It was not really Roman at all, but partly oriental and even more Greek. Even its language was Greek, not Latin. It was as if this Roman emperor had brought to life the empire of the Greek conqueror, Alexander the Great.

The Refuge of Greek Culture

And so for many centuries the glittering city built by Constantine was to be the home and refuge of the precious Greek civilization in the midst of half-barbarous peoples. Far into the Middle Ages it was the richest, freest, and most progressive of cities, the most famous city of the Western world. Here Greek philosophy and learning lived on, waiting for the Western world to discover them again.

Here too blazed into splendor a magnificent Byzantine art, which reached its first great period in the 500's, when art in Western Europe was at about as low a point as it ever reached. This Byzantine art lavished on the priestly robes and altars and cathedral decorations of the new Christian worship all the rich color and design of the Orient—gold and ivory and silks and exquisite jewels. Its buildings and pictures too were mostly religious; there was in them a massive dignity and a use of rather stiff and formal lines which has made a great appeal lately to our own "modernist" artists.

its ancient bazaars under the close-set roofs at the lower left. Across the Bosphorus, in Asia, is Scutari. The church of Santa Sophia is at the left, on the sea.

This first great flowering of Byzantine art came in the reign of the emperor Justinian (527-67), in whose day the Eastern empire came nearest to regaining Italy and other parts of the old Roman empire. In fact, Justinian (jūs-tīn'ī-ăn) did win back Italy for a while, and North Africa too, and much of Spain. But he might better have let them be, for they soon slipped back to the barbarians, and left the Eastern empire the poorer and weaker from the wars.

The Real Glory of Justinian

The real glory of Justinian was in his works of peace, and these he shared with his great empress, Theodora, whom he raised from the low rank of a circus performer to sit beside him on the imperial throne. Together they reorganized Byzantine law in the famous Justinian Code. When the church of St. Sophia—"Holy Wisdom"—burned, they rebuilt it, making it so glorious a thing that many people to-day think it the next beautiful church in the whole world. To be sure, it is now called the Mosque of St. Sophia instead of her church, for when the Moslems (mōz'lēm), or followers of Mohammed, came they took over the beautiful building for their own worship and added four slender towers called minarets (mīn'ā-rēt) from which might go out the Mohammedan (mō-hām'ed-ăn) Call to Prayer.



Photo by International News

Squatting on square stones, these Turks are washing their feet—thus performing an ancient rite required

by their religion. The fountain was evidently built for just this purpose.

But St. Sophia is still one of the marvels of the world.

With the next important Byzantine emperor, Leo III (717-40), called the Isaurian (i-sô'rî-ăn), we find Constantinople already faced with the Moslems who would at long last conquer her. We find her standing, as she was so often to stand afterwards, as a bulwark between Christian Europe and the invading Asiatic armies of the new religion. But it took the Moslems more than seven hundred years to conquer her.

From Peasant to Emperor

Leo the Isaurian began life in a peasant's hut in Isauria, a part of Asia Minor. He rose to power by way of the army, just as so many emperors did in the latter years of the Roman empire, in the days of the warfare against the barbarians. The Eastern empire had had a long-drawn-out series of wars with Persia, who was now under a family of rulers called the Sassanids (săs'â-nîd). And then came the Moslems. This new foe was part of the same wave of Mohammedan Arabs which, like an enormous scythe, was advancing in a curve reaching all the way from the Bosphorus around through North Africa into Spain—the first great Asiatic

flood of which we spoke at the beginning of this story. Already they had won Syria and eaten deeply into the Byzantine empire outside the city. Now, with eighteen hundred ships and a huge land force, they were laying siege to Constantinople. Should they take it, the greatest stronghold of Christianity, and of Western art, science, and culture, would be no more. And the way would lie open westward to the rest of Europe.

"Greek fire" saved Constantinople. This was a secret compound of sulphur, quicklime, and naptha, and it would burn furiously when thrown on the water, surrounding and setting fire to the wooden ships of the Moslems, or "Saracens" (săr'â-sën). Thus while the stout fortifications of the city held back the land armies, Greek fire destroyed the fleet. At last, in 718, the Saracens went away. Constantinople was safe for another three hundred years.

The First Iconoclast

Leo III lived up to his name, which means "lion," in peace as well as war. In particular, he had very strong ideas about certain matters of church ceremony, and he took strong measures to put his ideas into effect.

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He was the first "iconoclast" (i-kōn'ō-klāst), or "image breaker." He objected to having statues or images of any sort in the churches, feeling that it was too much like having idols. So he took all such images away, in spite of rebellions led by the monks. The Eastern part of the Christian church, called the Greek Orthodox (ōr'thō-dōks) church, carries on Leo's plan to this day, and permits no statues in its churches, but only pictures and mosaics. The Western, or Roman Catholic, church, on the other hand, allowed and allows statues as well.

This was only one of the quarrels that were continually coming up between the churches in the eastern and the western parts of Christendom.

The Eastern churches never would admit that the pope at Rome was supreme, and he never would admit that he was not. That was at bottom the real reason for the quarrel. But when the split actually came, in 1053, the immediate reason was unimportant—or so it seems now: they could not agree as to whether or not yeast should be used in the bread of the church sacraments. Finally the pope excommunicated—or put out of the church—the "yeast-eating" Byzantine patriarch (pā'trī-ärk), or church ruler. The

two churches have been separate ever since.

All this time the Byzantine empire sprawled uneasily across the Bosphorus, never any too stable, sometimes bigger and sometimes smaller. There were wars against the Russians and the Bulgars as well as the Persians and the Saracens. About 750, when

the Saracens' Moslem empire was at its height, the Eastern, or Byzantine, empire still held most of Asia Minor, and in Europe, Greece, the Balkan regions, and scattered bits of Italy. But from first to last the real glory of the empire was Constantinople.

At the time of the separation of the Eastern and Western churches, Constantinople was still in her glory. Her people numbered perhaps a

million, with fifteen million more in the empire outside the city. She was by far the largest, richest, and most civilized city in the Western world. Her art had risen to its second period of greatness. Her income from trade taxes alone was 20,000 gold pieces a day. The treasuries of her kings were crammed with jewels and other riches. From Norway to India her splendors were told. She was queen of the world—"the City Guarded by God."

But in the later 1000's danger flared up



Photo by Giraudon, Paris

Belisarius was a famous general of the later Roman empire. He won battle after battle for Justinian, his emperor, but his valor was not always rewarded. At one point he was even accused of plotting and was taken prisoner by Justinian, who was jealous of the popularity and power of Belisarius and forgot how many times the general had proved his loyalty. The story that Belisarius wandered about the streets of Constantinople blind and begging alms, as you see him above, was first told long after his death, but poets and painters have often pictured him thus.



Whenever we hear of the wickedness of Saracens and Arabs in the Middle Ages, we must remember that the Christians of those times often behaved very badly themselves—sometimes even worse than their pagan

enemies. The romances of the Middle Ages are full of tales of noble youths and beautiful maidens who, like the women above, were carried off by Christians to be sold in the slave markets of Mohammedan cities.

once more around Constantinople and her empire. The Moslem empire, after the days of flaming zeal which had nearly overwhelmed Constantinople in the early 700's, had lost its zest for holy wars against the Christians and wasted its energy in squabbles among its leaders. So the Byzantine empire had not been so very much troubled by the Moslems; there had been border fighting, but nothing serious. Now, however, a powerful group of Mongol people from Central Asia—the Seljuk (səl-jōōk') Turks—had conquered Armenia and were pouring into Asia Minor. They had just become Mohammedans and were eager for a holy war, just as the Arabs had been before them.

The End of the Eastern Empire

The Byzantine army met them in 1071 at Manzikert in Asia Minor and went down to utter defeat. The age-old might of the Eastern empire was destroyed at a blow. Asia Minor fell away with terrifying swiftness and panic ran before the Turks to the very gates of Constantinople.

The emperor Alexius is said to have turned

in his desperation to the pope, hoping to unite all Christendom against the Moslems. Now at this time the Roman Catholic church was at the very height of its power and all Western Christendom was united in zeal for Catholic Christianity. It seemed to the people of Europe great shame that the Moslems, who were not Christians, should hold Jerusalem and all the Holy Land, and should be threatening the Christian empire of the East and through it all Christendom. Besides, the pope saw a chance to extend his own power eastward, and the merchants had their eyes on the trade routes to India through Turkish lands. The upshot of it all was that there began that long series of fierce religious wars between Christian and Moslem which we call the crusades (krōō-sād').

The People's Crusade

But the Western Catholics, who were under the authority of Rome, were the leaders in the crusades, and differed in most ways from the churches of the East. So the gain to the Eastern empire in getting

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this help from the west was, as it turned out, less than the loss.

Even before the coming of the official First Crusade, that strange, almost leaderless army of common people called the People's Crusade swept down on Constantinople (1096). These poor people had been stirred up to wild enthusiasm by Peter the Hermit and his tales of the sad lot of Christian pilgrims among the Turks, but they were so ignorant that they scarcely knew the difference between a Turk and a Byzantine Christian. So their coming was a real danger to the city. But the Emperor was a diplomat, and by gifts and flattery he managed to pilot the unwelcome visitors out of harm's way—that is, out of the way of harm to Constantinople! As for the crusaders, poor creatures, they were soon massacred by the Turks.

Jerusalem Taken by the Crusaders

When the real "First Crusade" came in 1097, it moved strongly against the enemy, and in 1099 Jerusalem fell to the Christians. But meanwhile the emperor Alexius, as soon as he was sure Constantinople was safe, deserted the crusaders and spent his time straightening things out in the reconquered parts of Asia Minor. This was an excellent thing for Asia Minor and the empire, but it made bitter enemies of the crusaders and helped to turn their friendship, which was weak at best, to open enmity.

So during the 1100's we see the Byzantine empire wasting its energy fighting Christian

powers in the West—Hungary, Venice, Sicily—instead of pushing the Turks, the more natural enemies, out of their strongholds in Asia Minor. These wars between Roman and Orthodox Christians came to a terrible climax in 1204 when the knights of the Fourth Crusade took and sacked Constantinople.

The crusades had become an old story by this time, and the Fourth Crusade was really little more than a marauding expedition aimed fully as much against the Orthodox Christians as against the Moslem Turks. And for willful destruction and brute cruelty this sacking of Constantinople is one of the horrors of history. Thousands were slaughtered in cold blood,

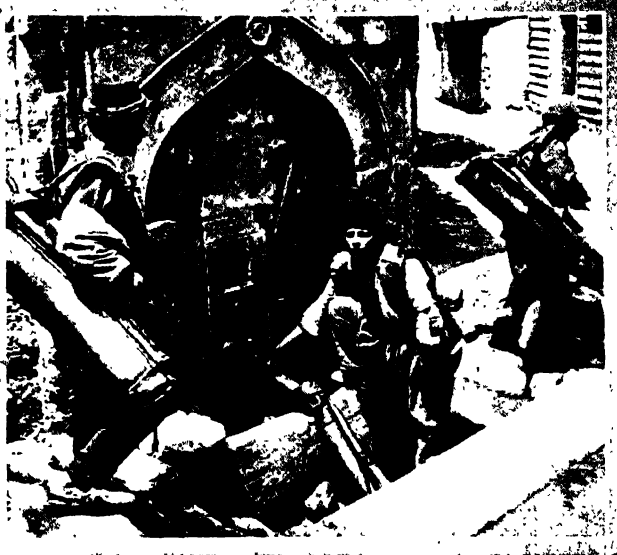


Photo by Gramatorff Bros

Turkey is becoming modernized, but it will be a long time before she will be able to develop the great water systems which we have everywhere in the Western world, and which we have come to take for granted. Above are water carriers at a fountain—a common sight in Turkey.

churches were desecrated, priceless libraries were burned in campfires, the marvelous marble and bronze statues of Greek art were broken or melted down to make copper money. The pope denounced these barbarities—but that could not undo them. It was Christian Europeans and not Mohammedan Asiatics who spoiled and half-ruined the "City Guarded by God."

With Constantinople fallen, the parts of the empire which were not Greek—the country occupied by Bulgars, Slavs (släv), and Serbians—swiftly fell away. Venice seized Crete and the islands of the Aegean. And as a crowning calamity a foreign prince, Baldwin of Flanders, was set up as emperor in Constantinople.

But the Greeks of the empire outside Constantinople could not forget their hatred

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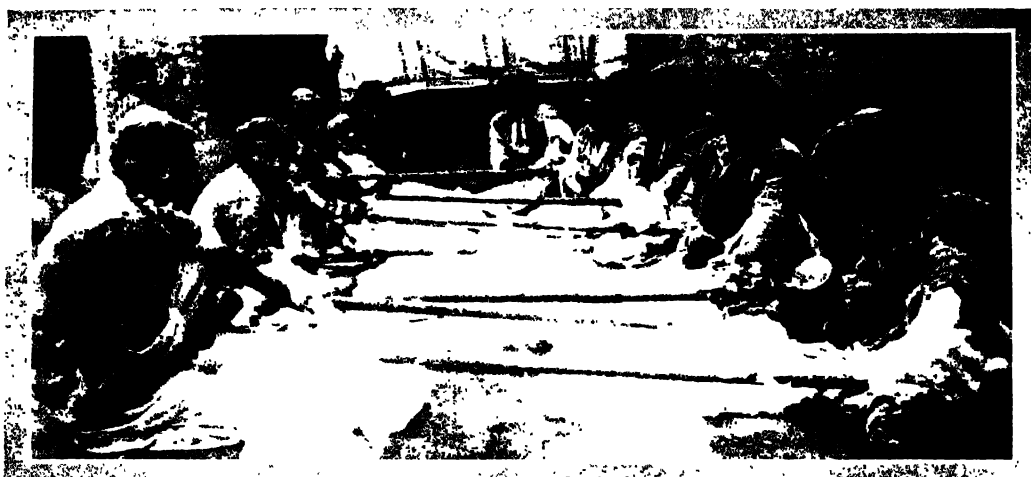


Photo by Graustorff Bros.

Women are not the only ones in Turkey who do what we should call "women's work." Many of the fine

rugs you see in shops were woven by men. Above are workmen preparing wool by hand for spinning.

for their Western betrayers and did not give up the struggle. In 1261 a Greek named Michael Palaeologus (pā'lê-ôl'ô-gûs) retook Constantinople and set up once more a Byzantine state.

The Coming of the Ottoman Turks

It was something, but not so very much after all. For the glory had departed from the Eastern empire never to return. The new state spun out a miserable existence for over two hundred years. But the kings, even when they were not busy with petty civil wars or palace murders and intrigues, were barely able to hold back hostile neighbors such as the Russians, Bulgars, and Serbs. In the 1300's the Serbs came very near to conquering Constantinople itself.

To read the real story of the centuries from 1227 on, we must turn to the records of a new and growing power in Asia Minor. For here it is that the Ottoman Turks, after whom modern Turkey is named, at last enter the story.

The Ottoman Turks had fled from their home in Central Asia before the terrible advance of Genghis Khan, and had made their way—no one knows just how—with all their flocks and herds through the warring lands of the Near East as far as Asia Minor. They were not a highly civilized people, but they were impetuous and terrible fighters.

And they had been converted to Mohammedanism, so that the flame of their great faith united them and urged them onward.

It was in 1227 that they crossed into Asia Minor—a little band of about three thousand warriors with their women and children. The story goes that the warriors, coming on a battle in the course of their march, instantly entered it on the weaker side. When the fight was won they found that they had rescued the sultan of the Seljuk Turks, who in token of gratitude gave the Ottomans a tract of land near Angora (äng-gô'râ). From this advantageous position they began slowly to spread until they became very important indeed.

A Strange Mixture of Peoples

They found Asia Minor already mostly Turkish-speaking and Mohammedan. The Seljuk Turks had been there a long time, as we know, and they had more or less absorbed the older peoples. What a strange mixture the people of Asia Minor have been and are—Hittite, Phrygian, Greek, Jew, and a dozen other peoples, all combining now with the Mongolian Turks both Seljuk and Ottoman! There was something of the same mixture in the Christian Balkans on the other side of Constantinople; and now there was this great difference of religion. Nothing could come of it but more miserable wars.

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Osman I (ös'män), who ruled the Ottoman Turks from 1288 to 1326, founded a long line of warrior-kings. Just before his death he took Brusa (brōō'sü), a large Christian city just across the Sea of Marmora from Constantinople. The next Ottoman chief, Orkhan (1326-59), conquered practically all the Christian territory remaining in Asia Minor, and took land from the Seljuks to the east besides. This Orkhan did not spend all his time fighting, but founded schools and built roads, too.

It was Orkhan who started the formidable band of soldiery called the Janizaries (jän'i-zä-rī). These were the sons of Christian parents; they were taken prisoner in early youth and converted to the most warlike sort of Mohammedanism. They were usually forbidden to marry and trained in the sternest arts of warfare for their new faith. For centuries the Janizaries were to spread terror in Europe—until they ended by becoming a terror to their own masters.

At first the Ottoman rulers called themselves merely "emir" (ê-mēr'), which means "prince"; but after they had conquered Adrianople (ä'drī-än-ō'p'l) in 1361 and set up a magnificent capital there, they began to call themselves "sultan" or "padishah" (pä'dê-shä)—"king of kings." So as sultans they pushed their way on into Europe, up into the Balkans, storming against the stubborn resistance of the Hungarians. The people of Yugoslavia and Bulgaria learned to tremble at the very thought of these terrible horsemen, with their barbaric Eastern dress and their cruel, flashing scimitars.

Little children in Hungary looked in terror at the crescent moon, so like the white crescent on the streaming Eastern banners. The yell of battle of these merciless fighters and their sudden, strangely solemn Call to Prayer resounded far into Europe, surrounding the weak and shrinking Byzantine empire.



Photo by Gramstorff Bros

These Turkish women in their strange headaddresses are spinning wool with the aid of old-time spinning wheels.

The Turks had not yet taken Constantinople. One reason for this was that for a time around 1400 they were very busy fighting Timur (tī-mōōr'), or Tamerlane (tām'ēr-lān'), a Mongol chief out of Asia who was kin to Genghis Khan both by blood and in method of warfare. Tamerlane defeated the Turks and left a trail of blood across their land. But when he died (1405) they drew together again and once more launched out on their career of conquest.

Even then for a long time they did not take Constantinople. They did not seem to care to. Instead they made a sort of half-subject ally of the tottering old imperial government, and the Turks and the

Byzantines "hunted in couples in strange by-paths of diplomacy," to quote a famous authority. But all the time the sultans were biting off chunk after chunk of Byzantine land. At last, in 1453, the great sultan Mohammed II could not resist besieging and taking the city, with a great deal of looting and killing, in the usual Turkish manner. The news passed through Europe like the shock of an earthquake, carrying terror with it and a feeling of doom. It was so many centuries that Constantinople had been a bulwark, even if a shaky one, between Europe and Asia, be-

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tween Christianity and Mohammedanism!

As for the Sultan Mohammed, he was soon rather sorry he had taken the city. Try as he would—and he was a strong and able ruler—he could not keep the trade there, or the ancient culture. The Greek scholars fled hither and yon, incidentally carrying their scholarship with them and helping on the intellectual awakening of Europe. But all the vices of the imperial court remained—and the imperial court had become about as vicious as a court can be, shot through and through with treachery and plot and sneaking murder.

However that may be, Mohammed carried Turkish arms onward into Italy, and after his death his successors pushed the Turkish frontiers ever back and back—into Poland, into Greece, into Hungary in Europe—into Armenia, Syria, Egypt, Arabia, Mesopotamia in Asia—until the Ottoman empire stretched from Bagdad almost to the gates of Vienna in Austria. Vienna itself had almost fallen, but held out in the end (1529). This was the farthest advance of the third great flood of Asiatic invasion in Europe. It occurred in the reign of Solyman (söl'y-măn) the Magnificent (1520-66), under whom the Ottoman empire reached its greatest extent on both sides of the Bosphorus. By this time also the Turkish sultan bore the title of Caliph (kā'lif).

The Turks governed their big empire by setting up military rulers over the provinces. Especially at first, they used as officials a great many Christian "slaves," men of ability in the conquered lands who were willing to take service with the victors. The Turks did not try to stamp out Christianity, and really did very little persecuting beyond taxing the Christians rather heavily and keeping them weak and unarmed and thus unable to revolt.

But even in the time of Solyman the Magnificent the advance had been checked, and from now on the tide will be on the ebb. Vienna had not fallen, nor was it to fall. The Turkish navy met one bad defeat at Malta in 1565, and a worse one at Lepanto (lā-pān'tō) in 1571, when the fleets of Austria and Venice, together with certain

other Italian ships, united against it.

Within the empire, at the same time, that first fierce, simple strength of faith and battle lust was dying out. And the Turks often had poor government officials. This had not mattered so much when they left government mostly to the Christians, but after about 1600 they began to take the offices for themselves, and oppression and misrule grew apace. The ranks of the Janizaries were opened to them, and there too corruption spread. For centuries grievous misrule lay over all the Turkish lands.



Photo by Rischgitz

The Turks held Buda—an ancient city now part of Budapest—for nearly a century and a half. Above, you see it retaken by the Christians in 1686.



Photo by Raschigita

Solyman the Magnificent led an army of a hundred thousand men against the little fortress of Szigetvár in Hungary. For nearly six weeks (1566) the fortress withstood the siege, but finally its walls crumbled and its inner fort caught fire. The people decided that

they would rather die fighting than be burned like rats, and so, under the heroic leadership of Count Zrinyi, they lowered their drawbridge and in the fearful battle shown above, met the overwhelming Turkish hosts and died like heroes.

The court of the sultans became more and more splendid—and more and more corrupt. The vices inherited from the old Byzantine empire took root and grew. To make matters worse, the Mohammedan religion always allows a man to have more than one wife, if he can afford it, and the sultans took full advantage of the privilege. All Turkish women, but beyond others the sultan's wives and women slaves, must be shut away from the world, going forth only veiled if at all. The result was that the magnificent harem, or women's apartments, of the palace at Constantinople, became the scene of all sorts of plots and scandal—idle, jealous women and their slaves and attendants were always whispering together or into the sultan's ear, plotting, plotting, plotting. It was not good for the empire.

At the court violence became the normal thing. No one saw anything strange in it

when a new sultan executed or imprisoned all his brothers as possible rivals the moment he ascended the throne, or when he beheaded some official from mere anger or whim.

The Sick Man of Europe

All through the late 1600's and the 1700's other nations kept nibbling, nibbling at Turkey's empire. Russia and Austria pressed in from the north and west. Before 1800 Russia had seized the northern shore of the Black Sea and appeared ready to swallow Turkey whole.

In fact, by the early years of the nineteenth century the Turkish empire was no longer a healthy state, but had become what it was so long to remain—"the Sick Man of Europe." Albania (āl-bā'nī-à), northwest of Greece, was in revolt, revolt was brewing in Egypt, and smaller rebellions were breaking out in one district after an-

THE HISTORY OF TURKEY

other. If the Sick Man had not found a nurse, he would almost certainly have been dead by 1850, leaving his home and possessions to a brood of squabbling heirs. That is to say, there would have been no Turkish empire any more, but only a group of little independent states made out of what the great powers had left of Turkey.

The Nurse That Saved Turkey

But now enters the nurse, in the person of that mysterious darling of European diplomats called the "Balance of Power." France, England, Germany, Austria, Russia—each would have been glad enough to swallow Turkey, but each was determined that none of the others was going to do it. England even went into the Crimean (krī-mē'ān) War (1853-56) at Turkey's side rather than see Russia win a victory over her.

Even so, during the 1800's more and more of Turkey's empire fell away. Serbia gained partial self-government in 1815 and complete independence by 1878. Roumania had entirely broken away by 1878. Greece, after heroic struggles, won her freedom in 1829. In 1878 Bulgaria started to work for independence, which came in 1908. Egypt was finally lost and went to the British.

When too much juggling for the Balance of Power finally toppled Europe over the precipice of the World War (1914-18), Turkey found herself lined up with Germany and Austria and therefore fated to be on the losing side. In all the horrible annals of the war there is nothing more horrible than the merciless slaughter of about a million Armenians by the Turks in 1915 as punishment for so-called rebellion. The first British campaign against Constantinople—the famous Gallipoli (gā-līp'ō-lē) campaign—was a ghastly failure. But the Turks did not have such good luck on other fronts, notably in Syria, Palestine, Arabia, and Mesopotamia. Strange indeed was some of this fighting, such as the desert campaigns of the Arabs inspired by that most romantic of British war heroes, T. E. Lawrence.

At the end of the war Turkey lay at the mercy of the Allies, her capital being occupied by Allied troops and her treacherous sultan practically a prisoner. The Sick

Man of Europe seemed to be dying at last.

And then with dramatic suddenness the patient heaved a great sigh and sat up in bed—a new man. He had decided not to die after all, but to turn over a new leaf.

A Nationalist movement arose, under the fiery leadership of Mustapha Kemal Pasha (mōōs'tā-fā kē-māl' pā-shā'). Out of the midst of anarchy and disorder came in 1919 and 1920 national assemblies which declared that Turkey was a nation and a people in spite of everything. Since Constantinople was still in the hands of the Allies, a new government was set up at Angora, with Kemal at its head. There was fighting, largely against the Greeks, but in the end (1923) the Allies recognized the Angora government. This new Turkey included Anatolia (ān'ā-tō'li-ā), or Asia Minor, and the district north of the Sea of Marmora. Angora, the capital, is now called Ankara.

And now came years of sweeping reforms in Turkey. Kemal and his followers set up a democratic government modeled on those of England and Switzerland. All citizens past twenty-two may vote. No man may any longer have more than one wife, and Turkish women are fast coming out of seclusion and learning to be feminists. The Roman alphabet has been introduced to make writing and reading easier. Government and religion have been separated, and the office of caliph, or religious head of Mohammedanism, has been abolished. The Turks accepted most of these reforms with a good grace. The one they actually rebelled against was the exchange of the Turkish fez for the hat!

Mustapha Kemal made himself practically a dictator, though he was supposed to be president of the Turkish Republic. But as head of state he always used his power, as we have seen, for reform and the betterment of Turkey. In 1934 he was given the surname of Ataturk (ā'tā'türk)—Father of All Turks. At his death (1938) he left a nation that probably had advanced more rapidly than any that the world has ever seen.

Turkey had no aims to be served by war. She broke her first long peace and declared war on the Axis powers only in 1945, in order to attend the San Francisco Conference.

THE HISTORY OF TURKEY



Press Association Photo

Turkey's awakening to the ways of the twentieth century is reflected in her new buildings as well as in her laws and customs. Above is the home of her president.

It stands in Ankara—formerly Angora—a city over 2,000 years old that is famous for honey and fruits, and for its breeds of goats and cats with long silky hair.



Wide World Photo

Nothing could be more modern than this superb dam near Ankara. Behind the fine curve of its masonry gather the waters that bring modern sanitation to a

city in which many houses are still made of sun-dried brick. Ankara manufactures fine mohair cloth, which it exports along with wool and grain.

TURKEY

AREA

296,107 square miles, including the Hatay Republic, ceded by France (1939). Turkey in Europe is slightly larger than the state of Massachusetts; Turkey in Asia is equal to the combined areas of the states of Iowa, Missouri, Kansas, and Nebraska.

LOCATION

Turkey in Europe (Eastern Thrace) has boundaries with Bulgaria and Greece, the Resvaya River and the Maritza River forming the frontiers. Turkey in Asia includes all of Asia Minor. It is bounded on the north by the Black Sea and the Sea of Marmora, which is connected with the Black Sea by the strait of the Bosphorus and with the Mediterranean by the Dardanelles—also known as the Hellespont. To the east of Turkey lie Russia and Persia. The Russian frontier extends from a point just south of Batum to the northwest corner of Persia. The Persian frontier extends from Mount Ararat to the Mosul line at Iraq. Turkey is bounded by Syria and Iraq on the south, along a line running east from the Bay of Alexandretta to the Mosul line, with a strip along the bay's southern coast. The Mediterranean forms the rest of Turkey's southern boundary and her western boundary.

CLIMATE

Mean temperature at Istanbul (41° N. Lat., the same as the city of New York): Jan., 41° F.; July, 74° F.; annual, 58° F. Average rainfall at Istanbul: Jan., 3.4 in.; July, 1.1 in.; annual, 29 in. The wooded coastal strip on the Black Sea has the severe winters and warm summer moisture of the Black Sea regions. The climate of Istanbul is like that of Eastern Thrace. It has the same continuous breezes in summer, and in winter blizzards that come from South Russia. The Aegean and southern coast have the climate of other Mediterranean countries. Inland Turkey has frequent light snowfalls in winter and a hot dry summer. The center of the plateau is desert; outside this zone rainfall increases.

PHYSICAL FEATURES

Turkey is mainly composed of a plateau rimmed by lower wooded foothills. This plateau descends on all sides but the east, where it rises into mountainous country that continues into Thrace. The dense forest regions of the north coast are also continued across the Bosphorus into Thrace. This geographical unity between Turkey in Asia and Turkey in Europe explains the unity of culture found here in earliest times. From Smyrna inland, and south to a point opposite Rhodes, the land is highly cultivated. It is here that the economic wealth and the bulk of the population are to be found. The surface of Anatolia is made up of mountains, valleys, and plateaus. Turkey is comparatively rich in coal deposits, and has a world monopoly in one rare mineral—meerschaum.

THE PEOPLE

In the early 13th century the Ottoman Turks were driven westward from their central Asian homes by the Mongol advance, and settled in Asia Minor, where they enjoyed the protection of their kinsmen, the Seljuk Turks. The Turks in Europe married freely with Christian captives and converts and by the 15th century were a mixed race. The result of the nationalistic policy of the modern Turks is to produce a population that is less varied in its elements than it was before the war. Besides Turks, who are in the majority, the population includes Greeks, Armenians, Jews, Bulgarians, Kurds, and Arabs. The number of Greeks has been reduced by massacre and starvation, and through the settling of many of them in Greece—a result of an exchange of Greek and Turkish nationals.

GOVERNMENT

Turkey is a republic. Both men and women may vote for members of the legislative assembly, a body consisting of only one house and elected for four years. This national assembly elects the country's president. The first free general election was held in 1946.

The LAND of MOHAMMED

Reading Unit No. 1

A JOURNEY THROUGH THE LAND OF MOHAMMED

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the general Index, Vol. 15.*

*For statistical and current facts,
consult the Richards Year Book
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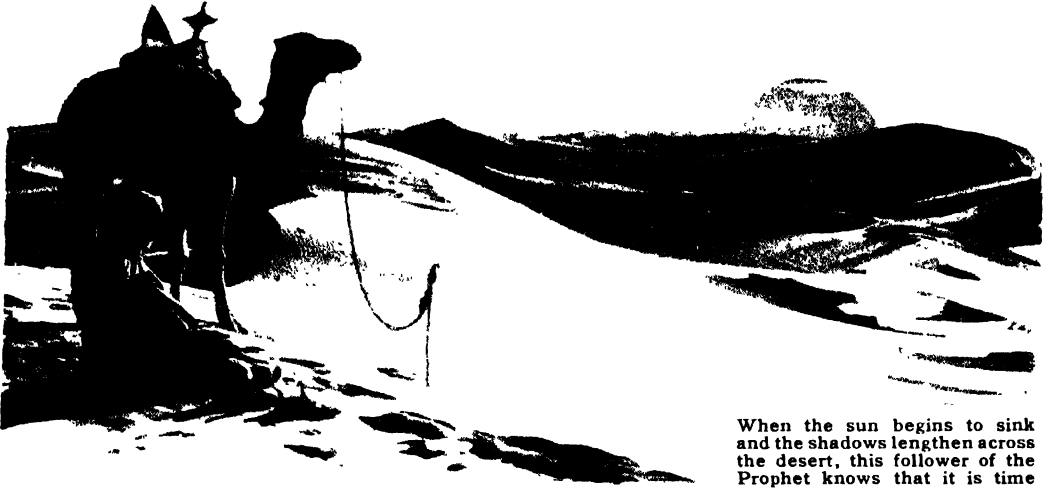


Photo by Keystone View Co

When the sun begins to sink and the shadows lengthen across the desert, this follower of the Prophet knows that it is time to turn his face toward Mecca and kneel in prayer.

A JOURNEY through the LAND of MOHAMMED

In Careful Disguise We Make a Pilgrimage to the Holy City of Mecca, and There Learn of the Strange Ways of the People Who Follow the Youngest of the World's Great Religions

THERE is no God but Allah, and Mohammed is His Prophet!" The strange music of the muezzin's (mū-ēz'īn) voice rings out five times each day from minarets many thousands of miles apart, calling men, women, and children to worship and to pray. The call drowns out the tinkling bells of Chinese pagodas. It draws the brown-skinned farmer in Java or Sumatra from his wading in the rice fields. It booms across the vast sandy reaches of the Sahara, halting the lonely caravans on their march. It commands alike black men in the deep jungles of Central Africa, yellow men in far-off Mongolia, and the wandering tribes of the Arabian desert. Yellow, black, brown, and white, all the followers of Mohammed are bound into one magic circle of faith by the muezzin's call.

The Mohammedan (mō-hām'ēd-ān) world stretches across upper Africa and lower Asia, with fringes in Europe. It holds over 300,000,000 people in Islam (Is'lām), a word meaning "submission," or obedience to God—over twice as many people as live in the

United States. In Islam life is a very different thing from life in the Christian world. Our ideas make our world, and Mohammedan ideas have made a world unlike ours in dress, in houses, in habits, in many another way. It is this world of Islam of the Mohammedans, or Moslems (mōz'lēm)—that we shall visit.

Islam is not a very easy world for outsiders to know. Its center is Mecca, in Arabia, and the Mohammedans there hate other religions so much that they think it is right for them to kill any Christian who even ventures to enter the city. Every year a few people suspected of not being good Mohammedans are killed in Mecca. So if we wish to join a pilgrimage to the sacred city, and thus learn how the Mohammedans live and what they think, we shall have to disguise ourselves carefully so that no one will know we are not really followers of Islam. The Mohammedans will be kind and helpful if they think we are of their own faith.

Safe in our disguise, let us join a crowd of Mohammedan pilgrims sailing down the Red Sea to Jidda, there to land and take the

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overland journey of 46 miles to Mecca. These pilgrims have come from Northern Africa, especially from Cairo (kī'rō) in Egypt. They are carrying out one of the rules of their religion, that every man must make a pilgrimage to Mecca at least once in his life if he can possibly afford to do so. Some of them have been there two or three times.

The first thing we notice about these pilgrims is their queer dress. They wear a thick, long-sleeved skirt, usually made of heavy wool, but otherwise their dress looks very much like a blanket wrapped securely around them. Sometimes this blanket has been gathered a little at one side to form a hood; then it is called a burnoose (būr-nōōs'). Sometimes it is cut with two holes for the arms, and then it is called an aba (āb'ā). All are warm, heavy, and woolly; and the pilgrims wear one, two, or even three of these blankets, even in the hottest weather on the blazing Red Sea. Nevertheless they seem quite comfortable; they say the thick wool keeps out the heat.

Almost all these pilgrims are men, and they travel out on the deck, squatting about under awnings or gathering about little cook-stoves where they can prepare their soups and stews. They talk in many different languages, but we can hear now and then the strange guttural growl of Arabic, the language of the Koran (kō-rān'), which is the sacred book of the Mohammedans. Mohammedanism has carried Arabic all over the world of Islam.

The pilgrims do not carry much luggage,

for most of them have very little money and they do not often change clothes at night or any other time. Every pilgrim, however, carries a prayer rug, a small bit of carpet sometimes very beautifully woven in a particular pattern. At the time for prayer every pilgrim spreads this carpet on the

deck and crouches upon it in a particular position, his head toward Mecca, while he repeats the words of devotion his religion prescribes.

As we draw near to Jidda we see that it is a low-lying town, built in a sandy waste with a wall surrounding it, having bastions or rounded turrets at intervals along the wall; there soldiers can mount guard. All the wharves are outside the town; we must enter through one of the

gates, of which there are three large and several smaller ones.

Entertaining pilgrims bound for Mecca is the chief business of Jidda. In 1930 about 140,000 pilgrims passed through the town, and they spent enough money to keep the town very prosperous. About 30,000 citizens of many lands—Arabs, Persians, and others—carry on this business of tourist entertainment. Every day most of them gather in the principal Suq, or street of bazaars. This Suq is a collection of open-air shops, often only little holes in the wall with room for a bale of cloth, perhaps. Everything is thrown down on the ground for people to see, pick over, and perhaps buy. The bazaar is a messy, noisy, outlandish place, full of swarming people who bargain with all their voices, their hands, and sometimes even their fists, hating to take no for an answer. The ther-



Photo by G.

These Mohammedans have spread their prayer rugs and, kneeling upon them with their faces toward Mecca, are saying the prayers their Prophet prescribes.

THE LAND OF MOHAMMED



Photo by L. Olivier, Paris

These Arabs of Morocco have heard the muezzin's call to prayer and, as one man, have prostrated themselves

in supplication. But first, being good Mohammedans, they paused to take off their slippers.

mometer usually stands at about 90° in the shade, but there are little shelters of corrugated iron, and under these we may find all the products of the East for sale. There are silk stuffs, robes, embroidered shoes, bits of carved ivory, bracelets, earrings, perfumes, soft leather bags and pouches, the skins of antelopes and gazelles, harness for horses and camels, all the luxuries and necessities of Mohammedan life. Our pilgrims are clever bargainers, but the Jidda tradesmen are cleverer still, and much money changes hands.

The Arab's Way of Eating

There are restaurants in the bazaar, too, with tables standing in the street. These tables are low things no higher than a box or chest, around which the customers squat and eat their lunches. They come again and again, for the Arab hates to sit down to a regular meal; he would rather go every hour or two and nibble a little of this and that. All Moslems are forbidden to eat pork.

Right here in Jidda we shall learn one of the best things about the Mohammedans—the fact that they do not drink alcohol.

Mohammed, their great prophet, forbade his followers in no uncertain terms to have anything to do with the liquor which makes beasts out of men, and to this day his teachings in the Koran are respected by most of his followers. The world of Islam may seem to outsiders fierce and cruel in many ways, but it is not a world of drunkenness.

What then do they drink at Jidda? Why, sea water! That is all the water there is in this desert, and so they must drink it or go thirsty. If they try digging wells, the water is salt. But of course the sea water is not drunk as it comes from the sea; first it is evaporated and the salt extracted. In the Jidda waterworks two hundred tons of sea water are turned into good fresh drinking water every day.

The Call to Prayer

As we wander through the bazaars looking at the quaint merchandise, we hear the call to prayer. The Mohammedan church, called a mosque (mōsk), has beside it a tall, slender tower, or minaret (mīn'ā-rēt), from the top of which the call is made by the muezzin, a holy official who has been promised entrance

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to Paradise when he dies. "Allah is great," he chants. "I testify that there is no God but Allah. I testify that Mohammed is the apostle of Allah. Come to prayers. Come to salvation. There is no God but Allah." And in the early morning he adds encouragingly, "Prayer is better than sleep." At dawn, just after noon, at four o'clock, at sunset, and at night the muezzin calls Mohammedans to their devotions, each time repeating the call again and again. And as

Mohammedan woman. The Prophet decreed, to be sure, that women might own their own property, that the dowry or purchase price for a wife was to be used by the bride herself, and not by her parents. But this free ownership of property is one of the very few rights that many a Mohammedan woman possesses.

It is not only that she is not educated -- formerly only one woman in a hundred could read and write. Most of the Moslem coun-



Photo by Metropolitan Museum of Art

It is prayer time in the mosque, and all is still save the birds that twitter and chirp and peck. For those feathered infidels have never heard of Allah, the one

the call echoes through the crowded streets, the people in the Suq become an army of kneeling forms.

If we go to the nearest mosque we shall find it crowded with devotees who are prostrating themselves in the direction of Mecca. Every mosque has a niche or other mark in its wall showing the proper direction, so that the people will know which way to turn.

After prayers are over, we may wander a while through the narrow streets of Jidda. In all this crowded city there are scarcely fifty Europeans; we are indeed in a Moslem world. The better houses are of the Moorish type of architecture; they are low and rambling, with beautiful Moorish arches carved in intricate design, and many twisted columns and carved lattice windows. Behind these latticed windows live the women of the Mohammedan world.

It is not in all ways a kindly fate to be a

God, or of Mohammed, his prophet. But Allah protects them none the less. At Mecca, for example, people are forbidden to kill the pigeons.

tries are backward, and it used to be that only four or five boys out of a hundred ever learned their letters -- though in many places this too is changing. But the trouble for the Moslem woman is that often she is not free. In many countries if she goes on the street she must wear a veil over the lower half of her face, and most of her life she must spend cooped up at home. She is even forbidden to enter a mosque.

When a Mohammedan girl arrives at an age to be married -- sometimes she is as young as nine or ten years old! -- she is visited by the mother or sister of some man she has never seen, and looked over to see if she will make a suitable wife for him. He may have one or two wives already, for a man may have as many as four wives if he can support them -- although he usually has to be content with one. The girl may have some friend of hers visit her suitor, and see what

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Photo by American Red Cross

These Arab widows have met to mourn the death of their soldier-husbands. They spend much of their

time in this pious occupation as devoted wives should do, according to Mohammedan custom.

he is like, and then if she does not wish to marry him she may refuse to do so. But she never sees him herself nor he her, for that matter.

The Life of a Mohammedan Woman

On the wedding day the bridegroom goes before the *cadi* (*kā'dī*), who is an official somewhat like our mayor, and there he pays the bride's father the dowry, or purchase price. Then the bride comes, heavily veiled, and together they go to the *imam* (*i-mām'*), a kind of religious official, who blesses the marriage. After that there are two feasts, one in the bride's apartments for the bride and her women friends and relatives, and one in the groom's apartments for himself, and his friends and relatives. That is the whole of a wedding. And afterwards the bride is usually expected to stay at home for the rest of her life, behind latticed windows.

These are not all the troubles of a Mohammedan woman. She belongs to her husband absolutely. He may scold her, beat

her, torture her, divorce her, or in some countries even kill her. No wonder that in the more progressive Moslem lands women are rebelling. In Turkey, for example, they are refusing to wear the veil, are going to school and college, and are becoming doctors and lawyers. It is practically illegal there for a man to have more than one wife. By treating women better the Turks are erasing one of the blackest stains of Islam.

But we have tarried in Jidda until we have almost forgotten our pilgrimage to Mecca. Our pilgrims are eager to reach their goal, and we hasten to meet with them just outside the Bab Mecca, or Mecca Gate, of Jidda.

On the Road to Mecca

Not so long ago we might have left Jidda on foot, or upon camels or horses, if we had money enough. But the Arabian kingdom of Saudi (*s'ī-ōō'dē*) Arabia --the largest Arab state --through which we are traveling, now has modern ideas about transporting the

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faithful. We find a fleet of roaring motor buses, on which we may be carried all the way to Mecca in a couple of hours. The drivers pack these motor buses to the doors, with woolly, perspiring pilgrims in every nook and corner. We were hot and tired in the bazaars at Jidda, but now we are badly crowded and in danger as well, and as the blazing desert sun beats down upon our bus, we begin to think that after all, pretending to be a Mohammedan is not so much fun!

Why Jidda Is Surrounded by Walls

As we leave Jidda we find out the reason for the wall surrounding the city. Our Arab driver tells us that the desert tribesmen are very fond of making sudden wild raids upon cities and villages, carrying off anything they can lay their hands upon. A prosperous tourist city like Jidda would be especially open to such attacks, and so the wall with its watchmen is a great protection.

As we approach Mecca we are reminded that our journey is a religious one. True, we are not making the "great pilgrimage," or hadj (hāj), which occurs at only one time in the year; but even though we are making only a little pilgrimage, or omra, we must stop several miles outside the Holy City. Here we wash and pray, remove our abas or other robes, put on two seamless wrappers, take off our turbans, remove our shoes,

and thus become purified and ready to tread upon holy ground.

Mecca, so our histories tell us, was a holy city long before the days of Mohammed. From time out of mind it was a gathering place for caravans about to set out across the desert; there the travelers, who knew too well what dangers awaited them, went to the temple of some god to pray for safety on the perilous journey. Those who came back naturally felt that their safe return was the work of the god to whom they had prayed and spread abroad his praises; thus the custom of pilgrimages began. When Mohammed became master of the city, about thirteen hundred years ago, he merely cleared out the heathen temples of the idols, established a church for his one God, and made a pilgrimage to Mecca a part of his religion.

The Holy City of Mecca

Mecca is the center of Islam, and the center of Mecca is the Great Mosque, with a courtyard big enough to hold 35,000 people. The Great Mosque too has a center, the Kaaba (kā'ā-bā), a word meaning "cube." The Kaaba is a square stone building, the outside of which is usually covered with gorgeous cloths. Fixed in the outer wall at one corner is a black stone nine inches long, and this is the holy of holies.

It was a holy object long before Mohammed lived and fought. It may have fallen as a meteor, but the Moham-



These are desert tribesmen, who are often even dirtier than they are romantic. They are the "gangsters" of Arabia, and make their living by plundering the villages and cities which hard work has built.

THE LAND OF MOHAMMED



Photo by Keystone View Co

Few non-believers have ever seen the Kaaba and lived to tell the tale. But not long ago an Arabian king invited a group of foreign diplomats to enter the sacred city and visit its most sacred spot. For the first time in history photographs were taken of it. One of these,

a picture of the Kaaba itself, is shown above. This holy building toward which all Moslems must face when they pray, is in the center of the square. It is covered with hangings, and fixed in its outer wall is the sacred stone of Islam.

medans believe that the angel Gabriel gave it to Abraham. It was snowy white, then; but the sins of men have turned it black! It is placed in the wall at the proper height for kissing, and, as pilgrims, we must now go seven times around the Kaaba, each time kissing the famous black stone. After this we shall visit the graves of Hagar and Ishmael, which are in the same yard. Few people are allowed inside the Kaaba; there is nothing there except some embroidered hangings.

The Religion of the Mohammedans

As you see from the names Hagar, Ishmael and Abraham, the Mohammedans revere the same Bible as do the Jews and Christians. They worship the same God, and the Hebrew prophets are their prophets too, with Jesus included as one of them. But they count both Jew and Christian infidels, that is, not of the Faithful, because neither Jew nor Christian believes in the sacred mission

of Mohammed. Moslems are divided into many sects, but for them all Mohammed is the last and greatest of the prophets, and the true Holy Book is not the Bible but the Koran, which contains Mohammed's teachings.

Mecca's Mysterious Doors and Dens

Outside the Great Mosque Mecca is a dirty and rather terrible place. The Mohammedans themselves have a saying which means that Mecca will ruin anyone who visits it very often. It has narrow, filthy streets with mysterious doors leading to equally mysterious dens where strange vices are practised, and where, it is said, terrible crimes are committed, worse than anywhere else on earth.

If we were really Mohammedan pilgrims we should have to stay in Mecca four or five days doing many extraordinary things to show our piety; but as we are not, let us pretend that we can just ramble about through Arabia, making friends

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with the people and observing the way they live.

When a child is born into a Mohammedan household there is usually much more rejoicing if it is a boy than if it is a girl. Mohammedans do not think much of girl babies, except in some families in modern Turkey. But they think so much of boys that in Arabia the father often takes the boy's name; if the little fellow is called Kassam, for example, his father will be addressed as the father of Kassam.

School Days in the Land of Mohammed

No children in Mohammedan countries are baptized, because baptism is not a part of Islam. But there is usually a party or celebration when the baby puts on long clothes, and another when it begins to walk. At the age of seven the boys are taken from the women's quarters in a household, and after that they live with the men. At this age they begin going to church, too. All the men go to the mosque every day, not only for church services, but to tell the news, to meet and gossip, or to talk over business. And another very important affair is carried on in the mosque, for that is where the little boys learn to read and write the pretty Arabic script that looks like bird tracks. Boys assemble in a corner of the building, where they study their books, learning by heart long passages from the Koran. A few Mohammedan boys are said to have learned the Koran from end to end.

They learn, too, the customs of their religion—to pray, to fast, to give alms generously. For a month out of the year—the month of Ramadan (rām'ā-dān'), which is twenty-eight days long—the Moslems fast from dawn till sunset, taking neither food nor water. In hot weather this is a terrible hardship, but the fast is faithfully kept.

Religion is the very life and existence of all Moslem countries. God is one, as with Jews and Christians, but He is not so much the loving Father as the Powerful King, the Stern Judge. Mohammed is not God, but he is the most powerful pleader with God for any believer. "Ya Mohammed!" cries the faithful Mohammedan in any difficulty from hushing a baby to protecting a caravan

against robbers. Mohammed and his teachings are the basis of all law and government.

For this reason every official in a Mohammedan country is a religious official; there is no separation between church and state. Until recently the head of the whole religious organization was the caliph (kā'lif), who lived in Turkey. To him all Moslems owed their highest allegiance, though for distant lands he could be only a figurehead. But the office was abolished (1924), and now large numbers of Mohammedans put loyalty to their country above loyalty to Islam.

Islam has always been a missionary religion. Its prophet Mohammed started out with the sword, and the sword has been used ever since to extend the faith. The Koran promises Paradise to any Mohammedan warrior slain in a holy war.

The Rise and Fall of Islam

The early converting raids swelled into a mighty stream of conquest for Islam. In the century between Mohammed's death in 632 and the decisive defeat of his armies at the Battle of Tours (tōōr) in France in 732, Islam demolished some 36,000 cities, towns, and castles, and destroyed 4,000 Christian churches; the churches it replaced with 1,400 mosques. By 800 A.D. the Mohammedan world included almost all Spain, Northern Africa, Egypt, Arabia, much of Asia Minor, Southern Russia, Persia, and part of Siberia. It was a proof of the power of Mohammedan missionary methods.

The next burst of zeal occurred in the eleventh century, when Islam overran the rest of Asia Minor, the Balkans, and the Sudan in Africa, sweeping also east to China, India, and even the islands of the Pacific. And then in recent centuries we have seen the Koran penetrating southward into Central and Southern Africa, and even daring to invade the nations of Europe.

But Islam is no longer extending its influence in any very powerful fashion. The faith is also attacked by foes from within. The rigid rules of the religion, its suppression of the feminine half of humanity, its fanatic and bloodthirsty hatred of unbelievers, are yielding to the freer and more kindly ideals of a new age.

The HISTORY of the MALAY PENINSULA

Reading Unit

No. 2

AN INTERESTING CORNER OF ASIA

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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Summary Statement

The rule of the white man has not been easy but it has helped

the Malay peoples to find peace and contentment.

AN INTERESTING CORNER OF ASIA

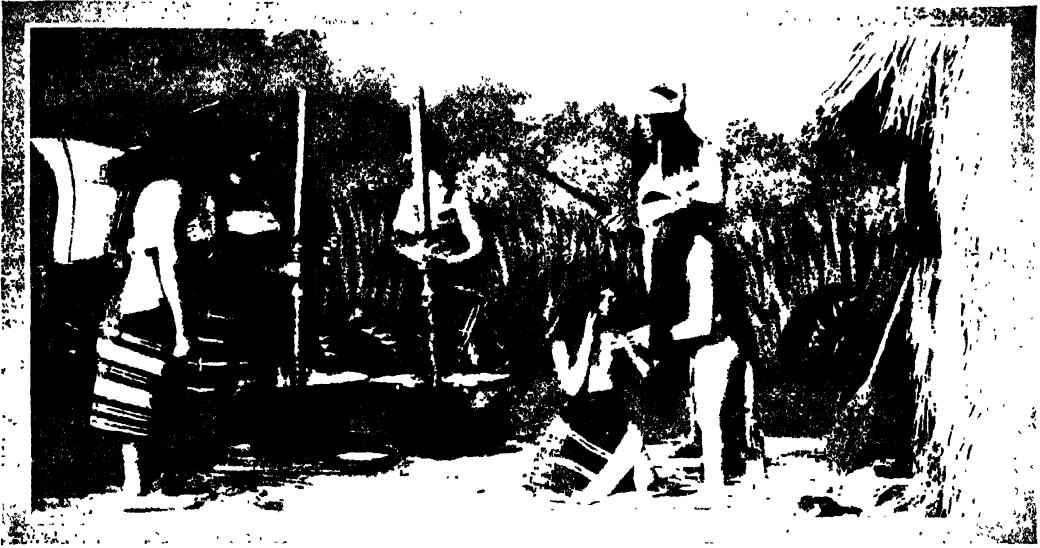


Photo by the National Museum

In this picture you see a family group of Dyaks. These primitive people of Borneo used to indulge in head-hunting—it was a religious custom with them, and was preceded by prayer and fasting. No young man was considered of any importance or had much chance of winning a wife until one or more—the more the bet-

ter-grinning skulls ornamented his bamboo hut. Strangely enough, the Dyaks seemed to prefer the heads of members of their own tribe. This unnatural preference might very well have led to the disappearance of all of them had not missionaries put a stop to the alarming pastime.

An INTERESTING CORNER of ASIA

This Will Tell You about a Number of Strange Little Nations on the Other Side of the World, Lands Where the Elephant Is Sacred and the Simple People Have to Contend with the Ever-encroaching Jungle

FROM the world's largest continent a long finger projects southward into the equatorial regions of the earth. That is the Malay (mā-lā') Peninsula. It is a hot and moist strip of mountain and jungle, baked by a blazing sun and drenched by torrential rains, full of strange plants and animals. On one side beats the China Sea, lashed by the monsoon, a wind that for half the year blows from the southwest and for the other half from the northeast. On the other side lies the Indian Ocean. The Malay Peninsula does not reach quite to the Equator, but it comes within sixty miles of it.

Much of this land is covered with ancient jungles, so thick with tangled undergrowth that even the wild beasts move through them only along broken trails. The jungles swarm

with life—the elephant, bison, rhinoceros, deer, bear, the tapir with his queer snout, and the lemur. Huge serpents, too, live in the jungles. The rivers are full of crocodiles, and the air of bright-plumaged birds and innumerable insects.

In the most mountainous and inaccessible parts of the peninsula, whither they have been driven by stronger peoples who came after them, live the oldest inhabitants of the land. They have black skin and woolly hair, like Negroes, but since they do not come from Africa, we call them Negritos (nê-grē'-tō). They are little folk, rarely growing five feet high; so sometimes they are also called pigmies, like the pigmies of the African jungles. They live by hunting and fishing, having never learned how to plant and reap;

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and their arithmetic is very simple, for they cannot count higher than three.

Nor are these Negritos the only wild folk. The Sakai (sä'ki) are another primitive group of the deep interior. But the Sakai have long black hair and brown skins, and they are taller and wiser than the Negritos, though they cannot count above three, either.

These two groups must have lived on the Malay Peninsula for many thousands of years, but hundreds of years ago, probably in the twelfth century, a brown-skinned, slant-eyed people began to move over from Sumatra (soö-mä'trá) and settle along the coast, driving the Negritos and the Sakai inland.

The invaders were Malays. They had much more talent and culture than the Negritos and Sakai. They loved not only fighting but painting, and weaving. They loved ease, comfort, and pleasure, hating toil more than anything else in the world. And they spread and throve so mightily that all the humid, stifling peninsula became their own.

Before the year 1508 no Malay had ever seen a white man. Traders had come and had made many converts to Mohammedanism, but they were Orientals from Malabar. Now in the 1500's white men began drifting in—Portuguese traders who soon captured Malacca (mä-läk'á) and set up a thriving business in spices and other Eastern merchandise. Soon other nations—Spanish, English, Dutch, and French—began arriving to share the profitable trade of the peninsula. And soon, sad to say, the Europeans were quarreling and fighting among themselves for control of these lands. At the end of all

the quarrels the British emerged as masters of the Malay Peninsula.

Except for the crown colony of Singapore (sīng'gā-pōr'), Malaya consists of a federation of nine states and two settlements—Penang and Malacca. The federation is governed by a British high commissioner, an executive council, and a legislative council. Each state or settlement has its own legislative council. The commissioner is in charge of defense and external affairs.



We always think of Africa as the land of savages and wild beasts, but the little corner of Asia shown on this map has its share of both. To this part of the world the French and British have brought firm rule and some of the ways of the West, and from it they have taken great wealth.

ern tip of the peninsula is Singapore, a city of over three quarters of a million. One of the world's great cities, Singapore holds men from all nations under the sun, with about half the population Chinese. A hundred years ago Singapore was a small fishing village. Then the British fortified it at tremendous cost and made it their key port and naval base in the Far East. Near it are the largest tin-smelting works in the world. All roads in the East lead to Singapore; it is the seventh largest port in the world. When the Japanese took it in World War II we knew that the war had been prolonged by at least a year.

The nine native Malayan states—Perak, Selangor, Negri Sembilan, Pahang, Johore, Kedah, Perlis, Trengganu, and Kelantan—are each ruled by a native sultan or rajah (rä'jä). Except in matters involving the Moslem religion or Malayan custom, the local ruler follows the advice of the high commissioner or—in local affairs in each state—of a local British official called a "resident." Over in Borneo, a Malay Island, Britain controls three territories—British North Borneo, the sultanate of Brunei, and

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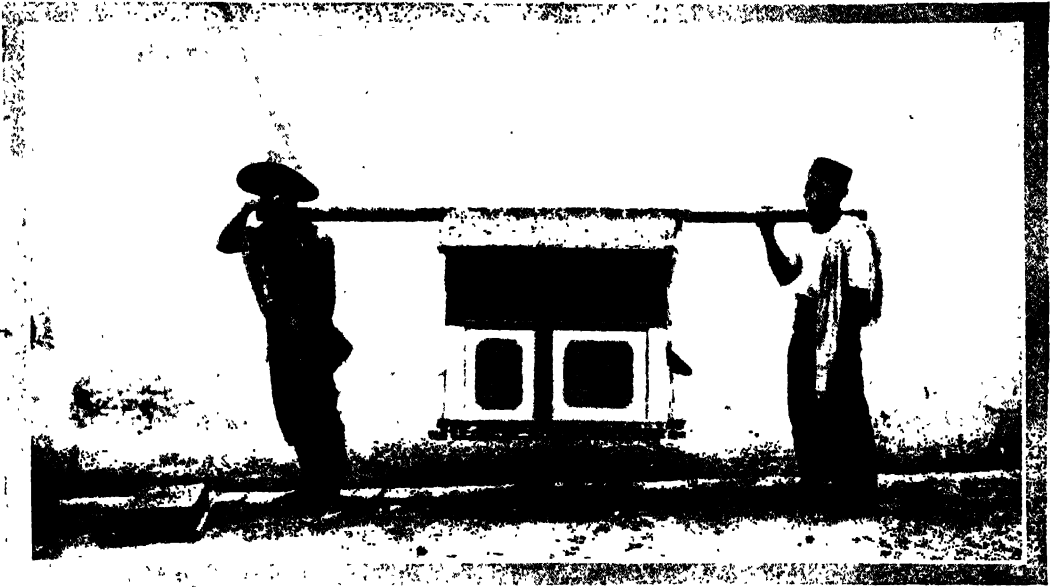


Photo by American Museum of Natural History

This is the kind of covered chair the unmarried women of Macassar, a city of the Celebes, are carried about

Sarawak (sà-ra'wák). The southern two thirds of Borneo is part of the East Indies and forms a state in the Indonesian Union.

Northward the peninsula narrows down like the neck of a bottle, and here the independent kingdom of Siam, or Thailand (tí-lánd), begins. Siam (sī-ām') is like a slice of cake that two small boys have been eating. One of these boys was England, who ate all the icing, called Lower Burma, off the western side; the other was France, who bit off Laos (lā'ōz) and Cambodia (kām-bō'dī-á) in the east. But because these two countries were jealous of each other's nibblings, Siam was able at last to make them stop before they had eaten her quite up. There was still left some 200,000 square miles of independent Siam.

The Siamese are not Malays, but a lighter-skinned people, between Malay and Chinese.

the streets in. To us it looks just about as spacious and comfortable as a hencoop!

Long ago they lived farther north; they came to their present home about 600 A.D., as their cities and sculptured inscriptions show. Then in the 1100's the Mongol emperor thrust many people called Laos out of Southwest China, and these refugees mingled with the Siamese in Siam. Today, except for some million who are Malays or Chinese, the population of over fifteen million people is half Siamese and half Laos.

The Siamese can look back on a long history of highly developed civilization. Centuries ago they had a literature of wonderful stories and thrilling poetry. Their kings lived in splendid

palaces and wore magnificent embroidered robes. Their temples were richly adorned with statues and carvings.

The Siamese language is very queer because all the words used to be of one syllable, and since there were only about two thousand



Photo by Visual Education Service

These are Dyak children of Borneo. A steady diet of fruit has not improved their figures.

AN INTERESTING CORNER OF ASIA



Photo by U. S. Rubber Co.

These rubber workers of Sumatra have stopped work and are listening to the strange music of their native orchestra. The man to the left has a kind of xylo-

words, each of them had to mean many different things. The tone or pitch of voice made it possible to tell one meaning from another. There are five tones in use to-day. The writing, too, is queer, because all the words are run together. Spaces are left only between sentences.

In Malaya we found the people Mohammedans, but in Siam they are Buddhists (b'ood'y'st). Buddhism came to them from India, where Buddha lived about 2,400 years ago. The Siamese are among the most faithful and devout of all Buddhists. Every man must be a priest for at least two months of his life, and thus the Siamese come to know their religion thoroughly and love it well.

In the old days the Siamese fought constantly with their neighbors, especially with the Cambodians to the east. The population of Bangkok (b'ang'k'ok'), the capital,

phone. Beside him sits the drummer. Notice the odd mixture of native and foreign costumes. Evidently "prison" stripes are in vogue.

and of all Siam used to rush out to do battle, and they were usually victorious. At one time not so long ago they took 90,000 prisoners from Pnompenh (p'n'om' p'ën'y'), the Cambodian capital.

But since Europeans have gained control of all this part of Asia, Siam has seen little war. In World War II Japan occupied Siam, and many Siamese worked underground against her.

In 1932 there was a revolution which limited the king in his absolute power, but the revolution did not really disturb the peace, and the elephant still waves on Siamese flagpoles. It may seem funny to speak of a waving elephant, but if you look at the Siamese flag you will

see that it shows a white elephant on a red field. The elephant, particularly the sacred white elephant, is a royal beast for war and for processions; so the elephant on the flag symbolizes royal power.

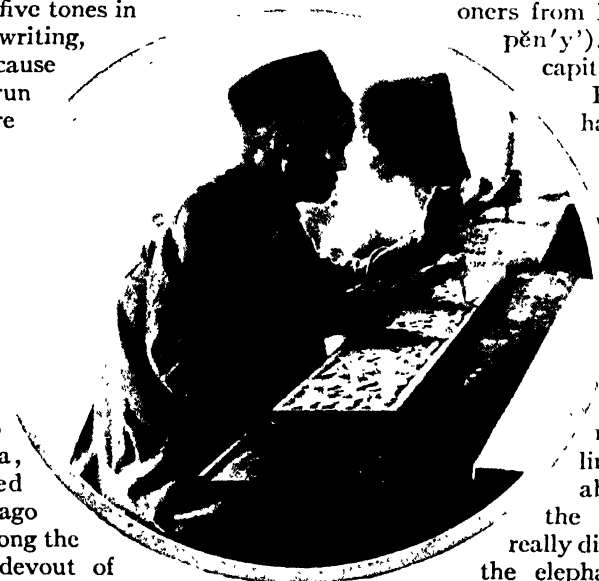


Photo by Field Museum

This wood carver who is so laboriously cutting out his designs comes from the highlands of Sumatra.

AN INTERESTING CORNER OF ASIA

Siam spreads out on the mainland of Asia above the Malay Peninsula, and the sea to the south of it is called the Gulf of Siam. At the head of the gulf is a narrow bay called the Bight of Bangkok, and inland from this bight, or bay, is Bangkok itself, Siam's capital city. With its 685,000 people it is nearly as large as Singapore. It is modern, well lighted, well-paved, almost European in its sanitation; and it is full of beautiful old temples and pagodas. We should want to stay a long time in Bangkok, among these progressive folk, who are taking up Western civilization more rapidly than even the Japanese.

A Temple Lost in the Jungles

When we reluctantly left the thriving town, we should travel east to Cambodia. The Cambodians, ancient dwellers between Siam and the China Sea, were once the most civilized of any people in Southern Asia. As early as 600 A.D. they were building wonderful temples and palaces; their most marvelous work was the temple of Angkor (äng-kör'), which was laid out about the year 1150. This great temple had been in use scarcely three hundred years when it had to be abandoned to an enemy people. Soon the jungle grew over it. Monkeys scampered along its sculptured galleries, and snakes and lizards sunned themselves on its broken stairways. It was completely lost. But to-day French scientists are uncovering it again, stone by stone.

The kings of the Khmers (k'mër), or Cambodians, defeated century after century by the Siamese and other peoples, became

weaker and weaker, though they never lost their independence completely. In modern times (1866) they have placed themselves under the protection of the French government, and the country has been absorbed in Indo-China.

How France Annexed Indo-China

How did the French, who came to South-eastern Asia later than the Portuguese, the Dutch, and the British, happen to secure this vast region? It was not traders who won Indo-China for the French, but peaceful missionaries who came from France to convert the natives to Christianity. The greatest of these missionaries so won the love and respect of the king of Cochin China (kō'chîn), one of the native states of this region, that when fighting broke out the king asked for a force of French soldiers to help put down the rebellion. The French soldiers came, but they never went away. This king's successors were not so friendly with the Europeans, and there was fighting now and then for many years, but by 1884 all Indo-China was definitely French.

Indo-China to-day is a federation within

In Siam, as in other countries that are becoming modern overnight, the old and the new often are seen in striking contrast. A bullock cart like this one, toiling slowly over a highway on which automobiles whiz by, is no uncommon sight.

the French Union, and is now made up of four small states—the kingdoms of Cambodia and Laos and the republics of Viet Nam (Annam), including Tonkin (tôn'kîn'), and Cochin China. There are two



AN INTERESTING CORNER OF ASIA

fine modern cities of well over 100,000 inhabitants—Hanoi (hă'noi'), the permanent capital, in the north and Saigon (sī-gôn'), the summer capital, in the south.

Altogether Indo-China is about the size of Texas, but it has to support roughly four times as many inhabitants. They are a strange and fascinating mixture of many varied peoples. Some, such as the Annamese, who are closely related to the Chinese and were long under Chinese sway, have learned many of the ways of civilization from their French rulers. Others—dwellers in the hills—are still in the stone age. Of the total population of about 25,000,000 some three-fourths are Annamese, who live in the coastal plains of Tonkin, Annam, and Cochin China. Their lands are fertile but make up only one-tenth of the whole country. So the people, who are mostly farmers, are badly crowded. That is why the French moved some of them to the inland plateaus.

The Annamese live mostly by growing rice, which, mixed with a fish sauce, is their main food. Their country is one of the chief rice-producing nations, and sells the grain abroad. They are fine craftsmen, and weave cotton and silk, make pottery, work in silver and copper and brass, carve in wood, ivory, and lacquer, and make fine lace. Their religions are primitive—mostly a debased form of Buddhism quite unlike the much finer type found in Cambodia. There the religion and many of the customs resemble those of Siam.

The 3,000,000 easy-going Cambodians are not crowded in their beautiful country, and

are happy and prosperous. Even the invading Japanese army in World War II was unable to destroy their "enchanted slumber." They raise rice and corn and wheat, cotton and tobacco, pepper, and many vegetables. With the help of the French they have kept alive their native arts of weaving, metal work, and the cutting of gems. But fishing is their chief industry. They fish the sea, as the Annamese do, and they have also the great lake of Tonle Sap (tôn'lā sâp), which in the rainy season absorbs the overflow from the Mekong (mă'kōng') Rivē

and quadruples in size. When the waters drain away, over 100,000 tons of fish are left.

Cochin China raises rubber, coffee, and tea. Rubber is an important export. Coal and zinc are mined in Tonkin, tin in Laos, and other ores here and there. Zinc and tin are exported. The forests



Photo by Visual Education Service

Many of the Battas of the central highlands of Sumatra are skilled workers. They build themselves picturesque, two-storied houses, bake pottery, and make jewelry that is often very beautiful. They are especially skilled in the art of weaving. In the Batta village shown above, you see the women weaving jungle fibers into cloth.

yield valuable woods and oils.

The French had little interest in Indo-China except to make money, but they did do a good deal for the country. They spread irrigation, founded schools for natives as well as for the 40,000 French, and gave the Annamese a workable alphabet, to help them read and write. They built roads and stamped out disease. But the natives longed for freedom, and in August, 1945, the Annamese revolted and founded the Republic of Viet Nam (vyết năp). After considerable fighting the French recognized (1946) its independence, but without Cochin China. So the fighting kept on. The French have promised Indo-China independence in a French Union.

KINGDOM OF SIAM

AREA

200,234 square miles—as large as Germany and Denmark together, and somewhat larger than the combined area of Nevada and Utah.

LOCATION

Siam is in the Indo-Chinese, or further Indian, Peninsula, its southern portion lying in what is known as the Malay Peninsula. It extends from 5°40' to 20°30' N. Lat. and from 97°25' to 105°30' E. Long. Burma lies to the north and west, British Malaya to the south, Indo-China to the east.

CLIMATE

Mean temperature at Bangkok: Jan., 76°F.; July, 81°F.; annual average, 80°F. Average rainfall: Jan., 2.1 in.; July, 8 in.; annual, 59 in. The southwest monsoon brings heavy rains, especially to the western part of the peninsular portion of Siam. The rainy season is from May until September in the north, from April to October farther south. The temperatures are highest during April and May, and during the entire rainy season are from 65° to 75°F. at night, and from 75° to 80°F. by day. After the monsoon crosses the frontier hills it loses much of its moisture, so regions east of the mountains have less rainfall. The cool season begins with the northeast monsoon in November. In February the warm season begins, and temperatures in the interior sometimes reach 100°F. The humidity of the atmosphere makes it difficult for Europeans to live in Siam.

PHYSICAL FEATURES

The northern part of Siam is a mountainous region, and in the west mountains running north and south form a natural boundary between Siam and Burma. The most important part of Siam, where the true Siamese live, is the fertile plain of the Menam River. Like the Nile, the Menam annually overflows its banks, fertilizing the surrounding land. Except for the jungles that cover the slopes of the hills, Central Siam is open rice-land alternating with regions of low-growing shrubs that are under water three months a year. Other important rivers of Siam are the Mekong, which now forms the eastern boundary of Siam, the

Nam-Mun, a tributary, which flows through the plateau of Korat, and the Meklong River in the west. Much of Siam (50%-60% of total area) is covered with dense jungles that abound in crocodiles, rhinoceroses, apes, leopards, tigers, elephants, pythons, and other tropical animals. Teak, much used in Siam for the making of junks and temples, and sold abroad as timber for shipbuilding, is carried out of the forests by elephants. The narrow part of Siam which lies in the Malay Peninsula has a few small alluvial plains, but most of this region also is covered by jungles. The plateau of Korat in Eastern Siam is arid and uninviting, and inhabited by a very poor peasantry. The blue-eyed Siamese cat is the Laos cat, from a region once under Siam's control. The white elephant—really a light gray albino elephant—is found in Siam and treated as a sacred beast. Rice is Siam's chief product, and its fruits are varied and delicious. Of the minerals the most important to-day is tin, chiefly from the Island of Bhuket. Rubies are mined, and Siamese sapphires are considered very beautiful.

THE PEOPLE

Certain tribes, with negroid features, probably belong to the oldest races that inhabited the peninsula. Others seem related to the Khmers. The Siamese are related to the Chinese, and belong to the same branch of the Mongolian division of the human race. The present inhabitants of Siam are mostly Siamese, but there are large numbers of Malays, Indians, and Chinese. The Europeans and Americans live chiefly in Bangkok.

GOVERNMENT

Until June 24, 1932, Siam was an absolute monarchy. On that date a constitutional monarchy was set up by the king, with supreme power vested in the nation. The king, who is head of the nation, exercises legislative power by and with the advice and consent of the assembly of people's representatives; his executive power is exercised through the state council, made up of members appointed by the king but selected from the assembly. Half the members of the assembly are nominated by the king; half are elected by popular vote for four years. Both men and women over twenty may vote, a great step forward in freeing the women from the semi-slavery lately common in the Orient.

MALAYA AND SINGAPORE

AREA

Federation of Malaya (comprising nine states and two settlements), and the crown colony of Singapore: 53,501 square miles.

LOCATION

The Malay Peninsula projects into the China Sea from southeast Asia, and is the most southerly portion of the continent. It begins at the Isthmus of Kra, 10° N. Lat., and extends to 1° 16½' N. Lat. The northern portion is politically a part of Siam. On the east is the Gulf of Siam, on the north Siam, on the south the island and strait of Singapore, on the west the Strait of Malacca. Singapore is at 1° N. Lat. and 104° E. Long.

CLIMATE

Mean temperature at Singapore: Jan., 78°F.; July, 81°F.; annual, 80°F. Average rainfall: Jan., 9 in.; July, 7 in.; annual, 93 in. The climate of the Malay Peninsula is equatorial, with high temperatures all the year round. There are from 160 to 200 rainy days a year, and this excessive humidity makes the heat very oppressive. The northeast monsoon brings heavy rains to the east

coast, and the "Sumatras," which blow between the monsoon periods, are accompanied by heavy, though short, downpours.

PHYSICAL FEATURES

The Malay Peninsula is divided by mountains into two parts, the larger being the eastern portion. The two highest peaks are Gunong-Kerbau in the main chain and Gunong-Tahan. On the plains on both sides are remarkable limestone bluffs, with caverns that are used for shrines and for habitations. Virgin forest covers over 72% of the land, and only a small part of it has been explored. On the coasts are alluvial plains where rice is cultivated, and in the sheltered parts of the western side coconut palms and rubber trees are grown. Much of the west coast however is mangrove swamp inhabited by crocodiles. The winds that blow on the eastern side leave little vegetation on the sandy shores, though the beaches are broken here and there by wooded headlands. The many rivers, all abundantly provided with water, serve as a means of internal communication for the natives. The largest are the Pahang and the Kelantan on the east coast, both

BRITISH MALAYA *Continued*

navigable for long tracts. The Perak in the west has many falls. The Trengganu has impassable rapids 30 miles from its mouth. Malaya is rich in minerals, especially tin, of which she furnishes the greater part of the world's supply. Gold is worked in Pahang and Perak, and coal is mined in Selangor.

THE PEOPLE

The earliest inhabitants had the negroid features of what seems to be the original stock of Southern Asia. Another group are the Sakai, probably related to the Veddas of Ceylon. The Malays, who are thought to have had their original home in Sumatra and who represent all degrees of savagery and civilization, belong to the southern group of Mongolians. In the peninsula to-day are many people of mixed European and Asiatic descent; a fair number of Europeans, chiefly British; and also East Indians and Chinese. Of the inhabitants of Singapore, nearly half are Chinese, in Perak, Selangor, Negri Sembilan, and Pahang, the

Chinese number about 20 percent, Malays about 30 percent.

GOVERNMENT

Singapore (including the Cocos Islands and Christmas Island) is a crown colony, administered by a governor sent by the crown. He is aided by an executive council. The Federation of Malaya (states of Perak, Selangor, Negri Sembilan, Pahang, Johore, Kedah, Perlis, Kelantan, and Trengganu, and the settlements of Penang and Malacca) is under the protection of Great Britain. At its head is the British high commissioner. Each state has a British resident - who aids its sultan - an executive council, and a state council with lawmaking powers. For the federation as a whole there is an executive council and the legislative council. The latter consists of the commissioner and 14 official and 34 unofficial representatives. The commissioner is responsible for the defense of Malaya and its external relations. For the internal affairs of the federation the sultans accept his advice in governmental matters.

THE FEDERATION OF INDO-CHINA

AREA

Comprising, as self-governing members of a French Union, the Kingdom of Cambodia, the Kingdom of Laos, and the Republic of Viet Nam (Annam, Tonkin, and Cochinchina) about 285,794 square miles in all.

LOCATION

Indo-China is the extreme southeast peninsula of Asia, lying between 8° 30' and 25° 24' N. Lat. and 103° and 109° E. Long. It is bounded on the north and east by China, on the west by China, Burma, and Siam. The Gulf of Siam washes its western shores, the Gulf of Tonkin and the South China Sea bound it on the east.

CLIMATE

Mean temperatures at Saigon: Jan., 79° F.; July, 82° F.; annual, 82° F. Average rainfall at Saigon: Jan., 0.8 in.; July, 20.1 in.; annual, 77.1 in. In Saigon April is the hottest month. The climate is tropical, with variations caused by altitude and by the monsoons. In Cochinchina and Cambodia the northeast monsoon blows from October 15 to April 15, and causes the dry season, when the temperatures are from 78° F. to 80° F. in the daytime, and about 68° F. at night. From April 15 to October 15 the southwest monsoon blows, and brings the rainy season, when showers fall every day and tornadoes are frequent. Then temperatures are from 80° F. to 84° F. night and day. At this period the climate is unhealthful. April and May are the hottest months. In Annam the northwest monsoon brings rains in September. The dry season comes during June, July, and August, when temperatures range from 86° F. to 95° F. The nights then are cool. Tonkin has a winter season from October to May. The Laos country is higher and therefore cooler than the other districts.

PHYSICAL FEATURES

Mountains run through Annam and Laos, and in the east have a steep slope. The only plains are the delta of Cochinchina and Cambodia, formed by the Mekong River (1,900 miles long), and the delta of Tonkin, formed by the Song-Koi (Red River), which has two tributaries, the Black and the Clear. The rivers of Indo-China are high in summer and low in winter, and are not easily navigable. The Mekong is joined to the deltas of the other rivers by many canals, some natural, some artificial. The only port is Saigon, 31 miles from the sea. The forests of Indo-China produce teak, rubber, bamboo, and cabinet woods. Rice is the country's staple product. Anthracite coal is mined, and zinc and phosphates are important products. Cambodia is rich in ancient monuments, those of Angkor being especially famous.

THE PEOPLE

The Indo-Chinese mostly belong to the southern branch of the Mongolian division of the human race, and originally came down from the Tibetan plateau. But there is a Caucasian element in Cambodia (the Khmers), a result of Hindu invasions. The Mongolian group of Annamese form the bulk of the population. There are a good many French and other Europeans.

GOVERNMENT

In 1945 the people of Annam revolted against their French rulers and set up the Republic of Viet Nam. In 1949, having incorporated Cochinchina, the Republic was recognized as a self-governing part of the French Union, as were Cambodia and Laos. The French Union is similar to the British Commonwealth of Nations.

EAST and WEST of the HIMALAYAS

Reading Unit No. 3

EAST AND WEST OF THE HIMALAYAS

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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Summary Statement

Central Asia, long a forbidden land to the white man, remains primitive and mysterious. Prog-

ress, which is slowly seeping into the area, may hasten its development.

EAST AND WEST OF THE HIMALAYAS



Photo by Keystone View Co.

Long ago vast portions of the Himalayan region were covered by the ancient sea which geologists call Tethys. To-day Mt. Everest, shown above, rises 29,141 feet above sea level, and the table-lands of Tibet roof the world. The Himalayas are so young,

geologically speaking, that Nature's forces have not had time to wear the great peaks down to ordinary heights. Recently, in the face of many difficulties fliers have made important photographic surveys of these great stretches of glacier and barren rock.

EAST AND WEST OF THE HIMALAYAS

This imposing entrance leads to the great mosque of Kabul, the capital of wild Afghanistan. For uncounted centuries Kabul has been a city of great military importance.

Kabul sits enthroned at an elevation of 6,900 feet, and yet high mountains tower above her on nearly every hand. Through her streets passed the armies of Alexander and of Genghis Khan.

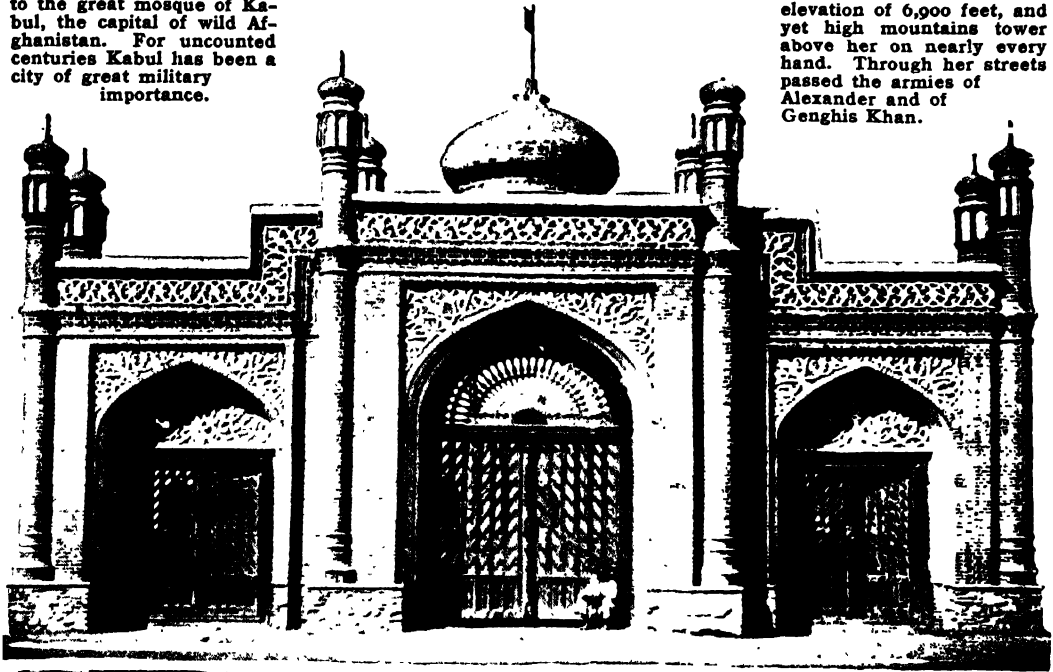


Photo by Keystone View Co.

EAST and WEST of the HIMALAYAS

*Along the Ridgepole of the World Are Clustered Some
of the Strangest Peoples to Be Found in
the World To-day*

DO YOU like to see wild, unknown, far-off countries? Do you like cliffs and gorges, peaks and valleys, wind-swept plains, bitter cold and burning heat? Do you like strange, frowning cities and forbidding peoples?

All these you will find in the rugged and remote regions of Central Asia, where the tallest mountains in the world reach upward to the sky, where landscapes are rough and cruel, and men untamed and alien, as if they did not belong to our world at all. It used to be a toilsome journey to reach these distant lands. Even to-day goods mostly are carried over the mountains on the backs of camels or ponies.

The most modern of all these countries is

Afghanistan (ăf-găn'ī-stăn')—and that we shall find quite wild enough! To reach it we cross the mountains in Northwest India from Peshawar (pě-shă'wâr) through the famous Khyber (kī'bēr) Pass. Many and many an army—Greek, Parthian, Turk, Mongol—has poured through this pass to seize and rob the fat plains of India. Now the frontier, after centuries of unrest, is quiet, and trade is well protected. The chief exports are wool, skins, fruits, cotton, and carpets; the chief imports are textiles, metals, hardware, leather goods, tea, and sugar.

Across the Afghan (ăf'găn) frontier we find ourselves in a desert land of rocks and mountains, but as we draw nearer to the capital, Kabul (kă'bōōl), we see many fertile valleys

EAST AND WEST OF THE HIMALAYAS

tucked between the hills. Here graze the fat-tailed sheep of Afghanistan, their huge tails loaded with tallow. Here roam the Afghan herder-tribesmen, tall and dark-skinned, clad in flowing robes and looking somewhat like Arabs.

These people are related to the Turks and Persians, but they called themselves "Ben-i-rail," or "children of Israel," believing that they are descended from the "lost tribes" of the Hebrews, or, as some say, from one of King Solomon's sons. They are nearly all Mohammedans (mô-hăm'-êd-ân) in religion. They believe in dreams, in the evil eye, and in omens of all sorts. If a high wind blows for three days they take it for a sign that a murder has been committed. In times of pestilence they lead a cow through the village to draw the sickness upon herself. If a man blasphemes he must be stoned to death.



Above is a sub-chief from the mountains of Afghanistan, and below is an Afghan miller. The miller's machinery for grinding his corn would hardly serve in the great milling centers of the West. And more than that, he has blindfolded his helper—possibly so that "Bossy" may not grow bored with the monotony of going round and round with no change of scenery!

The Afghan tribesmen love freedom above all else, although they willingly submit themselves to the laws of their tribe and their religion. They hate taxes and never pay

them except by force—or at least this

used to be so, although now, it is said, they are becoming rapidly modernized in their notions of government. They

are still ready with knife or rifle, and their families often carry on feuds, seeking to kill all the members of some enemy's family.

But just as the Afghan will go to any length to kill an enemy, so his friendship and hospitality are boundless. A guest in the tent or

hut of an Afghan is honored with the very best the house affords, and treated most kindly.

Afghanistan is on a tableland four thousand feet above sea level, with a chain of enormous mountains fifteen thousand feet high running east and west through the center. To the west of Af-



Photos by Keystone View Co.

EAST AND WEST OF THE HIMALAYAS

ghanistan is Persia, and to the north is Turkestan, out of which come bitter winds to drive the temperature far below zero. Yet in summer, near Kandahar (kūn'dā-hār'), the thermometer mounts to 120 degrees. So the Afghan climate is as untamed as its people. Generally there is brilliant sunshine and dry air that is very bracing.

Perhaps we may catch a glimpse of the shah, or king, who is the ruler of Afghanistan. Until 1922 he was absolute monarch of the land, but in that year a legislature was organized and the shah, turning to more liberal ways of ruling, gathered a cabinet about him. This same shah, whose name was Amanullah (ā'mā-nool'ā), tried to introduce other European ways, too—European dress, for example. But the tribesmen would have none of that, and Amanullah barely escaped with his life—by airplane! The next shah was careful not to try to change Afghan customs.

But only in part does Afghanistan hold to the old ways. Though she has no railroads she has a few good automobile roads and a regular airplane service to the outside world. The 12,000,000 people are gradually learning to read and write in the village schools, and at Kabul is a university. The government has a fine public health service, with free traveling clinics and hospitals.

The northwest corner of Afghanistan is a rough and desert land which was once a part of a great expanse called Turkestan (tōōr'kē-stān'). But Turkestan was never a single nation; the name means simply the place of Turkish peoples. To-day Afghanistan, Russia, and China divide control of its spread-out provinces. Turkestan is the center of a great valley or depression in the mountains, which runs across Asia from the Yellow Sea to the Black. Along this trough peoples have shifted through the centuries like sand over a desert—hordes of fierce savage men

sweeping out to overrun Europe. Mongol (mōng'gōl) hordes descending on China. The native tribes who weathered the tempests were for long centuries without a home, living in tents, following their flocks over plain and desert. Even to-day many of them still wander with their flocks, but more and more

of them are settling down on the great grassy plains we call the steppes or in the desert oases to live the lives of farmers.

Russian Turkestan fell to the czar in 1865, and to-day it is divided into five socialist republics. The Communists are doing everything they can with radio, electric power, and railroads to develop the country. In a good deal of this district the surface of the earth is constantly changing; rivers are shifting their courses or wandering off to be swallowed up by the desert sands, lakes

are drying up, earthquakes sometimes occur. The Russian railroads plant juniper and poplar trees to keep the tracks from being covered by drifting sand.

The people of Russian Turkestan are Mohammedans. They do not carry on feuds as do the Afghans, though they hate just as much to be taxed. Once the peoples of this region led a wandering life traveling about with their herds, but to-day they have mostly settled down. With the growth of industry in Central Asia, many workers have come from European Russia.

Russian Turkestan, especially the socialist republic of Uzbek (ūz'bēk), is sprinkled with ancient and very famous cities planted centuries ago on the oases of this semi-desert land. Samarkand (sām'ār-kānt'), whose very name sounds like something out of the Arabian Nights, was once the capital of the dreaded conqueror Tamerlane (tām'ēr-lān'). Khiva (kē'vā) and Bokhara (bō-kā'rā), to Western ears, bring memory of the gorgeous oriental rugs which have been named after



Photo by American Museum of Natural History
These gentlemen with their amazing hats are Turkomans from Turkestan.

EAST AND WEST OF THE HIMALAYAS



Photo by Keystone View Co.

A Mongolian village looks more substantial than it really is, for such a one as you see above can be set up or taken down on very short notice, whenever

the wandering people who own it wish to move on to fresh pastures. The houses are built of stalks of millet covered over with canvas.

the cities where they have so long been marketed. These rugs are made to-day, even as they have been made for centuries, by the peasants and the restless, wandering tribesmen of Uzbek and the rest of Turkestan.

Eastern Turkestan, which used to be called by queer names such as Kashgaria, Moghulistan, and High Tartary (tār'tā-rī), is now the Chinese province of Sinkiang (sīn'kyāng'). It is a wild district of mountain and desert lying north of the Himalayas (hī-mā'lā-yāz) and southwest of Mongolia (mōng-gō'li-ā). Its big river, the Tarim (tā-rēm'), dashes down from the mountains, loses itself in huge marshes, flows on again, and finally disappears in marshy lakes.

The Chinese have never lived in Sinkiang; they have only governed it and fought over it. Here they have warred with Mongols, Turks, Tibetans (tī-bēt'ān), and Tatars

(tā'tār). In the deserts of the north roam wandering tribes of Turkoman (tūr'kō-mān) stock; in the south towns rise on the oases

and there is much irrigated land. Almost all the people are Mohammedans. Through this wild country, over the mountains from India, came the religion of Buddha (bōōd'ā) to China, and came also the vine, the pear, and the peach.

The most famous of the oasis cities, Kashgar (kāsh'gār'), which holds 80,000 people, guards the approach from Russia and India; it has seen frightful battle, massacre, and pillage. Kashgar stands in a fertile oasis

between the Pamir (pā-mēr') Mountains and a desert, but the wind sweeps up from the desert with endless force. Sinkiang has expelled the Nationalist Chinese and turned toward the near-by Soviet Union.

As we pass northeastward from Kashgar,



Photo by American Museum of Natural History

Here are three inhabitants of Mongolia, the backward land where people live according to old, old customs, almost unaware of any world but their own.

EAST AND WEST OF THE HIMALAYAS

we shall see the tattered herdsmen living their wandering lives with their flocks, with no homes but their little dirty tents; and along the river sands we may possibly spy gleams of yellow gold. If we visit the Tien Shan (t'ien' shān') Mountains we may find the precious jade which comes from them to be carved by Chinese craftsmen into dragons and images of Buddha and a thousand other fascinating things.

After we have struggled through sand and marshes for six hundred miles northeastward we shall enter Mongolia, the very heart of Asia. And the first of Mongolia we shall see is the great and famous desert of Gobi (gō'bē), a thousand miles across and six hundred from north to south. It is a high desert, from three to five thousand feet above the sea.

There are no trees in the Gobi Desert now, and water only in a few wells or ponds, but many millions of years ago the land teemed with life. Dinosaurs (dī'nō-sōr), enormous reptiles that must have looked rather like the dragons of fairy stories, roamed about, eating the luxuriant vegetation of that day or preying upon other animals. Uncounted years rolled by and there came the giant rhinoceros, probably the largest land mammal that ever lived, which could eat the top branches from a tree twenty-two feet high. As the country dried up into desert, the bones of some of these strange creatures, even some of the half-hatched eggs of the dinosaurs, turned into stone. And so to-day this region is a vast book, yielding to wise men the story of those far-off times when the world was young. What fun if, in our visit here, we should meet a scientific expedition from the Museum of Natural History in New York or from some other learned institution, and be able to watch the men as they go about

learning the story of the Gobi Desert!

Very few people can live to-day in this barren land, but north and south of it, in what are called Outer and Inner Mongolia, there are some 4,000,000 inhabitants. Outer Mongolia is an independent state friendly to Russia; Inner Mongolia is a part of the Chinese Republic.

Back in the 1200's these Mongols were a terrible people. In masses of silent, fierce cavalry they swept across the plains, uttering never a sound, signaling their commands with black and white flags. Under Genghis Khan (jēn'gīz kàn') they poured eastward into China and westward into Europe as far as Vienna—spreading terror and desolation in their path. Under Kublai Khan (kōō'blī kīn') they conquered China; and so dazzling was their empire for a few years that even now one has but to

say "Kublai Khan" to bring up visions of half-barbaric splendor. Marco Polo, the famous Venetian adven-

turer, served the great khan, or king, many years, and brought back to Europe glowing accounts of this emperor's magnificence.

To-day the Mongols have forgotten those old times. We see them dwelling in their humble villages of lattice tents covered with felt, following their flocks across the hills and steppes, obeying the rules of their tribes and their religion.

As to religion, many of them are Mohammedans, but more are Buddhists, of the strange type of Buddhism called Lamaism (lā'mā-iz'm). The lamas are the high priests or abbots of the Buddhist monks. Formerly two out of every three boys born became monks, and so we find in the sacred city of Urga (ōōr'gä), the largest city of Mongolia, 100,000 ordinary inhabitants and a monastery with 13,000 monks. The lamas not only rule



Photo by Keystone View Co

A strange rider and a stranger steed! This Mongolian is sitting astride his yak, an ill-tempered but useful beast which you may read more of on other pages of these books.

EAST AND WEST OF THE HIMALAYAS

these monks but are otherwise influential. Outer Mongolia, with a population of some 700,000, has a soviet form of government. There is very little farming. The people raise horses, sheep, and camels, and export livestock and animal products. Uрга—or Ulan Bator Khota—has newspapers, a theater, and a university.

Everywhere we go in Mongolia we see boys and men riding the tough little Mongolian ponies. A Mongolian thinks nothing of riding a hundred miles in a day. One man is said to have ridden 1,500 miles in eight days, changing ponies every fifteen miles. And of course there are exciting horse races, sometimes on the spur of the moment, sometimes planned as great events.

As we visit the tent villages of the Mongols we see that most of them are located near wells or springs, and whenever possible in spots sheltered by the hills from the icy winter wind out of Siberia. There are corrals to protect the sheep and ponies from the wolves, and for further protection Mongol camps are overrun with huge shaggy

dogs, themselves about as big and fierce as wolves.

A Mongol boy has good times riding about and lassoing ponies from the herd, but a Mongol girl is not so fortunate. Her one great day is her wedding day, when she first puts on her magnificent headdress of wrought silver. Queerly enough, though the Mongols are very clever at making fine silverwork for ornaments, they use very little silver for money. Once the people of Uрга used bricks of tea for money, but now they use Chinese brass coins.

When we have gazed our fill at the Mongolian tent villages, we turn our steps back toward the Himalayas. As we pass through Inner Mongolia we shall notice that great numbers of Chinese have settled here, pushing back the Mongolian herdsmen and turning the land into a farming country. Then, after a long and toilsome journey, we shall come to Tibet (tib'et).

Here we are indeed on "the roof of the world." Tibet is a desolate, high, cold plateau, 16,000 feet above the sea, guarded by the towering peaks of the

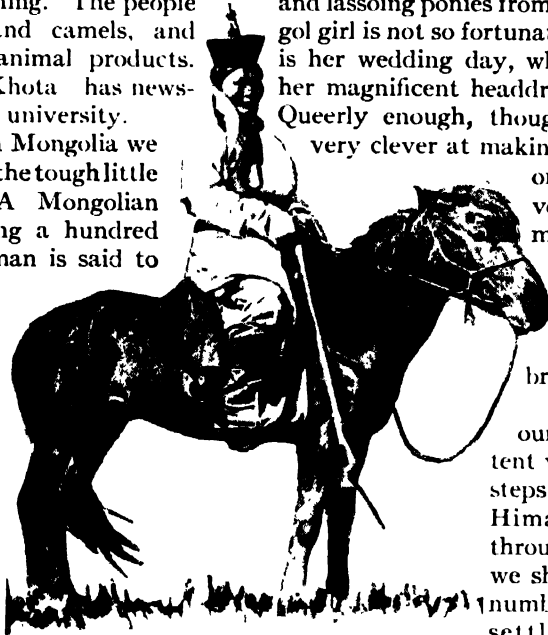
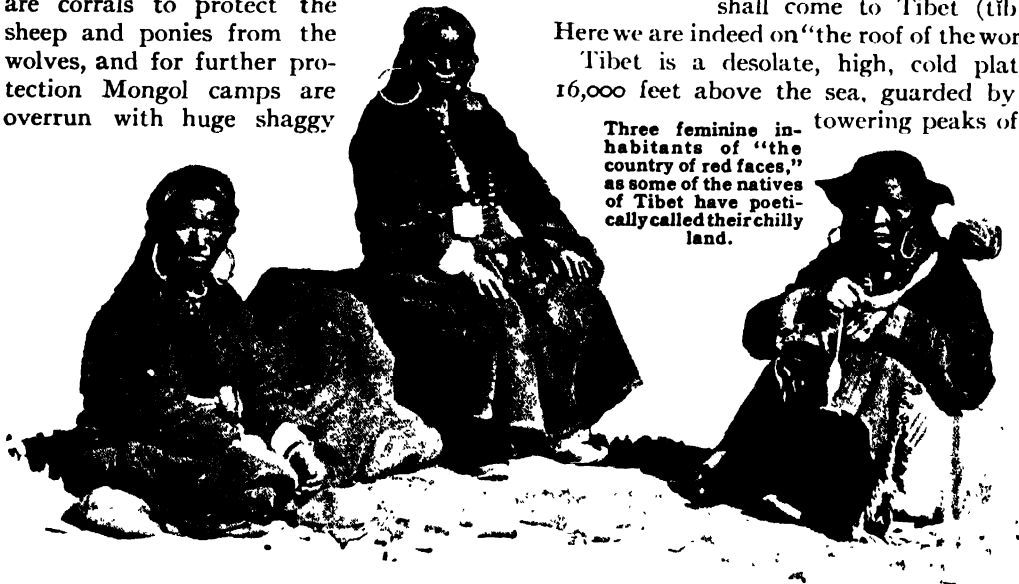


Photo by Keystone View Co

Here is a horseman of Tibet, the loftiest land in the world. The table-lands on which he lives average about 15,000 feet above the level of the sea.



Three feminine inhabitants of "the country of red faces," as some of the natives of Tibet have poetically called their chilly land.

Photo by Field Museum

EAST AND WEST OF THE HIMALAYAS

highest mountains on earth, jagged and stupendous and covered with everlasting snow. It is a land almost unknown to the rest of the world; for it is fiercely guarded by its lamas and monks, whose will it is that no foreigner enter here. But a good many white men have succeeded in getting into the country just the same, and so we know what it is like. We shall pretend that we enter on a safe-conduct from the Dalai (dä-li') Lama himself, the chief lama and the ruler of the country, who lives at Lhasa (läs'ä), the capital city.

Lamas have ruled Tibet since 1641; before that time it was a kingdom. The Forbidden Land is not always safe from invasion; in 1904 the Dalai Lama had to flee to Mongolia when a British force came out of India, and in 1910 the same Lama fled to India from a Chinese attack. Nevertheless Tibet has remained an independent nation, and its three million inhabitants are very little disturbed by visitors from the outside world.

The Childhood of a Tibetan Boy

When a little Tibetan boy first sees the light, it is likely to be in a tent made of heavy rugs to keep out the bitter cold. His parents, who believe firmly in countless devils, have made endless charms to protect him and keep him well and strong. As he grows older, he begins to help his father tend sheep, goats, or shaggy yaks. He does not

ride about on horseback as does the Mongolian boy, but like him he never thinks of learning to read or write.

This little Tibetan herdsboy may live as high as 17,000 feet above the sea, so that his head is literally in the clouds. Once a year, at least, he comes down with his family to the town to buy and sell, and then what a good time he has! He sees pony races, he goes on real picnics in parks outside the town, and he may even see a performance at a strange Tibetan theater.

A Lifetime in One Spot

But not all Tibetan children are herdsboys. If our little boy is the son of a peasant he will live in a stone hut and help his father to till the land which he rents from some nobleman or monastery. Because there are scarcely enough men in Tibet to till the land properly, neither he nor his father can go away without the landlord's permission; so he is likely to spend all his days in one spot.

If our little boy is the son of a nobleman, what a fine time he will have! He will live in a stone house four or five stories high, and have yak's milk to drink, and wear silk shirts and soft leather boots. Every Tibetan wears a shirt, usually of lambskin with the wool turned in for warmth. The shirt

is tied around the waist, making a bulge over the chest. This bulge is a pocket in which an enormous quantity of stuff is

In the flat style of painting that we find so common in Far Eastern art, these Tibetans are picturing their idea of the creation of the world.



Photo by the National Museum

EAST AND WEST OF THE HIMALAYAS



Photo by Keystone View Co.

Did you know that devil chasing was a profession? The natives of Tibet believe that every time a person opens his mouth he is in grave danger of admitting all sorts of appalling devils into his body. Once in-

side, they must be chased out again with all speed! For a certain amount of money the devil chasers shown above will perform all sorts of antics guaranteed to make devils flee for their lives.

kept, sometimes even teapots and teacups. You see, all Tibetans, men, women, and children, are continually drinking tea, sometimes from thirty to fifty cups a day. We should never know it was tea, however, for they put salt in it, and spices, and they pour it in a churn and mix butter with it. Sometimes they add barley too.

The Girls of Old Tibet

The little girls in Tibet are treated better than in any other part of Asia. Although they may not choose their own husbands, they may own land and money and inherit property from their fathers. When they are young these little girls are often gay and pretty, with fair skins and high color and laughing brown eyes. They love jewelry and put on almost as much as they can carry. But all Tibetans love jewelry. Each man wears earrings—a rough sapphire in the right

ear and in the left a different sort of earring to show his rank.

How the Tibetans Choose a Priest

Perhaps the most interesting thing about Tibetan babies is that any one of them may be chosen, right in the cradle, for the highest place in the land. This is because Tibet is ruled by its lamas or priests. The Tibetans are very religious. One man out of four is a priest, and the other three are forever going on pilgrimages or spending their time in prayer or meditation. All over the land there are monasteries ruled by powerful lamas. Now when one of these lamas dies, his spirit is supposed to enter some newborn babe, and the priests believe that by magic and incantations they can even tell what baby it is that now holds the lama's spirit. So they search far and wide for the right baby, and when they find him they take him, even

EAST AND WEST OF THE HIMALAYAS

as an infant, to rule the monastery. If it is the Dalai Lama that is found, the baby's family is ennobled.

On the southern edge of Tibet the Himalayas reach higher and higher till they seem to pierce the very sky. Summer and winter alike their lofty summits are covered with snow and shrouded by clouds and storm, and their sides clothed by mighty glaciers. When we have crossed the frontier into Nepal (nē-pōl') to the south, we may catch glimpses of the tallest peaks of all, even of Mt. Everest, which is 29,141 feet high, almost half again as high as Mt. McKinley in Alaska, the highest mountain in North America. Mt. Everest is the monarch of all mountains, the highest peak in all the world. No one has ever yet managed to climb to its rocky summit, though expedition after expedition has set out heroically and hopefully to the task.

On the Way to Nepal

There are just two passes crossing the Himalayas from Tibet to Nepal, and we must travel by one of them. It is hard going, too hard for wagons, or even for horses. Almost every article that enters Nepal from Tibet is carried upon the back of a man. But the people of Tibet prefer to keep the passes hard to cross, because, as we know, they do not want visitors. We shall have to let the grand scenery make up for the difficulties of the trail, as we wind through steep gorges and past stupendous peaks down into the valleys toward Katmandu (kat'mān-dō'), capital of the independent state of Nepal.

And here, south of the mountains, we enter a different world. Gone are the villages of the wandering Mongolian tribes, the thick rug tents of the Tibetans. We have returned to a land of farms. Although the valley around Katmandu is only twenty miles long and fifteen wide, 450,000 farming people live in it.

Besides its farmers, Nepal is full of sol-

diers --little men belonging to a people known as Gurkhas (gōōr'kā), who were driven out of India two centuries ago, and came to Nepal and conquered it. The Gurkhas are valiant fighters, and the army of 45,000 men rules the little state of about 6,000,000 people. In addition there have been 10,000 Gurkha soldiers in the Indian army.

What Is a Maharajahdhiraj?

The king of Nepal has the long title of Maharajahdhiraj, but his prime minister has most of the responsibility of ruling the country. The prime minister has most of the danger too, for he is also general of the army, and often he is murdered or driven out by some plot. Then a new prime minister carries on the government in his place.

Most of the work of Nepal is done by the Mongoloid Newars (nē-wār'). One of their carpenters, working without a saw and with only mallet and chisel, can fashion the most exquisite woodwork; we may see countless samples of it in the 2,700 lovely shrines and temples around Katmandu. Other Newar workmen make copper pieces into delicate tracery; others are farmers, builders, and traders. It seems rather too bad that these useful Newars should be ruled by the warlike Gurkhas, who are in comparison so inexpert at making beautiful and useful things.

Nepal is very friendly to India, and in recent years two little railroads--the longest measuring 33 miles - have been built to join India with cities in Nepal. Over them the people of Nepal bring in guns, ammunition, and machinery, and send out cardamon seeds for spices, and saltpeter for gunpowder and other uses.

Along one of these railroads we travel on our way back to the familiar world of modern civilization. Perhaps the Tibetans in their stone houses do not require railroads, radios, schools, and newspapers, but we are very glad of the modern world with its endless list of comforts and luxuries and its vast treasures of learning and culture.

The HISTORY of AFRICA

Reading Unit No. 1

THE SECRETS OF THE DARK CONTINENT

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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What proof have we that Africa once was joined to South America?

Which are better, the African holdings of France or of England?

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Summary Statement

The inquiring eyes of civilization have searched into Africa's

way of life, but she remains mysterious and unknown.



Photo by His Majesty's Eastern African Dependee

These warriors of Eastern Africa have painted their bodies in a most alarming fashion to frighten their

enemies. But you will notice that they also find use for shields and needle-sharp spears.

The SECRETS of the DARK CONTINENT

Full of Terrors from Man and Beast, from Desert, Heat, and Jungle, the Stretches of Africa Remained a Vast Blank Spot on the Map, Unknown and Fabulous, Almost Down to Our Own Day

S NOW on the Equator! Rivers that run away from the sea! Diamonds lying about among the sands! Elephants, giraffes, gorillas, lions! Mysterious pyramids that have stood since the dawn of civilization—and modern airports built last year! The weird beating of a savage tom-tom through the tropical jungles—and the hum of an American touring car crossing ancient deserts! These are a few of the marvels and contrasts of Africa—of that land which was long called the Dark Continent because it was unknown and terrifying and wrapped up in savagery, but which is now awakening to a new and active life.

Part of the wonder and mystery of Africa comes from the fact that most of the immense bulk of this second largest of the con-

tinents lies in the Tropics, with the Equator cutting it crosswise almost exactly in the middle. For to the people of cooler lands the burning sun, tangled, luxurious jungles, and strange animal life of the Tropics always seem fascinating and terrible.

Of course Africa is a land of terrible heat—though precisely on the Equator there is a mountain, Kenya, which is so high that it is covered with perpetual snow. The north and south of Africa, to be sure, are temperate in climate, but certain other parts, for example the South Sahara Desert, are as hot as any place on earth.

Parts of Africa are very wet, and other parts are very dry. Over on the west coast Debunja, in the Cameroons, has about 412 inches of rainfall in a year, or over an inch

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a day; this is ten times the rainfall of New York. As one goes north from Debunja the rainfall grows lighter until, not many hundreds of miles distant, we come to the Sahara (sâ-hâ'râ), the greatest desert in the world, where for a whole year there may fall no single drop of rain. Most of North Africa is rainless desert, and in the southwest corner another enormous desert lies baking in the sun.

In shape this remarkable continent is rather like a pear or a bunch of grapes. Its coast line is very regular, so that good harbors are few. It is generally high and level, a plateau or tableland with steep sides sloping down toward the sea, like a pie plate upside down. Within the plateau some spots are lower than the sides, so that several African rivers run inland to lakes, such as Lake Chad (chäd). African rivers on the plateau are often broad and navigable until they reach the plateau's edge. Then they flow through rapids or even over waterfalls which keep boats from passing. With its high interior plateau, drenched with ceaseless tropical rains or parched by a blazing sun, Africa is a fortress into which white men have found it hard to push their way.

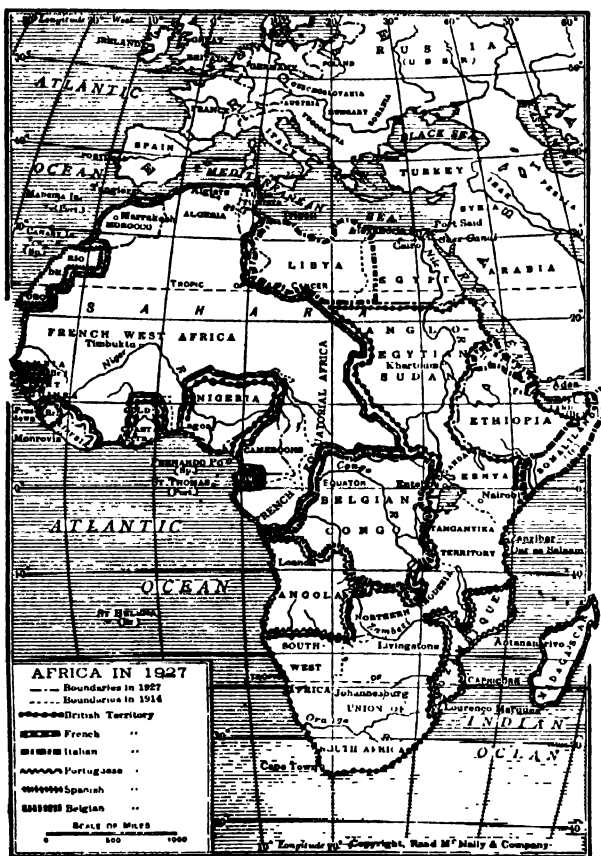
Ages upon ages ago, so wise men tell us,

Africa was only a part of a vast continent which included India, Australia, and South America. The plant and animal life was the same in all four, as we know from remains that have been left in the earth. Even now the elephant, rhinoceros, lion, leopard, and

crocodile are found in some of these other lands as well as in Africa; but the hippopotamus, the giraffe, the ostrich, and the gorilla live in Africa alone. No other land has such a variety of animal life.

It is the rain which determines whether the land shall be desert or jungle and what animals shall live there. Where much rain falls vast forests arise so dense with tangled undergrowth that it is almost impossible to break through them; they are alive with wild things—beasts fierce or swift or cunning, stealthy snakes, and strange, brightly-plumaged birds. Where there is a good deal less rain stretch wide grass-

lands over which roam buffalo, antelope, and zebra. Where there is almost no rain at all, the land is desert. Here nothing grows, and few animals can live, though the single-humped camel—not native to Africa but imported from Arabia—ambles patiently across the burning sands for days without water, carrying loads for men. If it were



This is the Dark Continent, which in ages past saw the glories of ancient Egypt and to-day hides in its deep jungles some of the most primitive men left in the world. But Africa has had to give up most of her secrets both of the past and of the present, for scholars have brought ancient Egypt back to life and explorers have penetrated to the darkest depths of the continent's forbidding jungles. But the great continent is by no means all jungle. Burning deserts cover many miles in the north, and broad grassy plains, or veldts, stretch from horizon to horizon in the more southern parts.

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not for this useful beast, travel through the sands of North Africa would not be possible at all.

Africa is the home of the Negro, but it holds other races as well. The Egyptians and Berbers who live in the north are "Dark Caucasians" (kô-kâ'shân) and, like the ancient Egyptians, belong to the branch known as Hamites (hām'it); they are a thin-

Negro groups, of which five are most important. First are the Senegalese-Guinea (sēn'-ē-gôl-ēz'-gīn'i) tribes, living in Western Africa near the Equator, from the Congo to the Senegal rivers. These Negroes are fairly tall and well-formed. A second important group is the Bantu (băn'tōō) tribes of Central and Eastern Africa, who speak languages very much alike and who within recent centuries have pushed southward, driving out the weaker tribes they met. The warlike Zulus (zōō'lōō) and Kaffirs are of Bantu stock.

The third and fourth Negro groups—Bushmen and Hottentots—were among the weaker southern peoples whom the Bantus oppressed. Fifth come the pigmies, or little people, once a widespread group but now

lipped, straight-haired people, kin to all the European peoples. In North-east Africa below Egypt—in Abyssinia (ăb'i-sīn'i-ă) and the Sudan (sōō-dăn')—lives another branch of Dark Caucasians who also are Hamites; these people have mixed more or less with the Negroes.

Farther down along the east coast, in the region of Zanzibar (zăn'zī-bār'), live the Swahili (swa-hē'lē), or coast people, Arabs who have mixed with the Negroes until they are Negroid—or noticeably like the Negroes. To this region and to Madagascar (măd'ă-găs'kâr) in early days came immigration from China and the Malay Peninsula, so that here there is a mixture from the yellow race as well.

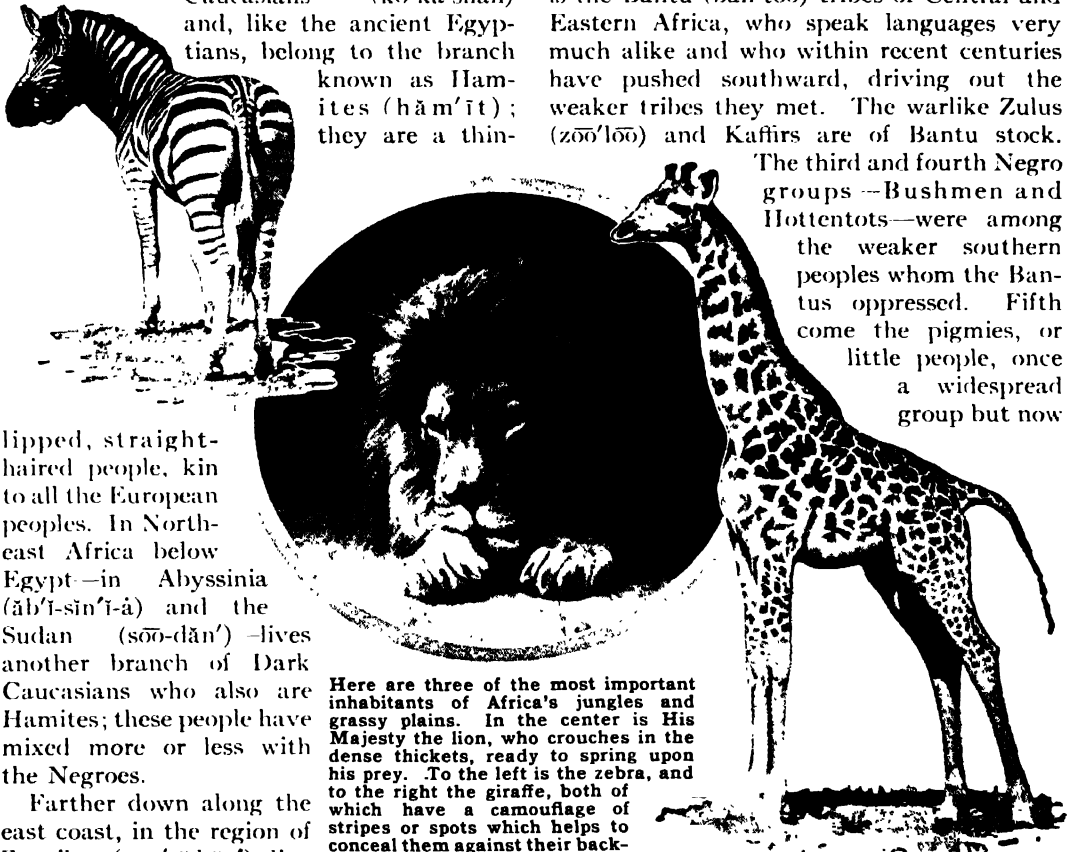
The Home of the Negro

All the rest of the continent—except regions like South Africa which have been peopled by Europeans in fairly recent years—is the home of the Negro. There are many

merely a few shy and timid tribes, who live scattered in the depths of the central forests.

Of all these groups, the Bushmen, when the Europeans found them, were the least advanced in civilization. They had no domestic animals and raised no crops, but lived by hunting and collecting wild roots and vegetables. The Hottentots were much more advanced; they knew how to smelt iron and, besides hunting, they herded flocks of sheep and cattle, whose milk they used for food.

The Bantus were divided into farming tribes and warrior tribes. Both had their



Here are three of the most important inhabitants of Africa's jungles and grassy plains. In the center is His Majesty the lion, who crouches in the dense thickets, ready to spring upon his prey. To the left is the zebra, and to the right the giraffe, both of which have a camouflage of stripes or spots which helps to conceal them against their background of sun-washed landscape and dappled shadows.

Photo by N. Y. Zoological Society

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gardens and herds, but the warrior tribes, specially trained in fighting, made frequent raids on the farming tribes, carrying off their possessions and sometimes enslaving the people. Other Negro people were divided like the Bantus into those who farmed and those who lived by thieving. Many a war between the tribes was fought out simply for the hope of spoil.

In those old days, and to a great extent still, strange primitive religions flourished among the Negro tribes. They believed in spirits who dwell in every bush, stone, breeze, and tool, as well as in every living thing. These spirits, especially those that lived in the moon and the thunder and the powerful forces of nature, must be worshiped and kept from getting angry. Each tribe had decided that certain actions angered the spirits. The action might be anything from murder to eating your food with someone else looking on. Whatever it was, it was "taboo" (tā-bōō')—forbidden.

These simple people believed also in sorcery and witchcraft and had many a weird magic ceremony. Some of them made fetishes (fē'tish), or images of their gods, and hideous masks to wear in the sacred dances at religious festivals. They had many kinds of "medicine men"—witch doctors to make rain or to bring plenty to the harvest fields or to cure the sick. These medicine men would know just what incantations to shout as they danced wildly about the hut of the sick man, wearing their great glaring masks and making a hideous din on their drums.

These ceremonies and beliefs differed from tribe to tribe. Many tribes gave much of their worship to their ancestors. And some

savage and warlike tribes had customs which were really horrible. These people were cannibals, who ate human flesh. A warrior believed that if he took into his body the flesh of a brave enemy he had slain, the strength of the dead would pass into him.

For the same reason human hearts, dried and powdered, were used in West Africa as medicine. Among some tribes a stranger or an enemy might be sacrificed to the gods, and a great feast made at which all could eat of his flesh. Cannibalism has since disappeared among the tribes of West Africa, who are now peaceful farmers.

For many centuries, while Africa was still well called the Dark Continent, white men caught only remote and fleeting glimpses of all this savage and teeming life beyond the civilized fringe along the Mediterranean. There is a story that centuries before the time of Christ a prisoner condemned to death by the great Persian king Xerxes (zûrk'sêz) offered to prove that

Africa was an island, if this proof would win his pardon. He sailed for some distance down the west coast but, scared or discouraged, turned back to Persia—and certain death. An Egyptian expedition about 600 B.C. had better success. The wise captain sailed for half the year, and then landed and harvested a crop in the other months, thus insuring plenty of fresh food. This expedition is said to have sailed

completely around Africa, though we are by no means certain of the truth of that story.

Since then many travelers have penetrated this continent of marvels; and many wild tales which they told to unbelieving ears have since been proved to be at least partly true. Such was the tale of the roc, told by



This odd wooden figure, called a fetish, has a strange story to tell. In the Congo, in Africa, where little dolls like this are made, the priest and other members of the tribe go out into the jungle to cut a piece of wood, which is then carved into some such form as you see above. While they are doing this they take great care not to mention anybody's name until the proper moment, when they select the person whose spirit is to inhabit the wooden image. The man they have chosen is supposed to die within ten days—and no doubt they make sure that he does! Then his spirit will, they think, make the wooden doll its home. These simple African natives are quite convinced that if they drive a nail into the fetish, the spirit of the dead man will come out to work evil upon their enemies.

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A. The bird's head that this hunter of Nigeria is wearing as a crown is a disguise which enables him to approach within arrow shot of the birds he is hunting.



C. Belles of the Cameroons do their hair in a very complicated fashion indeed. This one is probably very proud of her headdress, and to avoid spoiling it will neither wash nor comb her hair for some time to come!



B. This odd affair with its roof of straw is a granary of Madagascar.



D, E, F. Here are some of the inhabitants of Kenya Colony in British East Africa. The woman at E wears an animal skin as a cloak. Wide bands on her arms and legs serve as bracelets. On either side of her are warriors in full battle regalia.



Photos by Field Museum

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Sindbad the Sailor. Such were the stories of the pigmies, or little people, which the Greeks dared not tell as anything but fiction. For true stories about Africa have been disbelieved and laughed at all down the ages. Herodotus (hê-rôd'ô-tûs), the Greek historian, would not credit the Egyptian stories that in Southern Africa the sun was seen in the northern skies. All England mocked James Bruce for his true stories about Abyssinia. And Speke, one of the great African explorers, actually committed suicide because people would not believe his account of Lake Victoria!

On the other hand, many untrue tales have found believers, such as the tale of the ostrich which hides its head in the sand. For a century and more we have been sifting fact from fiction about Africa, and often the fact is the stranger! Here is a dry river bed which in an hour becomes an immense rushing torrent. Here are water men living in swamps, equally at home on land or in water. Just a list of the true marvels of Africa would be well-nigh endless.

It is a tragic thing that when white men first began to visit the parts of Africa where the Negro lives, they could think of nothing better to do with the natives than to kidnap them and carry them off as slaves. There is no more cruel story in the records of history than the story of this African slave trade, in which the Spanish and English colonists in America, and for a while even the young American republic itself, took but too prominent a part. Happily those ghastly ships no longer sail the ocean, with chained black people lying row on row in the filthy holds.

During the 1800's, while this brutal trade was still going on, though not quite so briskly, Europe discovered that she had many other reasons for wanting to visit Africa and explore its mysterious darkness. Explorers

longed to be first to solve the secrets of her uncharted depths; traders wanted a new market for goods; manufacturers needed raw materials and labor for their products; scientists sought the opportunity to study the queer native peoples; and missionaries wished to convert and educate them.

Representatives of various European governments began visiting native chiefs and inducing them to sign treaties which put the chiefs, their people, and their lands under the control of the European power. Little by little these treaties developed into "protectorates," under which the real ruler of the land was the "protecting" European state.

Turkey, which ruled for about five centuries in Northern Africa, finally lost all her possessions, as did Germany, who ruled four provinces for a few years before World War I. The nation now holding most territory in Africa is France, whose 4,200,000 square miles, including most of the Sahara Desert, is roughly twenty times the area of France herself. England comes next, with just under four million square miles. Belgium, Portugal, and Spain come next in order, the last-named with 140,000 square miles. There are only three entirely independent states left in Africa—Egypt, a constitutional monarchy with 350,000 square miles, Ethiopia, and Liberia. But everywhere the native peoples are being given more power to rule themselves.

So even to the prying eyes of the white man Africa is no longer very "dark"; he has turned the searchlight of his own culture and way of life upon it. But it is still mysterious—still marvelous. Snow still caps that mountain on the Equator, camels still sway slowly across the deserts, and in the remote jungles still throbs the weird sound of the tom-tom—even though there is now a railway from Cairo to the Cape.



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Reading Unit No. 2

THE GREEN GIRDLE OF THE SAHARA

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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Summary Statement

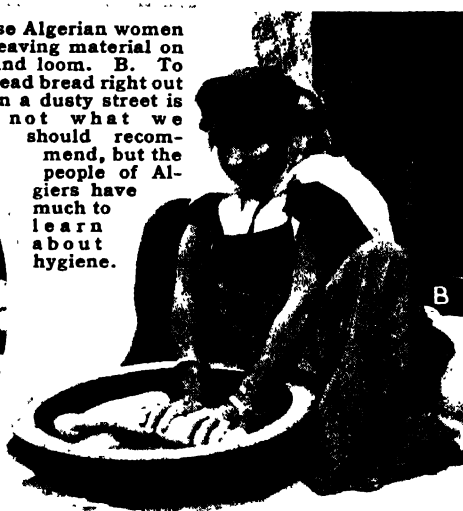
The northern fringe of Africa, home of the ancient Egyptian and Carthaginian civilizations, is now

divided among the European nations. Its people are a mixture of many strains.

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A. These Algerian women are weaving material on a hand loom. B. To knead bread right out in a dusty street is not what we should recommend, but the people of Algiers have much to learn about hygiene.



C. One way of transporting things, if you do not like to use a market basket, is to carry them on your head, as this Algerian girl is doing. D. This smiling, flower-decked girl comes from Tunis.

E. Snake charmers are among the most fascinating sights of the streets of Morocco. The weird, plaintive sounds that come from their pipes seem to have a hypnotic effect upon the snakes, which will begin to sway back and forth in a monotonous rhythm. Of course these snakes are not really dangerous, for their poisonous fangs are always extracted before the serpents are allowed to "perform."



Photos by L. Olivier, and Flandrin

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Photo by Flandrin

For thousands of years people have toiled across the hot Sahara, just as they do to-day. But their foot-

prints are lost in the desert sands—vanished from the earth, as are the people who made them.

The GREEN GIRDLE of the SAHARA

What Men Live Now along the Northern Strip of Africa, Where the Egyptians Started the Clock of History and Where Grim Carthage Used to Frown across the Sea at Rome?

THE Sahara (sá-há'râ) rolls its vast sandy sea nearly to the northern coast of Africa, but next to the blue Mediterranean, stretching east and west like a long, crumpled ribbon, is a strip of fertile land. It might almost be called an island of green, for the desert is even harder to cross than the sea. It might also be compared to a piece of Europe that had been spliced on Africa, for its plants and animals are more European than African. Its people too are partly European, though mixed with strains from Africa and the Orient.

We call this green strip the Barbary (bär'-bâ-ri) Coast, from its old name, Barbary. It is split up from west to east into several political divisions—Morocco (mô-rôk'ô), Algeria (âl-jê'rî-â), Tunisia (tû-nîsh'y-â), Tripolitania (trê'pô-lê-tû'nyü), and Cyrenaica (sîr'ê-nâ'y-kâ), the last two divisions forming part of the district known as Libya (lîb'y-â).

Libya formerly belonged to Italy, the rest of the Barbary Coast to France. Southwest lies the little Spanish province of Rio de Oro (rê'ô dâ ô'rô), to the south the vast Sahara, and to the east the ancient land of Egypt, where history began.

Although the Barbary Coast is not an Eastern, or oriental, country, lying as it does due south from Europe, it seems to visitors from Europe and America like a corner of the Orient. It has a religion out of the East, Mohammedanism (mô-hâm'êd-ân-iz'm). Among the farming peoples who make their living from its soil are many restless Jews and fierce Arabs, whose Eastern ways have been taken up by the native peoples. Thus the Berber of this small fertile strip treats his women folk as an oriental might treat them, and he has an oriental's indifference to dirt. Yet the Berbers are cousins of northern peoples, many of them having blue eyes and fair hair.

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Photo by Flandrin

Here is a group of children learning their lessons in an outdoor school of Morocco. One little pupil, sitting

in the back row, seems to have strong objections to having his picture taken!

The coast land of the Barbary States is called the Sahel (sä-hël'). Behind it is the Tell, or higher land, where wheat, barley, cotton, tobacco, and rice are grown. Behind the Tell is an ancient range called the Atlas Mountains, once fabled to uphold the sky. They are by no means the greatest skyscrapers among the mountains of the earth, but some of them, in Morocco, are high enough to be covered with perpetual snow. This range ends in Tunisia. There are a few rivers that rise in these mountains, to empty into the Mediterranean; the largest is the Wadi Draa (wä'dī drä), in Morocco, and at certain times of year it is nearly dry. Toward the south the Atlas Mountains slope down to a broad valley which divides the mountains from the desert. Because the air of this valley is warm and dry, many invalids go there to win health again.

The camel is still the best means of desert transportation.



Photo by Flandrin

Beyond the valley rises the vast plateau, 3,000,000 square miles in area, which we call the Sahara. The very word means "desert"; and this is the greatest desert in all the world. When we think of the Sahara, we think of sand—of vast stretches of sand that lie blazing under the tropic sun, or stir and rise at the touch of the storm wind to fling themselves fiercely at some laboring caravan or some unfortunate wanderer lost and half dead for water. Oh, there is plenty of sand in the Sahara.

But there are other things too. The desert is an enormous table-land rising from five hundred to two thousand feet above the sea, and in it are mountain ranges, high peaks, and deep valleys.

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The peaks in the mountains of Tibesti (tî-bēs'tê) rise to a height of about 10,000 feet. And in the very center of the Sahara are the highlands of Air (ä'ir) with peaks as high as 6,500 feet. In winter these are covered with snow. The Sahara is sandy in the northwest and in the east; but in the region of Tripoli there is a sandstone area of bare rock, and in other places the surface is covered with boulders.

And the Sahara is not entirely without water, though now and then a whole year may pass without a shower. The mountains get more rain than the plains, and below the snow line their sides are dotted with trees and other vegetation. Then there are the oases (ô-ä'sēz)—spots of cool green and nodding palm trees; these precious stopping places for the caravans are watered, not by rain, but by springs and wells and underground rivers that come to the surface in low valleys. These are the green havens of refuge which weary travelers sometimes see reflected scores of miles away on a layer of the atmosphere; if they are wise, they shake their heads and murmur, "The mirage!" If they are not knowing in the ways of the desert, they may hasten forward to the place where the vision seems to be—only to find it gone!

The Dry, Hot Sahara

Of course no one can live long in the driest and hottest parts of the Sahara, places where for days and nights on end, in the summer, the temperature does not fall below 104 degrees. In the cool season the temperature may range from 68 to 78 degrees, and of course on the mountains the air is cooler. Still the Sahara is one of the hottest parts of the earth.

Few animals can live in the desert. Hyenas, antelopes, small burrowing creatures, and a few lions manage to find food in some

parts of it; among the hills are bears, wolves, and foxes; in the mountains are a few monkeys. The strange ostrich can live in the open desert, and its feathers are an article of trade.

But in the oases human life goes on the year round. Some of these valleys are quite large, containing whole groves of palm trees and producing cotton, tobacco, indigo, melons, oranges, and vegetables. At several oases are found large deposits of salt, and many caravans of camels carry this salt from oasis to oasis until it finally reaches the markets of the coast cities.

Berbers and Arabs roam and inhabit the northern reaches of the Sahara. They are also known as Moors, for they are descendants of the people who once conquered Spain and threatened to rule all Europe.

Because of their bitter struggle for daily existence—a fight for the scanty supply of food and water the desert peoples have come to be restless and warlike, hoarding their slender resources and suspicious of strangers who seek to encroach on their territory. In the South Sahara Negro types are most common.

Of course the Arabs of North Africa, on their swift camels, were the first to cross the mighty Sahara. In 1788, however, an African Association, later combined with the Royal Geographical Society, was formed in London, and exploration by Englishmen began. German explorers also helped in the work. In 1798 the German scientist Frederick Hornemann, disguised as an Arab, succeeded in crossing from Cairo in Egypt to the Niger River. Over twenty years later (1822) a group of bold English explorers including Oudney, Clapperton, Denham, and Hillman started south from Tripoli and succeeded after many hardships in reaching Lake Chad (chäd), where they separated to explore



Photo by Presse-Photo, Berlin

This handsome Arab, of swarthy complexion and piercing eye, lives in Algiers.

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the country to the south and west. Clapperton recrossed the Sahara to Tripoli, and one of the others followed the Niger River to the coast; he was the first European to make the journey. In 1849 another British expedition under Richardson started from Tripoli to Lake Chad and thence to Timbuctoo. So terrible was this journey that all the members of this expedition died except Heinrich Barth, a German, who explored the southern desert country until 1855.

It was not until after 1860 that Europeans began crossing the desert frequently. After they had annexed Algiers and Tunisia, the French began to do a great deal of exploring in the desert, setting up military posts at many scattered points. Under French control of the Sahara a motor transport from Algiers to Timbuctoo has developed, and even a trans-Saharan railroad has been proposed. The camel, however, still holds his own as a means of travel from the northern coast to the black and sunny lands in the heart of Africa. It yields only to the airplane, to which desert sands are no more a barrier than the sea is.

North African history really begins with the founding of colonies there by the Phoenicians about 1000 B.C., but before this we can see shadowy pictures of a people perhaps related to the people who built Stonehenge in England. This group may have come from Asia. It moved westward through Africa and north into Europe, always leaving behind it relics in the shape of huge stones set up to serve as monuments and buildings.

The Phoenician (fê-nîsh'ân) settlement of Carthage, with its swift sailing ships and its busy trade, was a famous city of the ancient

world; its greatest general, Hannibal, nearly humbled mighty Rome. But its fall came when the all-conquering Romans destroyed it in 146 B.C. To-day no stone of it stands upon another.

Not content with destruction, Rome now occupied all the Barbary Coast, building roads, storing water from the scanty rainfall,

and encouraging settlers from Italy, Greece, and elsewhere. Under Rome North Africa thrived, supporting a larger population than ever before or since. Although the Vandals, barbarians from the north, for a time disputed Roman rule, it lasted on until about 640 A.D., when the Arab followers of Mohammed (mô-hâm'ed) conquered all North Africa and overflowed into Spain. Their empire became a terror to Christian Europe.

Arab rule continued after the Chris-

tians won back Spain in the 1400's. Then the Spaniards and the Portuguese gradually captured one Mohammedan town after another in North Africa. In 1515 the Turks, under pretense of helping the Arabs against Spain, took possession of the country, and ruled it for more than three hundred years.

The Arabs themselves had never been friendly to peaceful trade among the Christian nations, but under the Turks piracy grew and flourished as never before. From the 1400's until the French broke up the trade in the early 1800's, the pirates of the Barbary Coast were famous in song and story, a terror to honest shipping and an opportunity to men of lawless mind. The pirate ships were manned by crews of slaves who rowed these light craft, called corsairs, so fast that they could often overtake sailing vessels. The sailors of captured ships were



Photo by Flandrin

This Morocco chief is seated on a comfortable divan in his home. He wears the white headdress and loose flowing garments which his people find to be the best protection against the heat and glare of the sunny climate in which they live.

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sold as slaves, and the passengers were held for ransom. Well-defined rules governed piracy, which even won a sort of international standing, for strong nations paid what amounted to tribute for the protection of their ships. Finally, however, the French put an end to the evil.

With the end of piracy and the French conquest of most of North Africa, the Barbary Coast was split into the small political divisions we find there to-day. To the extreme west lies the tiny Spanish province of Rio de Oro—River of Gold—a name expressing the early traders' hopes of finding treasure hopes doomed to disappointment. Spain annexed Rio de Oro in 1885.

Next Rio de Oro lie Morocco, Algeria, and Tunisia, all under French control. These states have long been known for their fine leather, and besides, they produce dates, oranges, nuts, lumber, grapes, wheat, and barley. Algiers (āl-jēr'), capital of Algeria, is a famous winter resort for tourists, who may see there an outpost of oriental civilization in the West. Farm products are Morocco's chief exports. Tunis produces cork.

Starting Point for the Caravans

The former Italian Libya, called Tripoli (trip'ô-lī), includes Tripolitania and Cyrenaica, each named after a famous city. The city of Tripoli has from early times been a trading center, the head of the shortest route across the Sahara. Here have come long caravans bearing ivory, ostrich feathers, blue cotton cloth, salt, and gold dust to be shipped across the Mediterranean; and from here the caravans have carried back European goods into the center of Africa. Tripoli is lucky in having plenty of water from underground streams. It was a Roman capital, and Roman arches may still be seen in its streets. Libya exports sponges.

Cyrene (sī-rē'nē) was in early times a flourishing Greek colony, but it was never rebuilt after its destruction; the modern city is called Benghazi (bēn-gā'zē).

East of Libya lies Egypt, the ancient and mysterious land of the lower Nile. The upper basin of this enormous river—four thousand miles long—lies in the country called the Anglo-Egyptian Sudan, because

England and Egypt rule it between them. Khartoum (kār-tōom') is the capital of this immense land of over a million square miles.

At Khartoum the Blue Nile and the White Nile join. The former rises among the mountains of Abyssinia (āb'y-sīn'ī-ā), and its spring floods cause the overflow which fertilizes Egypt each year. The White Nile rises south of Lake Victoria, on the African plateau. Its sluggish stream flows through Lake Victoria and Albert; then by a series of cataracts it descends to the Sudan plains.

The Famous Sudan

The Sudan is a dry country, but cattle live on its great stretches, and gum arabic from the acacia tree is plentiful. One mine yields gold. Cotton grows along its rivers. In former days it was filled with wild animal life.

Sir Samuel Baker in 1862 began exploring the Sudan for big game; he remained as explorer and later as governor. He did much to stamp out the slave trade between Egypt and the black countries of the Upper Nile. Baker's work was continued by General Gordon, who held Khartoum and the Sudan until 1884, when he was killed by Mohammedan forces under the Mahdi (mā'dē), a religious leader. In 1898 the British again captured Khartoum and set up a joint Anglo-Egyptian rule.

North Africa saw bitter fighting in World War II—we have told all about it in our story of that conflict. At one time the Axis forces, launching an assault eastward from Libya, seemed in a fair way to sweep across the continent and take the Suez Canal from the British. The tide of battle ebbed and flowed across the desert, with the control of the Mediterranean at stake. But late in 1942 in a surprise landing the British and Americans took possession of Algeria and French Morocco, and British troops drove the Axis forces westward from Egypt into Tunisia.

And now let us journey down the Nile again to the sea. Then our last glimpses of North Africa may be of the land of pyramids and obelisks, of low plains made fertile by irrigation ever since a day beyond the memory of man, of those dark, strange people who built in Africa one of the two earliest civilizations in the world.

The HISTORY of AFRICA

Reading Unit No. 3

WHERE THE QUEEN OF SHEBA LIVED

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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Summary Statement

Eastern Africa is more habitable than the arid and jungle regions, and has greater possibil-

ities for improvements and progress than many other parts of the continent.



Photo by Visual Education Service

Judging from the puzzled expressions on the faces of these dark children of Africa, the Christian missionary

in the center of the group must be teaching them the mysteries of the alphabet.

WHERE *the* QUEEN of SHEBA LIVED

From Her Ancient Home We Are Going to Wander down the Eastern Coast of Africa to the Island of Madagascar, Meeting Many a Wonder on the Way

TO THE east, Africa thrusts an arm far out into the Indian Ocean. This great peninsula is shaped like a huge trumpet with the small end toward the sea, and it is called the Horn of Africa. To the north, on the upper curve of the horn, lying along the Red Sea, is Eritrea (ā'rê-trê'ä), a former Italian possession. Along the coast of the Indian Ocean lies Somaliland (sô-mä'-lê-land), which is divided from north to south into three sections, one of them French, one British, and a third and largest that formerly belonged to Italy. To the westward, inland, is the ancient independent kingdom of Abyssinia (äb'y-sîn'y-ä), or Ethiopia (ē'thî-ō'pî-ä), whence the Queen of Sheba journeyed long ago to visit King Solomon, and where, even to-day, the emperor calls himself the King of Kings. Let us wander for a while through these tropical lands, and then pass

on down the coast to take ship for the amazing island of Madagascar.

The coast of Eritrea is very hot and damp; at the chief seaport, Massawa (mäs-sä'wä), the thermometer often climbs to 120° in the shade. Inland the land rises to a plateau; there the climate is cooler, and more rain falls. The natives, wandering tribes related racially to the white people, fish for pearls and mine salt and potash. The Italian government set some of them to raising cotton, and started irrigating the land. In 1936 Eritrea, Ethiopia, and Italian Somaliland were united as Italian East Africa.

Somaliland is mainly a great table-land, sloping southeastward from high, barren regions, where camels are used for travel, down to a sandy level along the coast. There are great open plains covered with coarse grass, and rolling lands grown thick

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with low trees and thorny bushes. From the bushes the people take fragrant balsams whose very names are poetry—"balm of Gilead" and frankincense and myrrh. Until a century or so ago, Somaliland was called simply "the aromatic region." Half the world's supply of incense comes from the plants that grow there.

The modern name of the land comes from the native people, the Somali (sō-mā'lê). They are all tall and warlike, in blood Dark Caucasian (kô-kā'shàn) mixed with Negro. They stride through the bush clad in their many-colored garments of long strips of sheeting wound about them, and armed with spear and shield—and, in these later days, with guns. If we see a Somali warrior with an ostrich feather in his hair we shall probably be right in thinking that he has killed some enemy. These people are Mohammedans and their hatred of the Christian invaders, together with their natural fierceness in war, made them fight bitterly against European rule. British Somaliland, in particular, was stirred to battle (1901-1905) by the "Mad Mullah," a wild Somali chief.

Somaliland was once a paradise for hunters of big game; lions, elephants, leopards,

panthers, giraffes, hyenas, antelopes, gazelles, and many other wild beasts were plentiful there. Great numbers of these animals have been killed off to-day, and camels, sheep, and goats have replaced them. Yet the land is still rich in strange wild things. Ostriches live here, and the queer wart hog, so ugly that he is fascinating, and thousands of crocodiles.

Part of inland Somaliland belongs, not to any European power, but to Abyssinia. This proud and robust nation has a history that goes back thousands of years. Its emperors all claim to be descended from Solomon and the Queen of Sheba. In Roman times its territory stretched clear to the Red Sea. For many centuries Abyssinia, protected by her lofty mountains and deep valleys, managed to fight off successfully every effort of the European powers to conquer her. In 1923 she proudly took her seat in the League of Nations, all Europe thus formally admitting that she was an independent nation.

The people of this wide and fertile land come of so many stocks that the very name, Abyssinia, has been chosen because in Arabic it means "mixed." The Nubians (nū'bī-ān), the ruling group, are Dark



Photo by Field Museum

This young soldier comes from the Sudanese border of Abyssinia. His turban is a part of his regular soldier's uniform.

Here are some of the strange structures that dot the landscape of southern Madagascar. The odd little "mushrooms" are really granaries; the house is in the center.

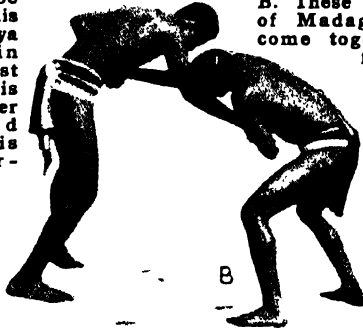


Photo by Field Museum

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A. We may be sure that this boy of Kenya Colony, in British East Africa, is altogether pleased with his appearance.



B. These two wrestlers of Madagascar have come together for a friendly bout.



C. Here is another Kenya Colony inhabitant, who has got together a most unusual outfit.

D. No cowboy's chaps for this Abyssinian horseman! It is hard to tell whether he is riding his horse bareback—but he is certainly riding it bare-toed!



F. It was Nature herself who built the house of this East African native. She laced tree trunks and bushes together into quite a comfortable dwelling place.

G. This inhabitant of Madagascar is not dressed for sun bathing. He is merely wearing his everyday clothes—and very comfortable ones they are.



E. Ceremonies in Kenya Colony require special clothes—or paint!



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Photo by Keystone View Co.

Since man has gained the upper hand, the fascinating animals of Africa are becoming comparatively rare.

Caucasians. So are the Hamites (hām'it), many of whom dwell here also. Many Jews came to Abyssinia at the time of the Babylonian Captivity, and Greeks and Arabs have settled here, too. All these peoples have mixed with the Negroes.

A great many Mohammedans live in Abyssinia, but the ruling group has been Christian for fifteen hundred years. During the long centuries when the Mohammedan peoples closed around this Christian island and shut it off from the rest of Christendom, there was a vague tale afloat among the people of Europe of a Christian realm hid somewhere in the East and ruled by a great king called Prester John. So when a bold Portuguese explorer in 1490 finally pushed through to the capital of remote Abyssinia, he thought that he had found this fabled kingdom, and gave the emperor a letter from the Portuguese king addressed to Prester John! The Abyssinian church, which is more like the Coptic church, the branch of the Christian church in Egypt, than like the Catholic or Protestant churches, is to-day still a mighty power in the state.

The Queen of Kings

The ruler of Abyssinia bears the resounding title of Negus Neguet, or King of Kings.

Nowadays "big-game hunting" has lost most of the excitement and danger that made it a real sport.

When a woman came to the throne in 1910, they called her Queen of Kings. But for many generations the emperors would have been glad enough for their vassal-kings to be mere earls or barons if that would have made it easier to hold the unruly realm together. In the nineteenth century matters were made worse by a quarrel with England and then a war with Italy. But gradually the empire became more unified.

In November, 1930, coronation ceremonies were held for His Imperial Majesty Haile Selassie I, King of Kings, Emperor of Ethiopia, Conquering Lion of the Tribe of Judah. He is a modern in his ideas, with great plans for developing his country. These plans were tragically thwarted when in 1935 Italy, tempted by Abyssinia's rich oil deposits, invaded the country, conquered the valiant but primitive inhabitants, and annexed (1936) almost the whole territory. The League of Nations tried to prevent the act, but fearing to bring on a European war, was not so vigorous as it might have been. Haile Selassie (hī'lā sā-lās'sī-ā) fled, but he returned to his throne in 1941, after the British had driven the Italians out of his land.

The realm of the King of Kings is about 350,000 square miles in extent, or three times as large as the British Isles. About 60,000

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people live in its capital, Addis Ababa (äd'is ä'bä-bä). A one-track railroad connects this city with the coast, but the trip of 350 miles takes from thirty-three to forty-eight hours. For the most part, Abyssinians travel by ox cart, or with mules or camels.

The Abyssinian peasants live in small villages of cone-shaped thatched huts having neither doors nor windows. They raise hay, grain, and grapes, and they herd animals from which they produce butter, leather, and milk. Some of the natives work in copper mines and some in the production of gold, coal, iron, and platinum. There are valuable oil deposits to tempt the foreigner. Hides, skins, coffee, and beeswax are the chief exports; cotton goods are the chief imports.

A branch of the Nile rises in Western Abyssinia, and sends down, from June to September, those floods which used to puzzle men ages ago because people did not realize that the dry season along the lower Nile might be the season of flood far up where the river rises. So slowly did the water travel! In Northern Abyssinia is Lake Tana (tä'nä), a magnificent body of water 1,100 square miles in area and lying 5,775 feet above the sea.

But we must leave the ancient land of the Queen of Sheba to journey southward in one of the most recently explored regions in all Africa. Below Abyssinia and Somaliland lie a group of British states which are either protectorates with na-

tive rulers under British control or colonies administered by governors from England. The Equator cuts across the upper part of this region, which includes Kenya Colony, Uganda (öo-gän'dä), Tanganyika (tän'gän-yē'kä) Territory, Nyasaland (nyä'sä-länd), and the island of Zanzibar (zän'zi-bär'). Tanganyika was formerly German East Africa, and was taken over by England after World War I.

This vast land was hard to open up to civilization. Much of it is still big-game country, where the elephant crashes through the forest and the lion breaks the stillness with his terrifying roar. It has many desert spots, and in addition to the peril of wild beasts the explorers had to face the peril of hostile natives, for many warlike Negro tribes live here. On top of all this was the peril of the tsetse (tsēt'sě) fly, dreaded carrier of tropical disease.

Brave and Devoted Livingstone

But during the latter half of the nineteenth century many bold explorers, mostly Englishmen, braving all these perils and hardships, filled in the blank spaces on the map of East Africa. Most famous of them all was David Livingstone, a missionary turned explorer, who journeyed back and forth through the deserts and jungles between 1849 and 1873. He discovered Victoria

This is what the fashionable ladies of Uganda are wearing. Huge necklaces seem to be the dominant note, but lip rings and girdles are strongly featured.



Photo by His Majesty's Eastern African Dependencies

THE HISTORY OF AFRICA

Falls, one of the most powerful and beautiful cataracts in the world, and named it after the English queen. He explored Lake Nyasa, third largest lake in Africa, an amazing body of water lying 1,565 feet above the sea, yet so deep that in places its floor is 750 feet below sea level.

On one of these adventurous journeys (1871) Livingstone was lost from sight for so long that another explorer, Henry M. Stanley, set out to find him. It is one of the romantic marvels of African history that he did find him, coming up to him in the heart of the wilderness to lift his cap courteously and say, "Dr. Livingstone, I presume?"—as if this had happened to meet in somebody's drawing-room! Yet when Livingstone came to die, he died in the wilderness, far from any friend of his own people.

Stanley himself proved that the Nile rises in Lake Victoria. Before either of his journeys or the last of Livingstone's, J. H. Speke had found Lake Victoria—Victoria Nyanza (nyän'zä), from the native word for "lake"; and white men had seen the three great snow-capped mountains, Kenya on the

Equator, Ruwenzori (rōō'wēn-zō'rē), and Kilimanjaro (kīl'ē-mān-jā'rō), 19,710 feet high and the loftiest peak in Africa.

To-day railroads run through Kenya, Uganda, and Tanganyika, and airplane routes are under development. The fertile uplands

of Kenya, warm rather than hot because of their 5,000-foot elevation, produce coffee, Indian corn, and sisal for making rope, while the low lake region grows rice and bananas. Cattle and sheep are bred. The climate of the upland parts of Kenya is suited to Europeans.

Uganda lies inland, sending its cotton, oil-seed, and coffee by railroad to the coast. It is ruled, under the British

governor, by native chiefs and assemblies known as lukikos. Uganda is in many ways more advanced than most of the native states. There is almost every sort of country and climate in Uganda—from snow-capped peaks to enormous swamps, from deep forests to desert regions. The Ruwenzori Mountains, to the westward,

are the marvelous "Mountains of the Moon" described by the ancient geographer, Ptolemy (tōl'ē-mī).



Photo by His Majesty's Eastern African Dependence.

The girls of Zanzibar spend much of their idle time oiling and combing one another's hair. Since the oil they use is often quite rancid, foreigners are likely to be less pleased with the effect than are the natives themselves!

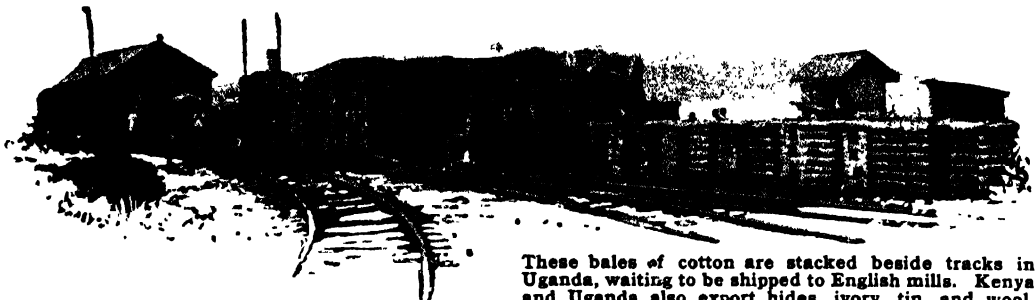


Photo by His Majesty's Eastern African Dependence.

These bales of cotton are stacked beside tracks in Uganda, waiting to be shipped to English mills. Kenya and Uganda also export hides, ivory, tin, and wool.

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Photo by Visual Education Service

No purple and ermine for these chiefs of East Africa! Ceremonial "robes" of gingham and calico are quite gorgeous enough to impress their subjects. And, of

course, a little paint or carefully applied tattooing, and a few strings of seeds and shells, will give the rulers an air of even greater majesty.



Photo by Visual Education Service

The people of this community in East Africa have chosen a really beautiful spot to build their village. But their idea of what is beautiful is often very differ-

ent from ours; so they probably decided upon this majestic grove of palm trees for the shade it would provide, rather than for its scenic effect.

Tanganyika lies along the sea, and while its climate is not so attractive as that of Kenya, it contains many great plantations conducted by white men with native labor. Bordering this province lies Lake Tanganyika, the longest fresh-water lake in the world, which is over four thousand feet deep, its bed at one place being more than two thousand feet below the level of the sea. Next to Lake Baikal (bī-kāl') in Siberia it is the deepest lake in the world.

The capital and port of Tanganyika Territory is Dar es Salaam (dār'ēs-sā-lām'), or "Home of Peace," and from here a railway extends inland to Lakes Tanganyika and Victoria. This railway carries products from as far away as the Belgian Congo.

Those early explorers, the Portuguese, began searching out lower Africa as early as 1498. Later they even succeeded in crossing the continent from Mozambique (mō'zām-bēk'), on the east coast, to Angola (äng-gō-lā), on the Atlantic. At one time they claimed territory clear across the continent, but the British insisted on holding the middle lane as a link between South Africa and the Sudan.

The fertile soil and plentiful labor supply of the Mozambique plateau have attracted trading companies and plantation owners. Here are grown sugar, sisal, maize, tobacco, and cotton, while the mines produce gold, coal, mica, iron, graphite, and asbestos. The uplands, free from the tsetse fly, are excellent for stock, and big game is rapidly disappearing before the numerous herds of cattle and sheep.

A Fragment of the Past

Our journey down the east coast of Africa is not quite finished until we pay a visit to Madagascar (mäd'ā-gās'kār), 230 miles out to sea. It is the fourth largest island in the world—only Greenland, New Guinea, and Borneo are larger; it contains about 228,000 square miles.

The astonishing thing about Madagascar is not its size, but the fact that it is like a fragment left over from that time unbelievably long ago when Africa, Madagascar, India, Australia, and South America were

all one enormous continent. Some of its animals—the lemur, the wart hog, the tenrec—are of a primitive sort, probably left-overs from that far-off age. They are indeed as much like Indian or South American animals as they are like those of Africa.

Some of these queer beasts and birds must have got into legends, when venturesome mariners of the ancient world brought back twisted stories of the wonders of their voyages. Sindbad the Sailor, known to all readers of the Arabian Nights, may have visited Madagascar. For he told of the roc, a fabulous bird which laid eggs as big as temples! Now an extinct bird of this marvelous island used actually to lay eggs six times the size of ostrich eggs.

The Strange People of Madagascar

Even stranger to relate, Madagascar's people are not Negroes or Dark Caucasians, but largely Malays. Now since the nearest Malay port is over three thousand miles away, these daring sailors must have made the long journey in force, no one knows how many centuries ago. The Malays found some Negroes already in Madagascar, but they had no trouble in making themselves rulers of the island. The conquerors still speak a Malay dialect, and they have typical Malay features—coarse, straight black hair and slanting eyes. Their most important tribe are the Hovas (hūv'ā).

The Dutch made the first settlement, in 1635. In 1642 Cardinal Richelieu (rē'shē-lyū') gave the island to a French company which made so many slave raids that it wiped out the population over a large area. English missionaries came in 1820 and worked successfully; about a million out of three million natives are now Christians. In 1885 the French captured the port of Diego-Suarez (dyā'gō-swā'rās), and in 1896 they annexed the whole country. To-day Madagascar has certain powers of self-government and also sends deputies to Paris.

Madagascar raises cattle, hemp, raffia, cotton, and silk. It mines graphite, gold, iron, copper, and nickel. Like Africa the country has a low coast land with a high central plateau and low mountains in the east.

The HISTORY of AFRICA

Reading Unit

No. 4

THROUGH THE LAND OF THE CONGO

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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Summary Statement

There is great hope that civilization will continue its forward progress in Central Africa and

force savagery and superstition to give way to industry and education.

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A. Two leading citizens of the Cameroons are posing before their residence, which is probably situated on the "Main Street" of their village.



B. This Cameroon chief has decorated his horse with handsome trappings.

C. A happy boy of Angola, in Western Africa.
D. A family group in Angola.



E. This boy of the Cameroons has a pet who will not walk if he can help it! F. A village granary of Angola. G. An elephant's tusk two yards, six inches long. It is tusks like these that form a source of wealth in Africa.



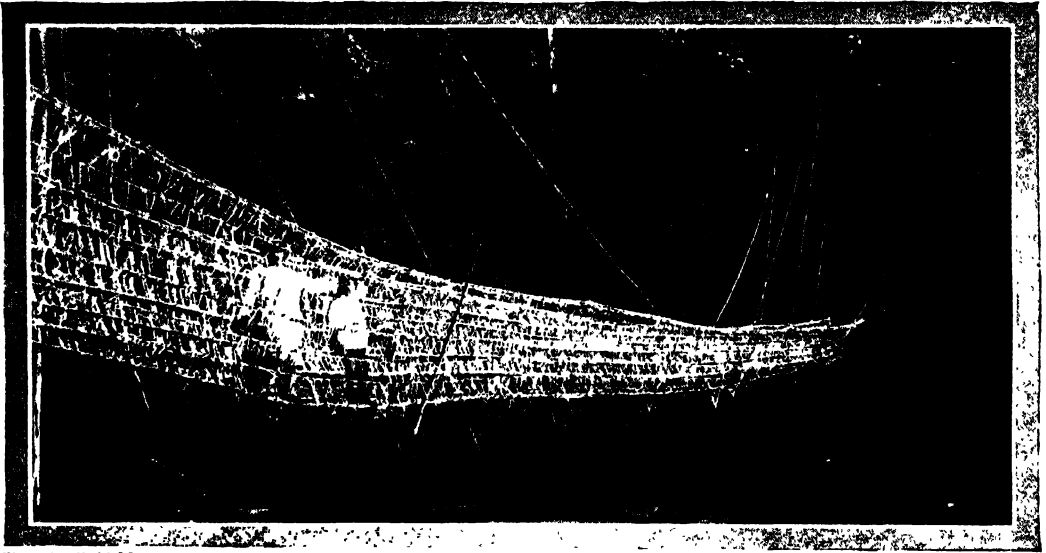


Photo by Field Museum

Like a giant spider web this primitive bridge, woven by the natives of Western Africa, stretches its threads

across the river Mungo, so that people may pass across it from jungle to jungle.

Through the LAND of the CONGO

We Go to See All the Sights up and down the West Coast of the Dark Continent

WHEN he wants to give us the very feeling and spirit of Negro Africa, the poet Vachel Lindsay tries to make us see the Congo:

Then I saw the Congo, creeping through
the black,

Cutting through the jungle with a golden
track!

For just as the Nile means the great stone sphinx and the mystery of the oldest civilization, so the Congo means dark tropical forests and naked black men beating their drums in some savage dance. The huge basin of the Congo River, an area half the size of the United States, is the very "heart of darkness," the center of Negro Africa.

When white men first threaded their way through the mazes of this country, it was a land of cannibals, of fierce black spearmen who would kill without stopping to ask why. Cannibalism has been pretty well stamped out now, and most of the Negroes live peace-

ful and comparatively civilized lives. But strange tribes still dwell in the inland regions. Far up near the source of the mighty river, on Lake Bangweulu (bǎng'wê-ōō'lōō), lives an odd, shv people who are at home in the water, building their houses on reed platforms in the marshy lake. In another place, on the Aruwimi (ä'rōō-wē'mê) River, which is a branch of the Congo, is the densest of forests, always dark and damp, and here live the pigmies, those strange little people about four feet high that most of us have always supposed lived only in fairy tales. Through the forests still run the game trails used by the big animals of Africa.

We know now that the Congo is the largest river in Africa and the second largest in the world; only the Amazon pours more water into the sea. We know, too, that it rises in North Rhodesia (rô-dê'zhî-â), flows north and west, bending near to the source of the Nile in Lake Victoria, and then flowing west and southwest in a great sweeping curve to

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the Atlantic. We know that there are three parts to its course: the Upper Congo, where ships cannot go; the navigable Middle Congo, a noble and placid stream over a thousand miles long; and the Lower Congo, 176 miles of swift current and tumbling rapids too turbulent for shipping, where the waters sweep down from the interior highlands to the sea.

But it is still less than a century since these things were first made known. To be sure, a Portuguese explorer sighted the river's mouth ten years or so before Columbus sailed. But nothing much was done about it until the great period of African exploration began less than a century or so ago. Livingstone was the first to explore the upper part of the river basin (1864), but he did not unravel all the twistings of this network of rivers, and he died (1873) still believing that the source of the Congo was the source of the Nile. His work was carried on by Stanley, who first traveled down the Congo to the Atlantic. He was the only white man of all the expedition to come through alive.

Now at that time the Congo country was still suffering the horrors of the slave trade. The Arab slave traders who infested the region would destroy whole villages to get a few able-bodied slaves. It was partly the fear and hatred which this terrible traffic roused in the natives that made the exploration of the Congo so dangerous a business.

Stanley knew only too much about these conditions, and now he pleaded for international government of the Congo basin. King Leopold II of Belgium was much interested in the proposal, and in

1885 brought about the foundation of the Congo Free State, of which he himself was made president. But as time went on grave abuses arose in the Congo, and tales of even worse things than seem actually to have happened added to the indignation of the world.

So in 1908 Belgium finally annexed the Free State outright in order to have a better chance of stamping out the injustices that had been done to the people, especially the natives. It is now called the Belgian Congo. Perhaps 11,000,000 people live there, only some 20,000 of whom are whites. Mines and plantations, railways and even airplane routes are fast being developed—even here in the heart of the "Dark Continent."

To the south of the Congo region, along the West African coast, lies Angola (äng-gō'lä), a territory nearly as large as Alaska, which has belonged to the Portuguese since the close of the fifteenth century, the time of their greatest glory as traders and explorers. For centuries after the time when white men seized it Angola was a center for the trade in slaves. As late as 1875 over 100,000 slaves a year were being shipped to Brazil, the West Indies, and elsewhere—although the trade had been forbidden in 1830. On account of this shameful traffic and the ravages of the dreaded sleeping sickness, the native population has dwindled sadly. Yet the inland plateau of Angola is fertile, and contains large coffee, sugar, and tobacco plantations, as well as rich mines yielding diamonds, copper, malachite (mä'l'ä-kīt), iron, and gold.

North of the Belgian Congo, next the

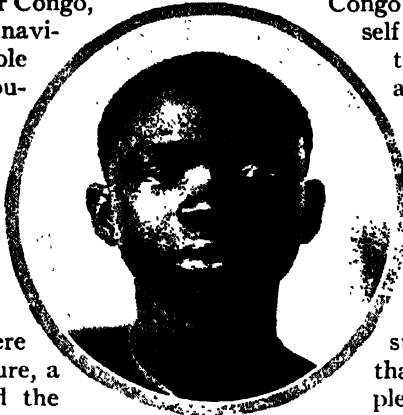


Photo by American Museum of Natural History

This young man is a native of darkest Africa. He comes from the Belgian Congo, the land of primeval forests where the vegetation is so dense that the sun can scarcely pierce it.



Photo by N. Y. Zoological Society

Here is an African pigmy with his pet chimpanzee, which, judging from the way it clings to its master, seems to be quite fond of its little fellow.

THE HISTORY OF AFRICA

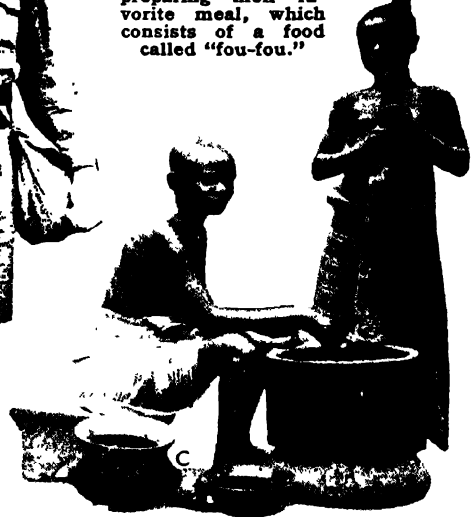


A. It will be a long time before baby carriages become the fashion in Angola. And indeed, why bother with anything so cumbersome when it is so easy to carry baby pickaback? American Indian mothers carry their papooses in almost the same way, although, of course, the Indian babies are tightly wrapped up into bundles, with just their faces showing.



B. This native of West Africa was quite a different sort of person before he enlisted in the French army. Now he has learned to stand very straight and wear European clothes. Imagine how he must have felt when he first tried on a pair of shoes!

C. Below, natives of the Gold Coast are preparing their favorite meal, which consists of a food called "fou-fou."



D. Three members of a pigmy tribe living in the heart of equatorial Africa. Some learned men believe that a group of little people like these once lived in Northern Europe, and that it was from them that early peoples got their ideas of elves and gnomes.



E. These sturdy women of the Gold Coast think nothing of carrying heavy pots full of water or grain up on their heads.

THE HISTORY OF AFRICA

coast, lies French Equatorial Africa, a possession connecting with the vast French territory to the north, the Sahara and the Barbary States. The French have opened up this plateau country, which is high enough to escape the heat of the Tropics, and has very great resources of many kinds.

Africa's Crazy Quilt

French Equatorial Africa is at the east end of Guinea (gǐn'í), a region which extends west and north along the Gulf of Guinea as far as Cape Verde (vǔrd). A good share of Guinea is a piece carved out by the Niger (ní'jēr) River, which flows southward. The land is all of a piece so far as geography goes, but politically it is very much like a crazy quilt. There are divisions governed by England, France, and Portugal, as well as the free state of Liberia (lí-bě'rí-à). A glance at the map will show what a mixture of countries is Guinea.

The name "Guinea" sounds as though it had come from the glittering guineas that early explorers hoped to find in Africa—though it probably did not. But in truth Guinea is a rich land. The early traders named the parts of the coast after the things they found there—the Slave Coast, now Dahomey (dā-hō'mā) and Togoland; the Gold Coast, now combined with Ashanti (ā-shān'tē); the Ivory Coast, which still goes by its old name; and the Grain Coast, now Liberia and Sierra Leone (sí-ēr'ā lē-ō'nē). The whole land is well watered and fertile. Many rivers abounding in fish flow through green valleys where grain and

vegetables grow easily. From May to October winds blow from the sea bringing a great deal of rain, but for the other half of the year a cool dry wind called the harmattan (hār-măt'ān) blows from inland. The temperature along the coast averages about 80°. Guinea used to be considered most unhealthy for white people, but modern sanitation has been fighting valiantly—and successfully—against disease.

Naturally such a fertile land can support many people, and Guinea is densely populated with Negroes of many groups and tongues. These Negroes raise pineapples, bananas, and coffee. The dense forests yield rubber, mahogany, gum copal, kola nuts, palm oil, and coconuts. In general the Negroes are encouraged to raise or manage their own plantations, selling their produce to white traders along the coast.

As we have seen, the whole west coast of Africa, easily reached from Europe by ship and lying across the open Atlantic from the New World, was for long centuries the victim of the slave traders. This land of Guinea was during the seventeenth and eighteenth centuries a main source of Negro slaves, especially of those bound for the cotton and tobacco fields of the English colonies. But it was also the scene of early agitation against slavery. Freetown, the capital of the British state of Sierra Leone, was founded by Englishmen in 1787 as a home for freed slaves, and it became a center of anti-slavery activity. Liberia was founded by Americans in 1822 with the same object.

Whether it was because of the natives' shyness or their fear

Two pigmies of the Belgian Congo are posing here beside a white man of average height. The little men seem to be doing their best to look strong and seem determined to show that they are capable beings in spite of their size!

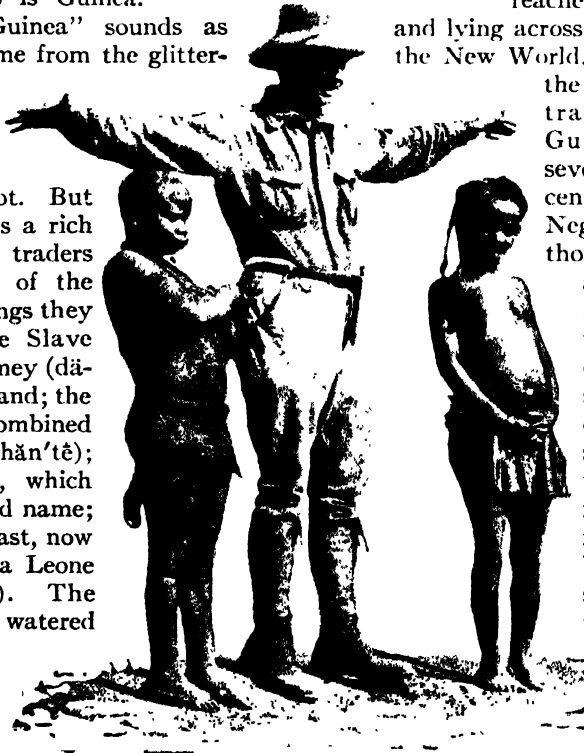


Photo by Field Museum

THE HISTORY OF AFRICA



Photo by Presse-Pict., Berlin

This native band of the Cameroons is playing on a queer instrument a little like a xylophone. In their

country it takes the place of the piano, the organ—and of practically everything else except the drum!

of enslavement, early trade between white men and the Negroes in Guinea was "silent trade." The merchants would land from their ships, spread their goods on the shore, and return to their ships. Soon the natives would come and place beside the goods the amount of gold they took to be a fair price. When the sailors returned they would take the gold if they thought there was enough of it. Otherwise they would leave gold and goods, and the natives could add more gold or refuse the bargain. It is said that this "silent trade" is still carried on in remote regions of Guinea.

British possessions in Guinea include Gambia, a peanut-producing strip of land in whose capital, Bathurst, British rule



Photo by Field Museum

In the Congo boys may wear this jaunty headdress. In some parts of Africa such ornaments are very elaborate. With nothing but hard little seeds for beads, the natives can weave quite charming diadems.

was established as long ago as 1618. Then there is Sierra

Leone, a hilly land whose best products are palm oil and cocoa, and the Gold Coast, a larger territory (88,000 sq. miles) with a population of two million. The Gold Coast does contain the gold deposits its name suggests; but the people really make more money from agriculture, especially the raising of cocoa, and that in spite of the fact that their forest farms are often damaged by baboons, native to this area. The Gold Coast is rocky, without a good harbor for ships.

The largest British country in Guinea is Nigeria (nī-jē'-rī-à), 366,000 square miles in size, with nearly twenty million people. Here modern sanitation is overcoming unhealthy conditions, and good

THE HISTORY OF AFRICA



Photo by Visual Education Service

None of these people have ever heard of a threshing machine—or of any other of our useful farming im-

plements. The Angolese you see above use the forked branch of a tree to thresh their Kaffir corn.

government has brought great prosperity. The Nigerian native is protected by the British government against unfair treatment. In Northern Nigeria are numbers of Negroid and Dark Caucasian peoples, many of them Mohammedans.

Liberia, the little state tucked in among these European possessions just where the coast turns sharply at the western edge of the Gulf of Guinea, has the proud distinction of being the only independent state in West Africa—though even Liberia has a financial adviser from the United States. This Negro republic, whose very name means “free land,” has a troubled and romantic history. Founded in 1821–22 by white Americans as a home for freed slaves, it came under its first Negro governor in 1841, and became an independent republic, under a Negro president, in 1847. The constitution

was modeled after that of the United States, and English is the official language.

Not so many American Negroes have gone to live in Liberia as the founders hoped—there are perhaps twenty or twenty-five thousand of them. Lately they have learned somewhat better to make friends with the native Negro tribes, who are after all very different from them and do not understand their American notions.

Liberia is a plateau land, like so much of Africa, and no part of this continent of jungles has deeper forests or more magnificent and gigantic trees. There are more than twenty trees, shrubs, and vines there that produce rubber. A special Liberian species of coffee is known all over the world. Gorgeous orchids grow in the forests. Besides all this, there is

a mineral wealth of iron, gold, and diamonds, resources just beginning to be opened up.



Photo by Field Museum

Only an expert potter could make bowls as round and smooth as these! Above is a woman potter of Nigeria adding the finishing touches to one of her handsome clay pots.

THE HISTORY OF AFRICA



Photo by Field Museum

This family of the Cameroons knows how to make pottery, weave cloth, raise crops, and herd cattle. But how queer the "farms" look as compared with ours!

Aside from a tiny patch on the coast called Portuguese Guinea, a country as yet undeveloped, the rest of this part of Africa belongs to France. There are seven French colonies—Mauritania (mô'ri-tā'nī-ā), Senegal (sēn'ē-gôl'), French Guinea, Upper Niger, Ivory Coast, Dahomey, French Sudan (sōō-dān'). There are also two trust territories—Togo and French Cameroons (kām'ēr-ōōnz'). These were formerly League of Nations mandates, but today France administers them under United Nations trusteeship.

Of these various territories, Mauritania is largely desert, inhabited by Moors. Senegal produces more peanuts than any other country—about 350,000 tons of them every year. In Senegal, French Guinea, and other districts the French have built railroads to open up the country. The Ivory Coast produces palm oil, cocoa, and mahogany, and has great mineral wealth, including gold. It is a hot, moist land, with swift rivers tumbling over swirling rapids, and many miles of primeval forest.

Dahomey (dä-hō'mā), which has about 1,500,000 people, sells palm oil and nuts in quantity and grows cotton and coffee. In the French Sudan people raise cotton, rice, wheat, and palm products. Its trade looks two ways—to the coast with its shipping, and to the camel caravans which set out

Beyond them lie the vast jungles and grasslands, the home of the elephant, the hippopotamus, the chimpanzee and gorilla, and of the great beasts of prey.

across the desert for North Africa from Timbuctoo (tīm-bŭk'tōō).

For centuries this ancient city with the romantic name has been "the port of the Sudan in the Sahara," "the meeting point of the camel and the canoe," where the caravans meet the river boats along the Niger. It was founded perhaps about 1100 A.D. as the home of the Tuaregs (twā'rĕg), a desert people of Dark Caucasian blood. As an important trading center, Timbuctoo has been many times fought over, Moors, Tuaregs, and Negroes all striving to control it. In the 1800's it was ruled in turn by the Tuaregs, the Felah, a Negroid group, and the Tuaregs again, who were holding it in 1893. In that year, however, the French marched in, and the natives, glad of a chance to escape their warring rulers, welcomed the newcomers. Since that time France has controlled the city, which has won back something of its ancient prosperity.

No land has stepped so far out of savagery into civilization as has Africa in the years since 1860. Who can doubt that progress will continue until the "Dark Continent" becomes a storehouse of modern industry and art? The old Africa of superstition and senseless cruelty is slowly giving way before the ideals of peace and progress. May she march rapidly along the road of civilization.

(History of World War II 6—493)

AFRICA

AREA AND LOCATION

Africa has an area of 11,262,000 square miles. It is bounded on the north by the Mediterranean Sea, on the west by the Atlantic Ocean, and on the east by the Indian Ocean, the Red Sea, and the Suez Canal, cut through the Isthmus of Suez, which formerly joined Africa and Asia. The continent extends from 37° 19' N. to 34° 51' S. Lat. and from 19° 55' W. to 51° 22' E. Long.

PHYSICAL FEATURES

Africa has three times the area of Europe, but its coast line, which is very regular, is a thousand miles shorter than the coast line of Europe. There are few natural harbors. Along the Mediterranean shore, much of which is low and sandy, is the delta of the Nile, the Gulf of Bu Sheifa, the Gulf of Solum, the Gulf of Sidra, the Gulf of Gabes, and the Gulf of Tunis, in which is Africa's only good natural port. The indentations along the Atlantic coast are the Gulf of Guinea and its arms, the Bight of Biafra and the Bight of Benin. On the south coast are False Bay and Algoa Bay. The arms of the Indian Ocean, on the east, are St. Lucia Bay, Delagoa Bay, and the Gulf of Aden, which helps to form the Somali Peninsula. The islands which are regarded as belonging to the continent include, in the Atlantic, the Azores, the Madeira Islands, the Canaries, the Cape Verde group, Ascension, St. Helena, and Tristan da Cunha, with Ferdinand Po, St. Thomas, and Principe in the Gulf of Guinea; in the Indian Ocean, the Comoro group, the Seychelles, Madagascar, Mauritius, and Réunion; and in the Red Sea, the Dahlak Islands. Madagascar, with an area of about 241,094 sq. m., is the fourth largest island in the world. South Africa, as far north as about 12° S. Lat., is covered by a high plateau that reaches almost to the coast. This elevated area has a rim of higher land around its edge, and falls off sharply when it nears the sea. In the south it descends to the ocean in three broad and level steps, on one of which is the barren region known as the Great Karroo. The southern part of the plateau is covered by the Kalahari Desert. A still higher plateau lies along the eastern part of the continent from the region of the Zambezi to the Red Sea. At its northern end is the largest mountain mass on the continent, the Plateau of Abyssinia, with an elevation that rarely sinks below 5,000 ft. In its center is Lake Tana. The less lofty plateau of the Sahara and the Sudan extends over most of the north and central regions, with the Atlas Mountains near the coast to the northwest. Their highest summit is about 14,000 ft. The mountains of the east have many high peaks, especially between the Zambezi River and the Red Sea. Mount Stanley, the highest peak in the Ruwenzori Range, is 16,750 ft. high, and Mount Kibo, the higher peak on Mount Kilimanjaro, reaches to 19,710 ft. The eastern plateau is also a region of many lakes, which have formed in the "rifts"—long narrow depressions—which run roughly north and south. The most important of these bodies of water are Tanganyika, Rudolf, Nyasa, and Victoria, which covers an area of more than 26,000 sq. m. and is the largest lake in Africa. In the eastern part of this mountainous region are a good many small lakes which have no outlet to the sea and so are salty. The large lakes to the west are drained into the Nile, the Congo, or the Zambezi. Of them Lake Tanganyika, 400 m. long, is the longest body of fresh water in the world. In west-central Africa is the Congo Basin, an elevated plain larger than the basin of the Mississippi River. At the head of the Gulf of Guinea are mountains, among them the high peak called Mount Cameroon, 13,368 ft. above the sea.

The Sahara, the largest desert in the world, lies between the Red Sea and the Atlantic Ocean. Once it was thought to be a level expanse, but now we know

that it contains mountains 8,000 ft. high and has streams that are more or less permanent.

Historically the Nile is the most important river of Africa. It is the longest on the continent, and the only important one that flows to the Mediterranean. It is formed by a union of the White Nile, which rises in Lake Victoria, and the Blue Nile, which flows out of Lake Tana in Abyssinia, or Ethiopia. In its upper course the Nile has many tributaries, including the Sobat, the Bahr el Ghazel, and the Atbara, which brings the valuable mud deposits that give Egypt its fertility. After it is joined by the Atbara the river flows for a thousand miles through the desert without receiving a single tributary stream. Most of the African rivers have falls and rapids, especially where they break through the high rim of the plateau. This is true of the Nile, in which dams have been built to regulate the flow. Such rapids are often referred to as "cataracts," a name given to the descent of a large body of water either in rapids or as a waterfall; a "cascade" is the descent of a smaller stream over a precipice. Other important rivers on the continent are the Congo, Africa's largest river, which has branches reaching back to Lake Tanganyika and is valuable for inland communication; the Niger, Africa's third largest river, which flows into the Gulf of Guinea; the Zambezi, which empties into the Indian Ocean and has near its source the beautiful Victoria Falls (343 ft. high), one of the great natural sights of Africa; and the Orange River, which drains part of the southern plateau into the Atlantic and was the site of the Dutch settlements. Lake Chad, which occupies a basin in the southern part of the Sahara, is only a large swamp.

CLIMATE

Africa lies almost entirely within the Tropics—that is, on that part of the earth's surface which is between the Tropic of Cancer and the Tropic of Capricorn. It has a hot climate, which is in places relieved by winds from the Atlantic and the Indian Ocean, and, on the high plateaus, by the elevation above sea level. The rays of the sun are most nearly vertical at the Equator but the highest temperatures are not found there. Instead, they are in the Sahara Desert, farther to the north. The highest rainfall is on the coast of Guinea; there, and also in the region of the upper Nile and the central part of the Congo Basin, the land is covered with dense tropical forests. East of the lakes the rain is not so heavy, and the land looks more like a park than a forest. The coasts of the Red Sea have a strange climate. There is little rain and great heat, but nevertheless the humidity is very high. Algeria, Tunisia, and other places on the Mediterranean have mild rainy winters and hot dry summers; this is also true of a small region around Capetown, though there the heat is not so extreme. In general the coasts of tropical Africa are so unhealthy that white people cannot live on them. In the Desert of Kalahari, in the south, and on the great northern desert of the Sahara, less than an inch of rain may fall in a year, and a real rainstorm may occur only once in several years. The average July temperature there is over 90° F., and in places the maximum averages 120°. A point in Tripoli has a recorded temperature of 136°. Everywhere in the desert there is a great difference between the extremes of summer and winter and of day and night. The nights often bring frost, even though the heat may be unbearable in the daytime. The Sahara is swept by hot dry winds.

VEGETATION

That part of Africa which is along the Mediterranean has a vegetation somewhat like the vegetation of Europe. There are forests of oak, pine, cedar, and cypress, and fields of cultivated cereals. The castor-oil plant is common, as well as the fig tree, the dwarf

palm, and the lotus, and in many places are flourishing groves of olives, oranges, and lemons. Algeria and Tunisia have the cork oak. In the desert the date palm grows well; and acacias, which include a species that produces gum arabic, grow on the desert borders, where there is a scant rainfall; there, too, is the baobab, or monkey bread tree. The high mountains of Africa have many kinds of vegetation, ranging from tropical plants to varieties that grow in northern latitudes. The dense forests that cover the continent from Sierra Leone to the Cameroons and flourish over a great part of the Congo Basin are rich in tall trees, many of them covered with hanging vines that make a foliage so thick that no ray of sun can pass through it. Many of the trees are very valuable—the mahogany and ebony, for instance, and varieties that produce rubber. Grassy belts are found in those regions where the Tropics merge with the Temperate Zones—that is, where the Tropics meet those sections of the earth's surface that lie between the Tropic of Cancer and the Arctic Circle and between the Tropic of Capricorn and the Antarctic Circle. The grassy regions are noted for their beautiful heaths, which grow so high that thickets of them are like tiny forests. Here, too, the baobab flourishes. The swampy marshes of the Congo and the Nile abound in reeds, especially the papyrus along the Nile. On the warmer coasts the mangrove tree is common, and coffee grows wild in a good many places. Wheat, corn, rice, and barley are cultivated in Egypt, along the Mediterranean, in South Africa, Kenya Colony, and Madagascar. Vines are grown in Algeria and Tunis, and to a certain extent in South Africa. Olives are common in Tunis, Algeria, and Libya. Coffee is a product of Ethiopia, or Abyssinia, Kenya Colony, Tanganyika, Uganda, Portuguese East and West Africa, the Congo, and Liberia. The oil palm and cacao flourish in tropical Africa, and oil seeds are produced in Uganda, Portuguese East Africa, and Italian Somaliland. South Africa and Mozambique raise sugar cane, and North Africa and the oases of the Sahara cultivate the date palm. Cotton is grown in Egypt and the Sudan, and cloves in Zanzibar.

ANIMALS

Africa has a large number of interesting animals. The most important are the lion, gorilla, chimpanzee, leopard, anteater, hippopotamus, rhinoceros, giraffe, okapi, fox, bear, hyena, wild boar, zebra, wild ass, deer, antelope, single-humped camel, buffalo, boa, python, cobra, crocodile, ostrich, and secretary bird. The continent is also the home of the dreaded tsetse fly, which carries the germ of sleeping sickness. Cattle, sheep, and goats are raised in the countries along the Mediterranean and in the southern part of the continent. In the south is the world's third greatest wool-producing area. Northeast Africa exports leather, skins, butter, and meat. Ostriches are raised on the oases of the Sahara and in the south. In addition there is a flourishing trade in ivory—which comes from elephants' tusks—and in wild animals for foreign zoos.

MINERALS

Gold was discovered in the Transvaal, in the Union of South Africa, in 1885, and for some time Africa mined fifty percent of the world's supply. Diamonds are found in the Union of South Africa near Kimberley, where eighty-five percent of the world's diamonds are mined. Copper deposits in the Belgian Congo yield an amount of copper that is exceeded only by the copper mined in the United States. The deposits of phosphates in the north—especially in Tunis—are also second only to those of the United States. The continent has deposits of coal and oil but they have not yet been worked to any great extent. Besides these minerals there is iron in Tunis and Algeria, zinc in Algeria and Morocco, graphite in Madagascar, manganese on the Gold Coast, and salt in Liberia, Eritrea, Somaliland, and the Sahara.

PEOPLE

With the exception of the island of Madagascar, which is peopled by Malays, the inhabitants of Africa all belong to the white or the black race. Europeans, who make up a part of the white group, are only a small percentage of the whole. They live chiefly in the Union of South Africa, in Egypt, Algeria, Tunisia, and other northern or high regions. At one time there were a good many Italians in Ethiopia. The native white people of the continent belong to the Hamitic or Semitic divisions of the human race. The Hamites include the Somalis and, in the north, the Berbers, who make up the larger part of the population of Morocco. The Semites are the Jews and, far more numerous, the Arabs, who form the largest group in most of the northern, or Barbary, states and travel into the more southerly regions as traders. Negroes occupy the central and southern parts of the continent; among them are the groups known as Pigmies, Bushmen, Kaffirs, Hottentots, and Zulus.

LANGUAGES

English is spoken in the Union of South Africa and in Liberia. French is the language of Algeria. A number of mixed languages are used in trade, for instance the "lingua franca" of the Mediterranean. The Semitic tongues are Arabic and certain mixed dialects, such as Abyssinian and Amharic—the old court language of Ethiopia. The Hamitic languages include the Libyan and Berber dialects, ancient Egyptian, and its modern descendant Coptic. The Negro languages are divided into the Bantu group of the south and the Sudanic group of the north.

RELIGION

Most of the inhabitants of Africa are heathens, but many have been converted to Christianity by Roman Catholic and Protestant missionaries. Often, however, the old belief in spirits lasts among native Christians. The Arabs of the northern part of the continent are Mohammedans, and have carried their faith into the Sudan. More than a third of the population follows this religion. There are also some Christians, among them the Copts of Egypt, the Abyssinians of Ethiopia, and many of the natives of Madagascar.

DIVISIONS

Independent states: Egypt, Liberia, Ethiopia.

British dependencies: Union of South Africa, Bechuanaland, Swaziland, Basutoland, Southwest Africa (a Union mandate), Gambia, Sierra Leone, Gold Coast, Nigeria, St. Helena, Southern and Northern Rhodesia, Nyasaland Protectorate, Zanzibar, Uganda Protectorate, Kenya Colony, British Somaliland, Seychelles Islands, Mauritius, Anglo-Egyptian Sudan, and the trust territories of Togoland, British Cameroons, and Tanganyika.

Belgian dependencies: The Congo, Ruanda-Urundi trust territory.

French dependencies: Algeria, Tunisia and Morocco (protectorates), Madagascar, French Somaliland, Togoland and French Cameroons (trust territories), French Equatorial Africa, French Somaliland, French West Africa, Réunion and Comoro Islands.

Former Italian dependencies: Libya (to be independent by January, 1952), Eritrea, Italian Somaliland.

Spanish dependencies: Spanish Morocco, Spanish Guinea, Rio de Oro and Ifni, Ferdinand Po and other islands.

Portuguese dependencies: Azores, Cape Verde Islands, Madeira, Portuguese Guinea, Islands of St. Thomas and Principe, Portuguese West Africa (Angola), Portuguese East Africa (Mozambique).

Internationalized: Tangier.

MOROCCO (FRENCH ZONE)

AREA

French zone, 162,162 square miles; total, about 218,525 sq. m.

LOCATION

Morocco lies between 29° and 35° N. Lat. and between 1° and 10° W. Long.

Casablanca is on the same parallel as Atlanta, Georgia.

CLIMATE

The climate of Morocco is much like that of other Mediterranean countries but is modified by the Atlantic. It is more comfortable than the climate of North Africa in general, for it is affected by the seas that are near, and the high mountains keep the snow longer than it can last elsewhere. The temperature on the west coast is even and cool for the latitude. Toward the interior the climate rapidly becomes one of extremes, with cold winters and very hot summers. The rainy season is from October or November to April or May; it grows shorter as one leaves the coast. At high altitudes snow falls several times a year, and disappears only at midsummer. The mean temperature at Casablanca is 53° F. for Jan. and 71° F. for July. The annual mean is 63° F. The mean precipitation there is 2 in. for Jan. and a trace for July. The annual mean is 17 inches.

PHYSICAL FEATURES

Eastern Morocco is cut by deep ravines, filled with swift streams. The slopes toward the Mediterranean are steep, and the coast has a large number of bays. The mid-Atlas mountain chain, consisting of five ranges with peaks 12,000 ft. high, is chief source of water supply. Fertile soil lies in the valleys. Toward the west plateaus and plains slope down to a marshy coast. The deposits of phosphate of lime are superior to those of Algeria and Tunisia and seem inexhaustible. There are deposits of iron ores, copper, lead, tin, and manganese, and there is some oil.

THE PEOPLE

The original inhabitants of Morocco are the Berbers, but because of geographical conditions they have been less influenced by the Arabs than the Berbers of Algeria. Half of them still speak the Berber dialect, but in the plains, where the Arabs live, they have adopted the Arab language and the Moslem religion. In the French zone there are a good many Europeans. The slave trade introduced a large number of Sudanese, who have affected the population in the south. The Moors are those of mixed Arab and Berber stock. There are also a good many Jews.

GOVERNMENT

The French zone is a protectorate of France, with the administration in the hands of a French resident general.

TUNISIA

AREA

48,313 square miles.

LOCATION

Tunisia reaches from 30° to 37° 20' N. Lat. and from 7° 35' to 11° 40' E. Long. It lies between Algeria on the west and Libya on the east, with the Mediterranean to the north and the Sahara to the south.

CLIMATE

The climate is less varied than that of Algeria, and in general resembles that of other Mediterranean countries. Oranges and olives are raised, and even in the south the influence of the sea tempers the Sahara. The rainy season lasts from October to May.

PHYSICAL FEATURES

Tunisia, which has 900 miles of coast, forms, with Sicily, an important barrier between the western and eastern Mediterranean. Here in ancient times

Carthage was located. Like Algeria, it is crossed by mountains, and the "Tell," the fertile coastal region, is continued here. Eastern Tunisia is covered by large plains. The principal river is the Medjerda, which has formed large alluvial plains. In the center of Tunisia are high table-lands covered with pastures, and in the south are famous oases and gardens where dates grow in profusion. The cork oak also grows in Tunisia.

THE PEOPLE

The people are Berber mixed with Arab, but the Berber speech has died out. The Europeans are chiefly French and Italians. There are also Jews and Maltese.

GOVERNMENT

Tunisia is a French protectorate. A French resident general, under the French Ministry of Foreign Affairs, administers Tunisia with the help of the native ruler, called a "bey."

ALGERIA

AREA

847,870 square miles (area exclusive of desert, 222,206 sq. m.).

LOCATION

Algeria extends from 20° to 37° N. Lat. and from 8° W. to 11° E. Long. Algiers lies in 37° N. Lat. and 30° E. Long. Washington, D. C., is in 39° N. Lat.

CLIMATE

Mean temperature at Algiers: Jan., 53° F.; July, 77° F.; annual, 65° F. Average rainfall at Algiers: Jan., 4.2 in.; July, 0.1 in.; annual, 30 in. The climate of Algeria varies greatly with latitude and elevation. There are three seasons—winter, from November to February; spring, from March to June; summer, from July to October. The summer is hot and dry, and the sirocco wind from the south is very trying. In many parts of

the coast, however, the temperature is moderate and the climate healthful.

PHYSICAL FEATURES

Algeria is largely highland. It is crossed by the Atlas Mountains, which divide it from the Sahara, and the coast line is steep and rocky. Many of its rivers, of which the Shelif is the largest, are only mountain torrents, and are useful simply for irrigation purposes. Along the coast is an area called the "Tell," from 50 to 100 miles wide. It is a very fertile plain with valleys running up into the hills, and is largely owned by foreigners, who cultivate it scientifically. The southern territory, sparsely peopled by Arabs, runs southward indefinitely into the Sahara Desert.

THE PEOPLE

The native population belongs to a Hamitic strain known as the Berbers. They are said to have oc-

ALGERIA—Continued

cupied the whole of North Africa. The Arab invasions did not so greatly affect the native population as was once thought, for many natives fled to the mountains and deserts, leaving the Arabs supreme in the towns and plains, where they imposed their language and religion. Many of the Berbers, however, still speak the Berber language, though using Arabic characters.

The Jews are a small but influential part of the population. The European inhabitants are mostly French (about 85%), with some Italians and Spaniards.

PROVINCES

The Northern Territory is divided into three departments: Algiers, Oran, and Constantine. The four

territories in the south, sparsely peopled by wandering tribes, are a separate administrative unit.

GOVERNMENT

The northern "departments," or counties, are considered almost like departments of France, and each sends one senator and three deputies to the French parliament. There is a French governor-general, assisted by a council appointed by the French government. Natives are admitted in all deliberative assemblies of Algeria, through elected members having the same rights as French members. The budget must be approved by the French colonists, the French tax payers, and the Mohammedan natives.

The HISTORY of AFRICA

Reading Unit No. 5

XXXXXXXXXXXX

IN THE LAND OF THE DIAMOND MINES

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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Leisure-time Activities

PROJECT NO. 1: Read G. Towle's book on the discovery of

the Cape. It is called "Vasco da Gama."

Summary Statement

South Africa is more like America in climate than any other section of Africa. Its early history concerns the Dutch set-

tlement, its capture by the English, and the breaking away of the Boer settlers from the English colony.

THE HISTORY OF SOUTH AFRICA



Like the Americas, Africa had a long, long story before ever the white man came. But none of it was written down, and so we know almost nothing about it, and have to begin our histories with the white man's coming. Here is a native woman—we might call her one of the "first South Africans"—preparing a gourd for domestic use, much as her ancestors must have done for thousands of years.

Photo by South African Govt. Hys.

In the LAND of the DIAMOND MINES

How the White Men Started Four States, Two British and Two Dutch, in the Southern Tip of Africa

MOST of the huge bulk of Africa lies in the Torrid Zone, where it is not very easy for white men to live, but the northern and southern parts have a more temperate climate. The most thriving European settlements of all are in the lower tip of Africa, which thrusts southward beyond the Tropic of Capricorn into the South Temperate Zone. Here, in the Union of South Africa, men have a mild climate. It would seem all topsy-turvy to northerners, for winter comes in July and summer in January; but the people of Australia, and of Northern Argentina and Southern Brazil in South America, are in about the same latitudes, and it all seems perfectly natural to them.

South Africa is mostly highland, standing far above the Atlantic and the Indian oceans, which wash its shores. It is a land of sunshine, with an average of twice as many sunny hours yearly as are found in London. The summer is the season of rain. But be-

cause of the high altitude and the fact that it is not very far south after all, the temperature is mild and fairly even; white men as well as black have found it a pleasant place.

Long ago, before the white men came with their terrible guns, South Africa was the home of all sorts of queer beasts, from the white rhinoceros to the secretary bird. They are mostly gone now; some odd species, such as the quagga, have died out altogether, and others are preserved only in menageries or on special reservations.

Men too lived in this sunny land before the coming of the Europeans, and many of the descendants of these early Africans live there yet. They are becoming civilized now, but in the old times they roamed about, as wild as the land. The main tribes who were living there when the first white men came were the Bushmen and the Hottentots. The Bushmen were little people, almost pigmies, with leathery brownish-yellow skins; they were very primitive indeed. The Hottentots

THE HISTORY OF SOUTH AFRICA



Jan van Riebeeck is being rowed ashore in Table Bay, with the Dutch flag flying and his seventy Dutch settlers ready to follow him. This was in 1652, and

marked the beginning of permanent white settlement in South Africa. The flat-topped crag in the background is Table Mountain.

were more advanced, but still definitely savages and not much skilled even in war. So at first the settlers had little to fear from the natives except their thievery. The Hottentots had no private property of their own—how should they know that it was right to hunt wild animals but wrong to hunt the settlers' cattle?

How the Cape of Storms Was Named

It was a long time after Europeans first discovered South Africa before the natives were bothered by such questions. During the century and a half after the discovery South Africa stood for just one thing in white men's minds—the gigantic Cape, where ships battled wind and storm in their perilous voyage to the East Indies. For, as you probably remember, it was because they wanted to get to the Orient that men sailed around Africa as well as across the ocean to the unsuspected lands of the New World.

The first to reach the Cape was Bartholomew Diaz (dē'āsh), who sighted the famous landmark in 1487 and named it the Cape of Storms in memory of its terrors. Another Portuguese adventurer, Vasco da Gama (dā gā'mā), rounded it once more in

1497, and went on to Calicut—the first man actually to make the voyage from Europe to India.

King John II of Portugal thought the Cape of Storms too terrifying a name, and renamed the tip of Africa the Cape of Good Hope—since it was hoped that this new route to India would bring his country great wealth. But ships found the Cape none the less stormy for that, and it was for years the greatest peril of the long and perilous—but profitable—voyage to the Orient. The sailors avoided landing on the inhospitable shores about the Cape. They found few good harbors and they feared the natives. They preferred not to explore the region about this looming promontory where so many brave ships had met their end.

The First Colonists at the Cape

It was not the Portuguese but the Dutch who finally colonized the Cape. The Portuguese had things very much their own way in the trade with the Indies until about 1600, but then the Dutch and English ships began a brisk competition with them. The Dutch got the best of it. In spite of the fact that the English claimed Table Bay (1620) the

THE HISTORY OF SOUTH AFRICA

Dutch kept right on using it as a stopping place on their long voyages; and in 1651 the English decided to make the island of St. Helena their port of call instead.

Then, in 1648, the good ship "Haarlem" was wrecked in Table Bay—and the disaster led to the first white settlement in South Africa.

The "Haarlem's" crew lived for five months ashore. They were befriended by the natives, who brought them food and seed. When a ship returning to Holland took them home, they published an enthusiastic report, urging the Dutch East India Company to establish a supply station at the Cape.

This the company decided to do. So on April 7, 1652, three ships sailed into Table Bay, and seventy Dutchmen landed there, under command of Jan van Riebeeck (rē-bāk'). Though they planned merely to build a fort and a storehouse to supply passing ships, a few of the men had brought their wives along. So it was really more like a settlement, and on June 5, 1652, the first white baby was born where Capetown now stands.

Early Days in a Cape Settlement

The plan of being just a supply station did not work out very well for the settlers. They did not get much protection or consideration from the Company, and Governor van Riebeeck even had to step aside and give chief authority to the captain of any Dutch ship that might be passing by. Van Riebeeck was an able and energetic leader, but he found his ten years at the Cape rather discouraging.

By the time the "second founder" of the colony arrived, in 1679, the notion that the settlement was a mere trading post had been largely given up—at least by the

colonists. This Simon van der Stel, who governed the Cape for twenty years, was a sturdy, picturesque, and very efficient person. He rode about discovering good farm lands and then gave them to the men in the Fort Good Hope garrison for settlement. He induced marriageable young women to come

to the colony from Holland. He encouraged Dutch families to emigrate, and even took in persecuted French Protestants—though, being a patriotic soul, he insisted that they mix in with the Dutch and forget their own French ways. By 1687 there were over a thousand Europeans at the Cape.

Van der Stel liked to pose as a sort of bountiful godfather to his people. He was in his glory at the Stellenbosch Fair, which he himself founded. There he would watch the little Dutch school children parade before him, and chat and drink with their elders afterwards. He knew everybody, and of course everybody knew him. No one in the colony could breed such fine cattle, plant such magnificent trees, or make such good wine as the governor.

Van der Stel's son, who succeeded him, was something of a tyrant, and had to be recalled. And because it was finding the colony a great nuisance to govern anyway, the company decided (1707) to discourage any more immigration. For a century it stuck to its decision. But the number of white people at the Cape increased a good deal nevertheless, largely by the natural growth of families. These people of European race born in South Africa are sometimes called Afrikanders (ăf'ri-kăn'dēr), to distinguish them from the black-skinned natives.

Now the labor on the big farms had to be



Photo by Presse-Photo, Berlin

This is one way to be cured of an earache—the native "medicine" is blowing a horn into the patient's ear to drive away the evil spirit which is causing all that pain!

THE HISTORY OF SOUTH AFRICA

done somehow, and soon after immigration stopped, the farmers brought up the question of using slave labor. It was an unlucky thing, not only for the Negroes but for the white men too, that they decided to introduce slavery. For after a while the white men forgot how to work, or at least began to look down scornfully on anybody who labored with his hands.



The little black baby above looks quite capable of hanging to his perch, though this native way of carrying an infant may seem to us to be somewhat difficult for both mother and child. Below is an African native grinding corn with a mortar and pestle.

Besides, native labor was not enough, and slaves were brought in from the East Indies. As if there were not already enough race problems at the Cape, with its mixture of different European and native groups! Naturally, also, the natives learned to hate the white men who wanted to enslave them.

Through most of the eighteenth century the Boers (bōōr), as the free Dutch farmers were called, were always complaining of the way the Dutch East India Company governed them. To be sure, the twenty years (1751-1771) of Ryk Tulbagh's governorship were the great days of the Dutch rule. But neither the governors who came before this just and capable man nor those who came after him pleased the colonists very well. The company insisted that the Boers sell to no one but them—and then refused to give a fair price for the goods. At the same time

the company did little or nothing to protect the colony from the natives.

For toward the end of the century this new danger had arisen—the danger of fierce native attack. Ever since the ninth or tenth century the great Bantu (băn'tōō) group, fiercest and most warlike of the African peoples, had been gradually moving down Africa toward the south—conquering and destroying in one region, settling there a while, then starting out to conquer and destroy again. The most important of these tribes were the Zulus (zōō'lōō), the Kafir (kāf'ēr), and the Basutos (bā-sōō'tō); we shall hear more of them later on. Just at the close of Ryk Tulbagh's (tōōl'bāk) rule the white men first became aware of the approach of the Negro tribes.

Meanwhile in the colony things were rapidly going from bad to worse. The Dutch East India Company was so badly managed that in 1791 it was bankrupt. The Dutch government therefore had to take a hand in South African affairs, and it sent to Capetown two commissioners who



Photos by South African Govt. Rys

worked valiantly to restore order and prosperity. But it was too late. The people were tired of being governed by anybody but themselves. By 1795 the Boers in several districts had dismissed the officials and set up a republic of their own.

This is where England once more enters the story—this time to stay in it. It was not to be expected that England, that greatest of colonizers, would forever overlook Table Bay, which is so valuable a station on the route to the East. So long as Holland and England were friends the Dutch colony there was not threatened. But in 1780 England



Photo by South African Govt. Ixys

The Zulus, once the terror both of other natives and of the whites, now live peacefully enough in Zululand, a part of Natal. This is the interior of one of their

had declared war on Holland, and during this war she had sent Commodore Johnstone with forty-six ships to take possession of Cape Colony if he could. French troops had been hastily sent to block the British plans, and the Cape had remained Dutch. But the British were not through.

Why South Africa Belonged to Britain

Their next move came in 1795, the very year when the Boers were proclaiming themselves independent of Holland. This time England and Holland were allies again, against France, and a British fleet sailed to Capetown more to keep the French out than to capture it for the British. Still the Dutch governor made what resistance he could. He could not do much, however, and for eight years the English held Cape Colony. Then, in 1803, they returned it to Holland.

By this time the colony that was being thus passed back and forth between England and Holland held some 16,000 white people, who

huts. Even now there are few white people in Zululand; the Union government owns most of the land and holds it as a native reserve.

among them owned some 17,000 black slaves; there were an uncertain number of free natives besides that. Vast flocks of sheep and herds of cattle were pastured on the broad plains. In spite of all handicaps the colony had grown in numbers and in possessions. The Dutchmen gained one advantage from the English occupation—they were at last allowed to trade freely with other nations.

When the Dutch government got Cape Colony back in 1803 it started out to give the colonists an excellent government—just, generous, and far-sighted. But that lasted only three years. Then Holland and England found themselves once more on opposite sides in a European war, and in 1806 a British force captured Cape Colony with almost no trouble at all. In 1814 the British government agreed to pay Holland £6,000,000—nearly \$30,000,000—for a clear title to Guiana and the Cape. From now on the story of South Africa is the story of British rule.

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Photo by South African Govt. Rya.

These proud black warriors are Zulus, members of the fiercest of the African tribes. In the early 1800's the

Zulus, under a series of strong chiefs, became a military power with which settlers had to reckon.

From the first even England, so used to governing colonies, had her hands full. The first governor, Lord Charles Somerset (1814-1826), was a dictatorial and tactless person and could not get along with the Dutchmen at all. Nor did his successors manage much better. The Boers saw their beloved colony being made over on an English model—and they did not like it.

How the "Great Trek" Started

In the first place, immigration began again, and not unnaturally the new arrivals were largely English. In 1820 alone 5,000 came from the British Isles. Instead of merging with the Dutch, as the earlier French and Belgians had done, they remained English in customs and ideas. And they kept the English language. As a crowning grief, in 1827 English replaced Dutch as the official language of the colony.

Then in 1834 the British government abolished slavery. To be sure, the government paid the slave owners for their property; but the Boers had reason to think they were not paid enough, even assuming that they would have been willing to let their slaves go if they *had* been paid enough.

Lastly, the Boers disliked the whole attitude of the new government toward the natives, slave or free. They protested that it took the part of the missionaries, who worked among the natives and treated them like ordinary human beings instead of like inferior creatures to be kept strictly in their place. The missionaries wanted to gather natives on reservations where they could teach them agriculture and other arts and trades—and the Dutchmen needed native labor for their own pastures and farms. Now the Dutchmen themselves were deeply and sincerely religious; the Bible was almost

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their only book, and church was to them an event never to be missed. They disliked the missionaries not for trying to make Protestant Christians out of the natives, but only for spoiling them as laborers.

Meanwhile the fiercer natives at the borders of the colony were becoming more and more dangerous. The Kaffirs were pushing southward, and after 1811 there were border battles amounting to wars. An army of 12,000 Kaffirs surprised Cape Colony on December 21, 1834, and for more than a generation—until about 1878—the Kaffirs were dangerous and uneasy neighbors.

If the Boers had only known it, even fiercer warriors were astir beyond their borders. The Zulus and their kindred tribe, the Matabele (mă-tă'-bē'lē), had been causing commotion through the whole of central Africa. Under their chiefs Chaka and Dingaan, they killed, it is said, more than a million African natives in the early 1800's. They left whole regions waste and empty of life. No native tribe was able to stand before them.

But the Boers did not know this, and they did not know that they hated the British rule. So great numbers made up their minds to slip out from under the British yoke by moving north and carving for themselves new

homes out of the wilderness. In 1835 the "Great Trek" (trĕk) started. By hundreds, by fifties, by scores, they went as the spirit moved them. Into their roomy ox carts they piled, men, women, and children, with all their household goods, and rumbled off, driving their herds before them. Northward

they trekked, seeking new homes where they could live as they pleased.

In one way British politics favored their plan. For the government just then was not inclined to extend its boundaries in Africa. It regarded Cape Colony as too big already. It wanted no land won from Kaffir, Zulu, or Boer. So though it never admitted that the Boers could stop being British citizens by merely moving away, it was quite content for the time not to press its claims.

The Great Trek (1835-1837) was the beginning of 'hree states—the Orange Free State, Natal (nă-täl'), and the Transvaal (trăns-väl'), or "across the Vaal." The Boers who trekked to the Orange Free State and Transvaal regions were under the leadership of Pretorius (pră-tō'rī-ōōs), Potgieter, and other determined captains. They found vast plains, some of them watered by rivers, and many of them emptied of all their people by the terrible Zulu wars. Here the Boers



Photo by South African Govt. Rys

Here is a Zulu warrior in full dress, and two of his wives. Zulu men usually have more than one wife. At each wedding bride and groom exchange gifts of cattle, and when husband or wife dies, there are all sorts of complicated tribal laws saying to whom the cattle must go.

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settled under the simplest sort of government, which amounted to little more than a promise to stand together against attack.

The Boers who, under the leadership of Retief (rā'tēf), entered Natal, had a sadder experience. The Zulus had left the Transvaal partly free of natives and had thus saved the Boers who settled there a good deal of trouble; but they themselves had moved on to Natal. Since they were quite as willing to fight white men as anybody else, they proceeded to *make* trouble for the unlucky Boers who chose to trek that way.

The Treachery of the Zulus

Dingaan, who had succeeded Chaka as the Zulu chief, was wily and treacherous. At first he pretended to be friendly to the strangers. But when a party of Boers came innocently to visit him, his warriors fell upon them and murdered them to a man. He then massacred three hundred Boers at Weenen, whose name in Dutch means "weeping." At last, on December 16, 1838, the white men won a victory in which his power was crushed. Soon afterward he was killed. That deliverance is still celebrated in South Africa as Dingaan's Day.

But the Boers found no rest in Natal. There were English settlers there, and Port Natal, now Durban, was an important seaport. England might be willing to let the Orange Free State and the Transvaal govern themselves, but Natal was another matter. In 1842 troops were sent to hold the country for England, and in 1845 Natal was formally declared to be a British possession. Then many of the Boers packed up their ox carts once more, and trekked off to the

interior in search of new abiding places.

All this time the citizens of South Africa, whether English or Dutch, had had little voice in their own government. In 1852 the government decided it might as well recognize formally the right of the Boers who had trekked to the interior to be free of British control as they wished to be. So Pretorius, as head of the Boers living beyond the river Vaal, and Sir Harry Smith, who had been made high commissioner of South Africa for the British government, signed the famous Sand River Convention. This convention gave the "emigrant farmers beyond the Vaal River . . . the right to manage their own affairs . . . without any interference on the part of Her Majesty the Queen's Government." Thus was born the republic known as the Transvaal. Two years later (1854) another convention, at Bloemfontein (blōōm'fōn-tān'), set up the republic called the Orange Free State.

A Vote for Every Property Holder

About this time the British set up representative government in Cape Colony and in Natal. Any man, white or black, who had a small amount of property could vote. Each colony elected a legislature. At first the legislature did not have any power over the governor, who was appointed in England; this reform, however, came later.

So by 1856 there were four states in South Africa—Cape Colony, Natal, the Transvaal, and Orange Free State. Out of these the present Union of South Africa was to be formed. How the union was formed, and what has so far come of it, is the story of the years that followed.



(History of World War II 6—493)

The HISTORY of AFRICA

Reading Unit No. 6

HOW THE PEOPLE LIVE IN SOUTH AFRICA

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

Interesting Facts Explained

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Things to Think About

Was Kruger right in treating the English as he did?

In what way did Gladstone reconcile the Boers?

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Summary Statement

South Africa is a land of romance, opportunity, and adventure. Its greatest problem is to

work out the status of the various races, and of the Dutch and English population.

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Here are some of the Zulu warriors who fought in the Zulu War of 1879 and helped bring on the First Boer War.



Photo by Field Museum

HOW *the* PEOPLE LIVE *in* SOUTH AFRICA

Dutch and English, White and Negro, Have Learned to Get Along in the Union That Makes Up a Vigorous Young Dominion

THIS is going to be a story of quarrels which have been almost made up, and problems which are still being wrestled with; it is going to be a story of union forged out of disunion—of the birth and youth of the Union of South Africa.

It begins in the 1850's, with two independent Dutch republics and two self-governing British colonies sharing the southern part of Africa among them. The four states—the Transvaal, the Orange Free State, Natal, and Cape Colony—developed for a while each in its own way. For some time they managed not to come to open blows with each other, but it could not be said that they were always the best of friends. For one thing, the Boers (bōōr), or Dutch settlers, and the missionaries could never agree about the rights of the Negroes. David Livingstone, for example, the greatest of the English explorer-missionaries in Africa, once had

his house broken into and looted because he had so fearlessly championed the natives. And other quarrels arose, as we shall see.

Yet for ten years or so the story is mostly one of peaceful progress and not altogether peaceful expansion, so far as the British colonies were concerned. There was a series of wars with the Basutos (bā-sōō'tō), and Basutoland became British. The frontiers were stretched gradually out in several other directions too. The story of the winning of the Kaffir (kāf'ēr) land is strange and tragic. Among the savage Kaffirs there had arisen a man who called himself a great prophet. He said that on a certain day—February 18, 1857—a great deliverance would come to the black men. The great chiefs of an older day would come back to life, and the marvelous cattle of that old time would return once more to enrich them. But to prepare for the great day, he said, the

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by South African Govt. Rys.

Merely to mention diamonds is to call up bright images of splendor and wealth. So it is no wonder that when diamonds were discovered in South Africa people rushed from all over the world to mine them. The

experts in our picture are sorting diamonds from a South African mine. One of the strangest things about this stone is that its true beauty does not appear until it is ground and polished by human art.

Kaffirs must kill all their living cattle and destroy all their grain.

Only the natives living under English influence distrusted the false prophet. The others dutifully did away with everything they could possibly use as food. But alas, the Day of Deliverance brought none of the promised miracles. And the natives began to starve.

How Kaffir Land Was Won

They died by the thousand. One tribe, the Gaikas, fell in number from 100,000 to 38,000. Many wandered away to seek food in other lands. The Kaffir territory was left desolate, and white settlers began to pour in. Finally it was added to Cape Colony.

It was diamonds which won Griqualand (grē'kwā-lānd). In 1867 some one picked up a diamond on the banks of the Orange River. At once everybody was scrambling over everybody else in a mad rush to the diamond mines. The town of Kimberley grew up overnight. The diamond territory belonged to a mulatto people who were called Griquas, but so many white fortune seekers suddenly overflowed the land that some sort of strong government had to be set up at once. By 1880 Griqualand was a part of Cape Colony.

The Orange Free State had meanwhile

been developing in peace and harmony. But the other Boer republic, the Transvaal (trāns-väl'), was in a constant turmoil. Right after the Sand River Convention (1852), which gave it its independence, it split into four quarrelsome districts which did not come together until 1860. It had carried on so many costly wars with the natives that the treasury was nearly bankrupt. Some of the people began to long for a return to English rule.

A good many people were beginning to dream of a closer union among the states of South Africa. But the idea still did not appeal to the British government at home. In 1858 the Orange Free State actually made advances toward the British colonies looking toward union; but Sir George Grey, the governor at the Cape, lost his office because he was ready to listen to them.

At last, along in the 1870's, some British statesmen in England itself began to think union would be a good thing. In 1875 Lord Carnarvon (kär-när'vūn) of the Colonial Office sent an official named Shepstone to the Transvaal to sound out the people there on the idea. He decided that the Transvaal Boers were on the whole in favor of rejoining the British colonies. So in 1877 he proclaimed the Transvaal to be once more a British possession.

But either the Boers changed their minds,

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or they had never wanted annexation after all. They waited until 1879, when the British had their hands full with a Zulu war in the colony. Then they prepared to proclaim their independence and fight for it.

This fighting is often called the First Boer War, although when people say just "the Boer War,"

they usually mean the more important war between England and the Boers which broke out later. In this earlier war, the Transvaal Boers fell upon the British troops here and there and gained many successes; their most important victory was at Majuba (mā-jōō'bā) in 1881, when they defeated and completely wiped out a small British

force which had tried to take them by surprise. The people of England rather sympathized with the Boers anyway, since the Boers were fighting for their independence, and that made it hard for the British government to fight the war very vigorously. In 1881 it granted the Transvaal Boers freedom, though under the sovereignty of the Queen. In 1884 it granted them full independence.

Two Great Men in South Africa

The president and absolute ruler of the South African Republic, as the Transvaal now called itself, was a Boer named Paul Kruger (krū'gēr). As a boy Kruger had taken part in the Great Trek, and he had no trust or liking at all for the English. His one aim was to keep English and Boers entirely apart.

Possibly he might have succeeded if it had not been for his great rival and enemy, Cecil Rhodes. Rhodes was an Englishman who had come to Africa as a youth of eight-

een. He had piled up an enormous fortune in the Kimberley diamond fields, then had become a member of the Cape Colony parliament, and finally premier of the colony.

His one aim was to draw Boers and Englishmen together in one South African state, which should be a part of the vast world empire headed by England.

At this time, about 1880, many European powers—England, France, Prussia, and others—had suddenly decided that as long as the natives were too weak to stop them they might as well parcel out Africa among themselves. Enormous districts were being claimed and annexed by this power or that.

Even the Transvaal Boers were expanding toward the Indian Ocean north of Natal (nā'tāl). Rhodes was able to save much of this territory for England. He succeeded also in keeping the English and the Boers within the borders of Cape Colony on friendly terms. But as for extending his ideas of union beyond the Vaal—there was always Kruger.

Until 1886 Kruger and the other Transvaal Boers were not much troubled by the coming of other European settlers. It was rumored that they still kept slaves, and that their relations with the natives were not all that could be desired. But the natives were not strong enough to fight them, and no one else interfered with them; that is—until gold was discovered near Johannesburg (yō-hän'ēs-bürg).

Of course the fact that Johannesburg is in the Transvaal was not going to stop fortune hunters intent on getting that gold. The Kimberley diamond rush was acted all over again, with "outlanders" of every nation



Photo by South African Govt. Ryn.

Here is a glimpse of the Victoria Falls, on the Zambezi River in Rhodesia, a British colony north of the Transvaal. This magnificent cataract, which was discovered (1855) by David Livingstone, the great English explorer, has only one rival in the world for beauty and power. The rival, of course, is Niagara. The Victoria Falls are only about half as wide as Niagara, but they are more than twice as high.

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pouring into the Boer republic. And one of the first to come was Cecil Rhodes.

Kruger did what he could to discourage the foreigners. He taxed them so heavily that he could almost run the whole government with the money, but he gave them no vote. He sold them hard liquor, which played havoc among the natives in the mines. He even tried to interfere with the coming and going of supplies and the output of the mines; but in this he did not succeed very well. His argument was that the Transvaal belonged to the Boers and should be enjoyed by them and nobody else. The English replied that Boer and Englishman lived on equal terms in the British colonies, and that there ought to be equality among white people everywhere throughout Africa.

In 1895 Rhodes made things much worse by trying to organize an armed invasion of the Transvaal by way of Johannesburg, under command of his friend Jameson. His idea was to overthrow Kruger. This "Jameson Raid" failed dismally, and did no good to Rhodes' reputation either in Africa or in England. What it did do was to help bring on the Boer War a few years later.

After the Jameson Raid negotiations, or official discussions, between England and the Transvaal dragged on for nearly four years. The British spoke toward the last through Sir Alfred Milner, the Boers always through the hard-headed and obstinate Kruger. Neither side would yield. Some English troops from India were brought to South Africa, and Kruger protested vigorously. Finally on October 9, 1899, Kruger announced that if within two days the English did not agree to withdraw all troops brought in from other places and

to arbitrate all the Boer-English quarrels, he would consider that they had declared war on the Transvaal. The British did not withdraw the troops.

So England had drifted into the Boer War of 1899-1902, sometimes called, as we have said, the Second Boer War, and sometimes also the South African War. The war was not very popular in England, for, just

as before, many people thought the Boers, fighting for their independence, were in the right. There were plenty of Boer sympathizers in Cape Colony and Natal also, as might be expected.

Besides, it was hard to bring all Great Britain's enormous wealth and resources to bear on this

war in such a far-away corner of the world. On the other hand, the Transvaal could count on the help of the other Boer republic, the Orange Free State, and both were well prepared for the sort of fighting that had to be done in that half-wild country. So the two enemies were not quite so unevenly matched as one might think at first.

Indeed, at first the Boers had things pretty much their own way. At once they took the offensive. From the Transvaal they moved west to

Mafeking (măf'ê-kŋg), they besieged Kimberley, they poured east into Natal and surrounded Ladysmith. The Boers of the Orange Free State for their part moved south on Cape Colony. The British, under General Buller, had to divide their forces to meet all these attacks at once.

Joubert (you'bért), Botha (bō'tä), De Wet (dê wët), and Delarey (dêl'ä-rä'), the capable Boer leaders, defeated the British on almost every front. Only in the country around Colesberg, just south of the Orange Free

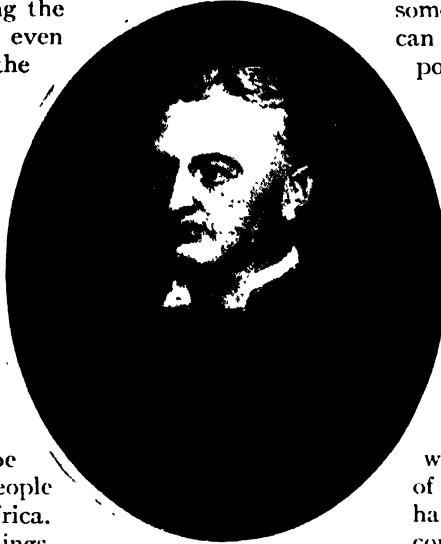


Photo by National Portrait Gallery

This is Cecil Rhodes, a man who played a great part in the development of modern South Africa. Today his name is remembered over all the English-speaking world because of the Rhodes Scholarships which he founded. For he left most of his vast wealth to be used to educate at Oxford University, in England, a certain number of selected young men from every English-speaking land—from each of the larger British colonies and from every state and territory of the United States. These scholarships have been and still are a fine influence toward friendship and understanding.

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Photo by South African Govt. Rys.

These men are weighing gold bars for export at Johannesburg, the largest city in South Africa. The

town owes its very existence to the gold mines, which extend east, south, and west for about fifty miles.

State, a clever British "policy of worry" turned the Boer advance into a retreat. Everywhere else the Boers were victorious. They beat back the forces sent to Kimberley, won the battle of Stormberg in the south, repulsed Buller's own forces with great loss before Ladysmith. Buller even suggested that Ladysmith, important as it was, be surrendered. The English called the week in December, 1899, when all these things happened the "black week" of the war.

Then the tide turned. The British government removed Buller from chief command and sent out Lord Roberts instead. He began at once to recruit volunteers for his army from the South Africans themselves. His plan was to make a broad advance into the Boer country. So he set out with his main force for Bloemfontein (blōm'fōn-tān'), capital of the Orange Free State. At the same time relief must be hastened to the three towns of Mafeking, Kimberley, and Ladysmith, still holding out gallantly against the besieging Boers.

The troops sent westward drove the be-

siegers from Kimberley on February 11, 1900. On February 28 Ladysmith was freed from siege. On March 13 Roberts marched into Bloemfontein. Then on May 17 came news of the relief of Mafeking. No event of the war brought greater rejoicing to the English than this last. "Mafeking Night" is still recalled as the time when all England knew the war was won.

How South Africa Became British Again

Still news of British victories came thick and fast. The war was sweeping on into Boer territory. On May 28 the Orange Free State was declared annexed to the British empire. On May 30 President Kruger of the Transvaal fled from his capital, carrying the official papers of the republic with him. The next day the British occupied Johannesburg, and on June 5 Roberts entered another important Transvaal city, Pretoria (prē-tō'ri-ā), practically without any resistance at all.

But though their country was now occupied by the enemy, the Boers would not

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give up. Kruger had deserted, to be sure—he had boarded a Dutch man-of-war and sailed off to Europe. But his countrymen kept up the fight for two years more. It had to be a scattering, more or less unorganized fight—what we call guerilla (gě-ríl'á) warfare. But that was quite enough to be very annoying to the conquerors.

The British formally annexed the Transvaal in October, 1900. Then, to stop the guerilla war, they offered mild terms to the Boers still in arms. When that failed, they put all the wives and children of those men into great concentration camps; but that did not help break down the Boers' morale at all—instead they fought the harder upon being relieved of responsibility for their families.

But it was discouraging business, this stubborn fighting when victory was almost too much to hope for. In April, 1902, there was a conference, and the Boers offered to give equal rights to Englishmen within their borders if they might keep their independence. But by now England wanted much more than that, and the proposal was rejected. The next month the Boers finally gave up and signed the treaty of Vereeniging (vē-rā'nī-gĭng). In it they agreed to become British subjects on condition that the British give financial help in building up the country, so long torn and bleeding from war.

Both sides loyally lived up to the compact. The former Boer generals did their best to reconcile the people to the new state of affairs, and Sir Alfred Milner, who was charged with the work of reconstruction, did his best to reconcile them, too. He had to sort out the interned wives

and children and return them to their homes. He had to solve the thorny questions of voting privileges and the other problems of a new government.

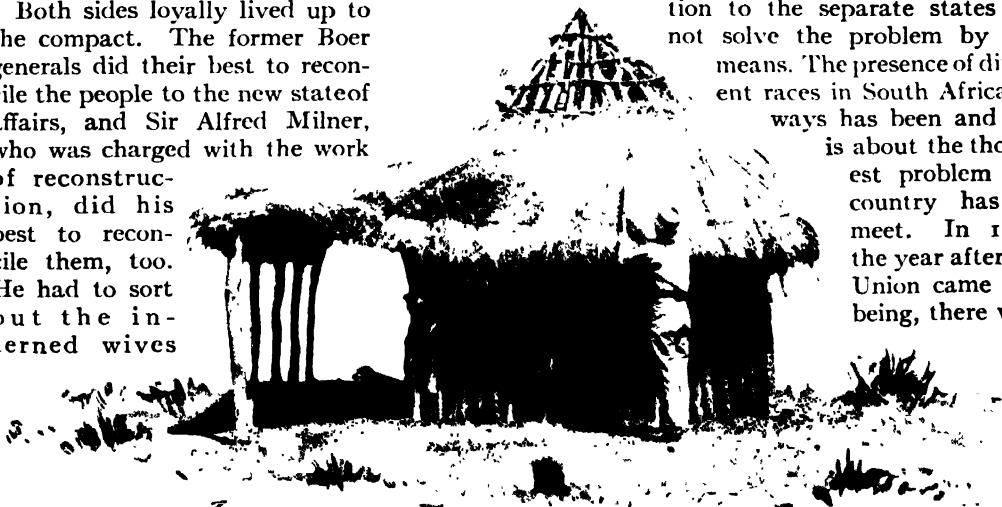
So well was this difficult work done that in 1907 both the Transvaal and the Orange Free State were allowed to govern themselves, with a responsible and democratic form of colonial government. Then in 1910, eight years after the last shot had been fired, the former Boer republics could be admitted into the Union of South Africa upon equal terms with the English colonies of Natal and the Cape, which now became provinces.

The long-dreamed-of Union had come at last. The people who drew up its constitution tried very hard to arrange it so that the Boers and English might live at harmony within it. They divided the government among three centers—the governor was to live at Pretoria in the Transvaal, the courts were to meet at Bloemfontein in the Orange Free State, and the legislature was to sit at Capetown in Cape Province. Both English and Dutch were to be official languages. Each of the four provinces was to decide for itself whether natives could vote.

This last was especially important, because, as we remember, the question of what to do about the natives had always been a bone of contention between Boers and English. Of course leaving part of the question to the separate states did not solve the problem by any means. The presence of different races in South Africa always has been and still

is about the thorniest problem the country has to meet. In 1911, the year after the Union came into being, there were

This is the South African version of building the log cabin in the wilderness—a South African settler thatching his first house.



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Photo by South African Govt. Rys.

The great bales here being moved about or lying in tall stacks are tobacco, and the scene is Rustenburg, in the Transvaal. Next to mining, agriculture and stock raising are the most important occupations of

the people in this province; great herds of cattle graze on the grassy plains, and fruit, cotton, and tobacco grow in the western part, where Rustenburg is situated. The main food of the natives is corn.

nearly six million people in South Africa, but of these only about one out of five was of full European descent—and that includes both Boers and English, not to mention other white people. The other four out of the five were people of mixed blood, or orientals—or black natives.

The Race Problem in South Africa

The fact that the different states treated the natives differently only made the matter more complicated. How was one to be fair to the natives without seeming tyrannous to the white people who did not believe the natives were advanced enough to be given white men's rights? At the Cape, any educated native might vote and hold property just like anybody else. In the Transvaal, on the other hand, a native, educated or not, had to pay special taxes and could not own land. There the Negroes were practically "serfs"—half-slaves doomed always to till the bits of land they lived on, for the benefit of the landlord. Conditions in the mining districts were very bad indeed.

This last evil was made better by an act of 1911, and in 1913 and 1914 laws were passed to improve the lot of the native on the land and to see that he was more decently housed. An act of 1925 made taxation of the natives the same in all the states.

But by this time white laborers were beginning to fear that if the native laborers began competing with the whites on equal terms the natives would take lower wages—and so everybody's wages would go down. So a law *against* the natives was passed in 1926; it set up a "color ban" by forbidding them to do certain kinds of work. Laws were suggested to make the wall between white and black even higher, but they were defeated.

Politics in the New Union

As if this were not enough, in recent decades thousands of people from Asia have also crowded into South Africa. In particular there have come great numbers of people from India. So here we have another race problem. Many laws have been passed about these people. A law was passed in 1913, for instance, to stop the people of India from coming in, and in 1924 another law gave the authorities power to force such immigrants to live only in special places. But naturally the Indians did not like these things, and their brothers in India, under the great leader Gandhi (gánd'hé), joined in the clamor of protest. Finally it was decided to have an Indian leader come over to South Africa and stay there, to look after the Indians' interests. But the problems are not

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yet solved. When the United Party of General Smuts was defeated in 1948, the National Party under Malan adopted a policy which favors political, territorial, residential, and industrial separation of whites and non-whites. Serious race riots early in 1949 were the result of native resentment of the Indians, who were accused of promoting unrest. Hard problems are bound to come up when people of many different kinds must try to live together.

As might be expected, politics in the Union, particularly in the Dutch part of it, has often been a matter of how far the Dutch would go in loyalty to England. The first governor-general, Lord Gladstone—son of the famous British statesman and prime minister—boldly selected General Botha, one of the leaders of the Boers in the war, to head his government. At first most of the Dutch liked Botha, but after a while they began to think he went too far in the English direction. Then many of them turned to the Nationalist leader, General Hertzog, who was more distrustful of British ideas.

The great test of how unified South Africa had really become was the World War which broke out in 1914. Botha's government decided to do two things: to defend the Union without the help of any troops from England, and to conquer Southwest Africa, a German possession. The Dutch, many of them, wanted to keep out of the war, and there was a rebellion. It was put down, but the government used only Dutch troops to do it, so that the rebels could not say the English were oppressing them again. Then Botha and General Jan Smuts, his friend and adviser, went ahead and conquered Southwest Africa. Besides this, some 75,000 soldiers from South Africa fought in the British armies during the war, either in East Africa or in Europe.

After the peace, Southwest Africa was given to the Union to govern, with the idea that some day it may be admitted into the Union as a fifth state. Since the war there seems to have been more excitement over the idea of the Union's separating itself altogether from the British empire than of its splitting up again into its separate parts. The Nationalists even suggested a South

African flag which had nothing British about it at all. But after everybody had argued about this excitedly for a while, the Union Jack was worked into the design after all. South Africa remains a self-governing dominion in the British Commonwealth of Nations.

General Botha died in 1919 and General Smuts became premier in his place. But in 1924 the Nationalists, in alliance with the new Labor party, threw him out of office. Fortunately the Laborites were mostly English; so the new premier was supported by friends from both races.

Three Official Languages!

Questions of labor and questions of race and questions of relationship with England—these have of course kept right on asking themselves. One rather odd difficulty has come up about the languages to be taught in the schools. Naturally the English wanted their children to be taught English. The Dutch also naturally wanted their children to be taught their native tongue—but the trouble was that they had two! For since the Dutch came out to Africa in the 1700's the Dutch language has changed so much that "Afrikaans" (ä'frê-käns'), as the dialect of the Boers was called, is quite a different language from the Dutch spoken in Holland. Yet the educated Dutch wanted their children to know Dutch. The only way out seemed to be to recognize all three languages—English and Dutch and Afrikaans—as equally official, and that is what South Africa decided to do.

By 1926 there were nearly two million white citizens in South Africa. Of these there were more of Dutch race than of English or any other. Yet the dominion in 1939 entered the European war on the side of Great Britain. The white population has grown slowly. Still, with its gold, its diamonds, and its far-stretching grassy plains, South Africa is a land of romance and adventure, as well as of sober opportunity. Difficult problems the Union may have, but with patience, courage, and intelligence it ought to be able to solve them. And patience, courage, and intelligence are not lacking in South Africa.

THE HISTORY OF SOUTH AFRICA



The people of South Africa are excellent cricket players and the sport attracts large crowds—such as the one shown above at the Wanderers' cricket ground in Johannesburg. In the distance you see a part of this busy Transvaal city. In 1886, when gold was first discovered “on the Rand”—the rounded ridge on which the city stands there were only a few shanties here. Today Johannesburg is a fine modern city, with a university and an observatory.



A little over thirty miles from the Cape of Good Hope stands Cape Town, at the head of Table Bay and the foot of the broad mass of Table Mountain, from which this picture was taken. Shielded by a breakwater and the mountains that encircle the bay, ships can ride safely at anchor in this fine harbor. Cape Town is the capital of the province, is seat of the legislature of the Union, and boasts a university, an observatory, and fine botanic gardens.

Photos by British Combine and James Sawders from British Combine

UNION OF SOUTH AFRICA, NORTHERN RHODESIA, SOUTHERN RHODESIA, SOUTHWEST AFRICA

UNION OF SOUTH AFRICA

AREA

472,550 square miles, equal to the combined area of California, Nevada, Arizona, and Oregon. NORTHERN RHODESIA, 287,950 square miles, somewhat larger than the state of Texas. SOUTHERN RHODESIA, about 150,000 square miles, approximately the area of Montana. SOUTHWEST AFRICA (Mandate), 311,820 square miles, equal to the combined areas of Texas and Louisiana.

LOCATION

The UNION OF SOUTH AFRICA occupies the extreme southern and southeastern part of the continent of Africa, and lies between the Pacific and the Indian oceans. It extends from 35° to 26° S. Lat. and from 16° to 32° E. Long. SOUTHWEST AFRICA occupies the southwestern part of Africa, and extends from 29° to 17° S. Lat. It touches Angola on the north; its southern boundary is the Orange River. SOUTHERN AND NORTHERN RHODESIA occupy a large part of Central Africa. SOUTHERN RHODESIA has frontiers with the Union of South Africa. NORTHERN RHODESIA touches the Belgian Congo and Tanganyika.

CLIMATE

UNION OF SOUTH AFRICA: Mean temperature at Capetown: Jan., 69°F.; July, 55°F.; annual average, 62°F. Average rainfall, Jan., 1 in.; July, 4 in.; annual, 25 in. Ocean currents and its latitude give the Union of South Africa a temperate climate in most places. There are great daily changes, and great extremes of temperature may occur, especially inland. Most of the country, except parts of Zululand and north-east Transvaal, is subject to frosts. The rainfall decreases from east to west. In the mountains of Cape Colony and Natal it is heavy enough to support forests. In the east most rains fall in the summer months, and sometimes destructive hail storms occur. The southern part of Cape Colony has winter rains. Snow falls in the mountains, and in Basutoland it may be seen even in summer. In RHODESIA the days are hot throughout the year, but the climate in the higher regions is generally suitable for Europeans. The summer season is from December to April and may be a period of great heat and heavy rains, but during the rest of the year the weather is dry and cooler, especially in June and July. On the coast of SOUTHWEST AFRICA the mean temperature is low, and there is little rainfall. Moisture is supplied by dense fogs, which rise almost daily. Inland the climate is temperate. There are two seasons—the cold and dry, from May to September, when ice may form on open water on the plateau, and the hot, rainy season, from October to April.

PHYSICAL FEATURES

The UNION OF SOUTH AFRICA occupies a large part of the inland plateau of southern Africa and as a whole is an elevated region—a large part of it is more than 4,000 feet above sea level. In the west this plateau descends gently to the desert and semi-desert regions of SOUTHWEST AFRICA. In the east the mountains that bound the plateau reach great heights, especially between Basutoland and Natal. Giant's Castle, Mont aux Sources, Cathkin Peak and others, exceed 10,000 ft. In this region is the best mountain scenery of the country, consisting of deep picturesque valleys, pinnacles, and turrets of rock. Forests cover only a small portion of the Union, and are to be found in the eastern, moister regions. Of the rivers, the Limpopo, which empties into the Indian Ocean, is one of the most important. It marks the

boundary for a large distance between the Transvaal and the Protectorate of Bechuanaland. The Vaal River empties into the Orange, and the Orange River separates Cape Colony from SOUTHWEST AFRICA. In 1870 diamond mines were opened in Kimberley, then in the Transvaal, Orange Free State, and SOUTHWEST AFRICA. There is asbestos in the Transvaal and Cape Colony. Other mineral deposits are gold, tin, silver and platinum. NORTHERN RHODESIA is mainly a high plateau. The highest land forms a ridge known as the Muchinga Mountains, running northeast to southwest. A large part is covered with open tropical or subtropical plains. Lead and zinc deposits are found, and copper. SOUTHERN RHODESIA forms part of the great South African plateau, 24 percent of the area lying above 4,000 ft. A mountain range forms its eastern border. Gold is the chief mineral produced. Asbestos is mined, also coal, silver and chrome ore. The Victoria Falls on the Zambesi River are the greatest natural spectacle in SOUTH AFRICA. In SOUTHWEST AFRICA the coast is bordered by sand dunes and desert. This coastal belt is flanked by a mountain range. In the east the watered and habitable part of the plateau merges into the sterile Kalahari desert. This country has deposits of copper, and diamonds are found. There is much good grazing land.

THE PEOPLE

UNION OF SOUTH AFRICA: The inhabitants are the native Bantus, the colored peoples; Asiatics (chiefly Indian field laborers in Natal and the Transvaal), and Europeans. The European population is a little more than a fifth of the dominion total. NORTHERN RHODESIA. There are only a few thousand Europeans, and over a million natives. Ninety-three percent of the white population speaks English. The original native inhabitants are known as the Mashonas. Zulus invaded the country in 1836. In SOUTHERN RHODESIA also the Europeans are greatly outnumbered by the natives. In SOUTHWEST AFRICA are found the Bergdamas, or Klip Kaffirs, of negroid origin. There are also Bushmen and Hottentots in this region. There are over 20,000 British and a few Germans.

GOVERNMENT

The UNION OF SOUTH AFRICA is a dominion within the British Commonwealth of Nations. Legislative power is vested in a parliament consisting of the king, represented by the governor-general, the Senate and House of Assembly. The governor-general may summon or dismiss parliament, which must meet once each year. In the Senate 4 men represent the wishes of the natives. All senators and representatives must be British of European descent. In each province there is an administrator appointed by the governor. NORTHERN RHODESIA is a crown colony. The government is carried on by a governor appointed by the crown, assisted by an Executive Council of 5 members. The Legislative Council is composed of 16 members, of whom 7 are elected. SOUTHERN RHODESIA is a crown colony, administered by a governor-general, assisted by an Executive Council, and a Legislature with limited powers. Both men and women may vote. Natives may obtain the franchise, but few are qualified. SOUTHWEST AFRICA has been administered since 1920 by the UNION OF SOUTH AFRICA. The UNION OF SOUTH AFRICA includes Cape Colony—or Province—Natal (including Zululand), Orange Free State, and Transvaal.

The HISTORY of SOUTH AMERICA

Reading Unit No. 1

IN THE LAND OF ANDES AND AMAZON

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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Summary Statement

The South American Indian was easily conquered and enslaved by the Spaniard, since he

was less warlike than his northern brother. Spain drained New Spain of millions.

THE HISTORY OF SOUTH AMERICA

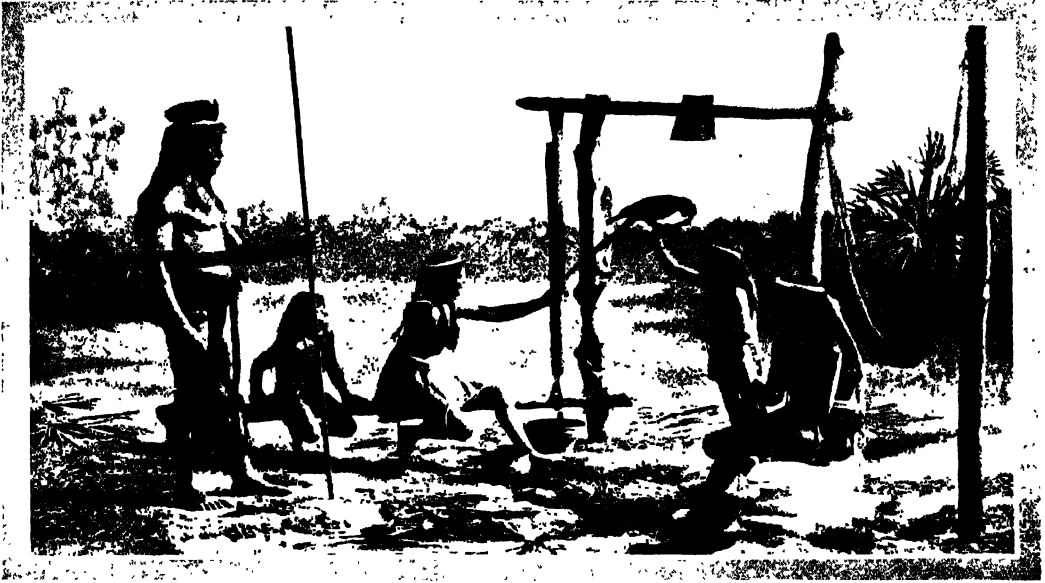


Photo by the National Museum

The history of every American nation begins with the Indians. And in South America, as in Central America

and Mexico, the Indians are still very much in evidence. Here is a group of them from an older day.

In the LAND of ANDES and AMAZON

How the Vast Continent of South America Was Conquered by Adventurers from Spain and Portugal

ON THE map, South America looks rather like a bunch of grapes hanging from a stem labeled "Isthmus of Panama." But what a big bunch of grapes it is! To be sure, three of the four other continents are bigger—Asia is bigger, and so are Africa and North America—but even at that, South America contains some seven million square miles.

We shall feel more at home in South America if we notice some other things about it, too. It lies much farther east than North America. If we draw a line straight south from New York, nearly all the southern continent will be to the east of that line. That means that South America lies nearer to the Old World, especially of course to Africa.

Then again, much more of South America lies in the warm regions of the earth. Yet the strange part of it is, from our point of view, that the *southern* parts of South America are the coolest. For the Equator

passes through Ecuador and Colombia and Northern Brazil, and Uruguay, along with a little of Southern Brazil and most of Argentina, Chile, and Paraguay, lies in the South Temperate Zone. Here the seasons are not so different from ours, but they are turned quite about, with winter in July and summer in January. Another thing we can see from the map is that the warm belt passes across the widest part of the bunch of grapes, and that by the time South America enters cooler latitudes, it is no wider than Mexico. So on the whole the continent is very warm.

Yet mountains are not hot even in the Tropics, and another look at our map will show us that by no means all even of tropical South America is warm and moist in the regular tropical manner. For down the western side of the continent runs a tremendous chain of mountains, the highest mountains in the world except the Himalayas in Asia. Those in South America are the far-

THE HISTORY OF SOUTH AMERICA



Photo by Government of Chile

This is only one of the multitude of snow-capped peaks which march in procession from top to bottom of the

map in Western South America. This particular peak is Mt. Osorno, a volcano in Central Chile.

famed Andes. They are a part of the same mountain system that forms our own Rockies; the system is almost drowned in the sea at Panama, but manages even there to keep enough of its head above water to bind the two Americas together.

A Land of Beauty and of Wealth

The high table-lands of the Andes have a cool and bracing climate even in the Torrid Zone, and there is plenty of snow in the equatorial regions of Ecuador. Naturally the stupendous peaks of the Andes make much of South America very beautiful. Their rocky fastnesses hold also enormous wealth of gold and silver and other precious things—which have brought South America both joy and woe, as we shall see.

But not all the wealth and beauty of the continent is in the mountains. There are rich farming lands in the valleys of the tremendous rivers that flow from the foothills of the Andes eastward to the Atlantic. The Orinoco (ō'ri-nō'kō) waters Colombia and Venezuela; the mighty Amazon—greatest in volume of all earth's rivers—flows through Brazil; and La Plata (lā plā'tā) and its tributaries drain Bolivia (bō-liv'y-ā), Paraguay, Uruguay, and Argentina (är'jën-tē'nā). Then, especially in the region of La Plata, there are vast pampas—grasslands similar to the North American prairies; these are the

finest of pasturage. In the interior, especially of the Amazon region, primeval jungles, still fever-haunted and unexplored, hold out a challenge for the future.

With all its wealth of natural resources—minerals, farm and pasture lands, forests of timber, and harbors for trade—South America is still scantily peopled, with possibly eight or nine inhabitants to the square mile. If Brazil, which covers about half the continent and is larger than the United States, were as thickly populated as England is, it would hold all the people now living on the whole earth.

The First Men in South America

There probably was a time when, though people already lived in Europe, there were as yet no men at all in South America. For in Europe we have found human remains mixed with bones of the mammoth and other long-gone animals, and so we suppose that men lived and hunted there many tens of thousands of years ago. But in South America we have found nothing of the kind. So scholars have thought that the South American Indians, like those of North America, came in the first place from Asia, crossing over from Siberia to what is now Alaska and then gradually drifting south. Both North American and South American Indians are a little like the Asiatic people,

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especially those of eastern Siberia, but they have lived in America so long that they may almost be considered a different race.

At all events, before the white conquerors came, there were living in South America many distinct Indian tribes, speaking over eighty different languages. Most of these Indians were no further advanced than the savage tribes met by the Europeans in the eastern parts of the United States and Canada. But in the highlands of the northern Andes lived peoples who had built up fine civilizations just as the Toltecs and Aztecs of Mexico and the Mayas (mä'yäi) of Central America had. The earliest of these civilizations are almost completely lost; barely enough trace of them is left for us to know that they were there. But when they fell from power these people passed on their culture to the Chibchas (chib'-chá) and Incas, who were still very much in evidence when the Spaniards came.

The Chibchas lived in the region which is now Colombia. They were good farmers and had learned to grow cotton, corn, fruits, and potatoes.

They were skillful potters, and they could weave their cotton into cloth and dye it bright colors for their garments. Then they could make beautiful ornaments of gold and feathers, so that their war gear was splendid indeed.

The Empire of the "Children of the Sun"

But the most famous of the South American Indians were the Incas (Ing'ká) of Peru (pä-rōō'). Somewhere around 1100 A.D., about the time when William the Conqueror was conquering England, the Incas became the ruling class in a great empire centering in the high plains and valleys of the Andes in what is now Peru.

The Incas were sun worshipers, and they called themselves Children of the Sun. They

had a legend that their ruler—whom they called "the" Inca—was literally a child of the sun. He and his wife had dropped from the sky in unimaginable brilliance, and had alighted on an island in Lake Titicaca (tē'tē-kä'kä). All the people fell down before the heavenly pair in worshipful joy and gratitude. Ever after the Inca, or ruler, was considered to be half a god.

This first Inca was named Manco-Capac, and whether he fell from the sun or not he seems to have been the first of thirteen Inca emperors, who had their capital at Cuzco (kōōs'kō) on Lake Titicaca in the highlands of the Andes. We have told something of this Inca empire in the story of the

Indians—of its great stone buildings and marvelous military roads, and of the careful system of government rather like a certain type of socialism which the ruling tribe had worked out. Besides being skillful builders and rulers, these people were good farmers. They had even learned how to fertilize their crops, had

tamed the llama and alpaca as beasts of burden and givers of wool; no other Indian people of other America had tamed any beast but the dog.

The Incas were behind the Mayas in the matter of writing. Whereas the Mayas had a calendar and a written language, the Incas had neither. All they had was a queer arrangement of knotted strings called a quipu (kē'pōō), with which they could count and possibly say things by signs. Unfortunately the Spaniards destroyed almost all of these quipus, and so we know very little about them. Among all the Indians the common man knew little or nothing of writing or such high things. Only the priests knew, as in Europe during the early Middle Ages; and when the priests died, this knowledge died with them.

The priests and their knowledge were to die all too soon. For bold men with pale faces and terrible weapons were venturing



Photo by British Museum

Here is a pottery vase from the Chicama Valley, Peru, a region very rich in the remains of Indian civilizations even older than that of the Incas.

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Photo Copyright by Milwaukee Public Museum

Nobody in Europe had ever heard of rubber before the discovery of America. But in tropical South America the Indians knew about it and often took it from the wild rubber trees, as they are doing in our picture. When Columbus paid South America a visit

in 1498, what was his astonishment to see some natives playing with a ball which bounced so high it seemed to be alive! When rubber finally came to be grown commercially, the best plantations all over the world got their start with seed from the Amazon region.

farther and farther westward across the Atlantic, until one fateful day in the year 1492 a band of them under Christopher Columbus landed somewhere in the Bahamas, thus finding the New World.

Early Explorers of South America

It was no accident that, the New World once found, the white men should explore South America more rapidly than North America. South America, as we noticed in the beginning, lies farther east and in warmer latitudes. The voyage across the Middle Atlantic is shorter and less stormy than across the North Atlantic. Besides, it is impossible to sail around North America to the north, but it is not at all impossible to sail around South America to the south. So while North America was settled mostly from the North Atlantic by settlers who pushed gradually overland north and west, South America was soon being settled along the entire coast line; the explorers went south or southeast or southwest from the West Indies, or struck straight across the Atlantic to the eastern or southeastern shores.

Columbus himself discovered the South

American continent in 1498, though he died still thinking that what he had found was the East Indies. Amerigo Vespucci (ä-mä'-rê-gō vës-pōōt'chē) did some exploring along the coast, and advertised what he had done so well that his name was given to both parts of the vast double continent Columbus and his men had discovered. In 1499 Alonso de Ojeda (dä ô-hä'thä) also caught sight of the mainland of South America.

The "Papal Line of Demarcation"

Now if you have read our story of the United States you know a great deal about these things already. You know that Columbus, though an Italian, took possession of the New World for Spain, in whose employ he had sailed. And you know too that the other great exploring nation of those days, Portugal, was naturally jealous of Spain's claims. So in 1493, at the request of the two rivals, the pope issued a series of decrees dividing the unexplored parts of the world between them. The next year they agreed that a line, known as the Papal Line of Demarcation, should be drawn so as to give the huge eastern hump of South America that is Brazil

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to Portugal, and the rest of the continent to Spain. There is some question as to who really discovered Brazil. Amerigo Vespucci said he did, but one can never tell whether to believe this imaginative explorer or not. The Spanish said that their Vicente Pinzón (vē-thēn'tā pēn-thōn') discovered it in 1499. The Portuguese said that their Pedro Alvarez de Cabral (pā'drō āl'vā-rāth dā kā-brāl') first sighted it—by accident—in 1500. Whatever may be the truth of the matter, Portugal had possession, largely because of the papal bull.

So the land we now sometimes call "Latin America" became the property of the two kindred people who live in the square peninsula of Southwestern Europe. The name "Latin" comes from the fact that both the Spanish and the Portuguese languages are descended from the Latin spoken by the ancient Romans.

But it is one thing to stake out a claim to a continent, and another to make your claim good, especially when the continent is already in the possession of other people.

So the story we have now to tell is the tale of the "conquistadors" (kōn-kwīs'tā-dōr), or "conquerors," men recklessly brave and ruthlessly cruel, who by power of arms conquered South America for the white men. As in Mexico, they followed three purposes—"gold, gospel, and glory." They left the gospel to be preached by the priests they always took with them, and did not bother to follow its teachings very carefully themselves. The glory came to them, rightfully enough, for their bold courage and romantic adventures. But what they wanted above all things else was the gold.

We have told in the story of Mexico how

Cortes conquered the Aztec empire in 1521 and made the City of Mexico the center of a rich province of New Spain. Ten years later another adventurer as daring and unscrupulous as Cortes himself, set out to conquer the riches of the Incas in Peru. He had fewer than two hundred men, yet he did not hesitate to attack an empire. Stranger still, he won.

His winning was partly sheer daring and partly luck, and partly came from a complete lack of scruples as to the means he used. As the little band marched inland from the Peruvian coast, more and more

reports came to them of the vast treasure to be found in this land. And luckily for them, reports came to them also of a civil war which was raging between two Peruvian princes, each of whom claimed to be the true Inca. Since the Peruvians thought the true Inca was more than human, it was very upsetting and demoralizing for them to see two claimants for the honor. And then the warring princes themselves sealed the doom of Peru by each of them trying to make allies of these warlike strangers.

The Inca Atahualpa (ä'tā-wāl'pä) was at the moment getting the better of the fight, and it was he whom Pizarro (pī-zār'rō) deigned to meet—as the Inca thought, for a friendly conference. He was determined that the Spaniards should see how great and noble a monarch he was, and so came to them borne on a splendid litter, decked out in golden armor and gorgeous trappings, and attended by nobles scarcely less dazzling to behold. How should he know that the pale-faced strangers were as greedy as they were brave, and that the richer he was, the less pity they would have upon him?

The wily Pizarro sent a priest to meet the

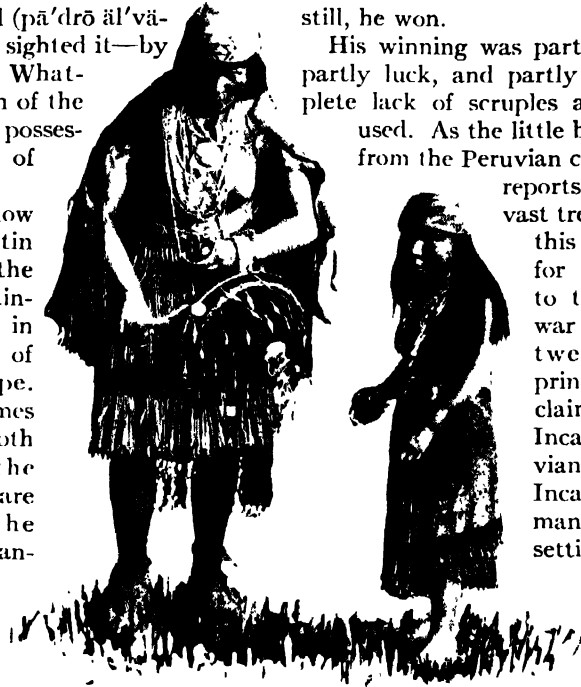


Photo by the National Museum

In the days of their glory, a fashionable Inca mother and child would be dressed much as are these lifelike models from the National Museum in Washington.

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Photo by Victoria and Albert Museum

While the Spanish soldiers fell upon the Peruvians and put them mercilessly to the sword, Pizarro seized the Inca himself and made him prisoner. By this bold

stroke of cruelty and treachery the white men won Peru. The painter Millais has given us, in this picture, his idea of that fateful moment in South America's story.

Emperor and urge him eloquently to become a Christian. Of course Atahualpa understood not a word of what was said, and when the priest handed him a rosary he flung it from him. At that sight of sacrilege the Spaniards fell fiercely upon the unsuspecting Peruvians, slaughtering them in great numbers. Only the Inca was saved, by Pizarro himself—for he was worth more to the conquerors alive than dead.

How Spain Conquered the Incas

Atahualpa's faithful subjects brought golden treasure worth fifteen million dollars or more, besides a vast amount of silver, to ransom their emperor. Pizarro took the gold and silver, but instead of giving them back their king, he forced the unhappy Atahualpa to stand a trumped-up trial and then had him strangled.

Meanwhile the Indians themselves had turned on the other would-be Inca and killed him, and it was now not very hard for Pizarro to take over the rule of the whole empire. There was more fighting, to be sure,

first between the Spaniards and the Indians, then between Pizarro's friends and those of Eizarro's one-time partner Amalgro. But eventually the new capital rose at Lima (lē'mä), and became the center of government for all of Spanish America. The once-proud Peruvians were set to labor as slaves digging treasure for Spain from the mines that had once been their own. And from Lima set out expedition after expedition of other conquistadors, pushing farther into the interior in a search for more gold.

Many of them went south, into the long, mountainous strip we call Chile (chē'lā). Here the conquest was by no means so easy. There were no great empires here, but the Indian tribes were the toughest and most indomitable of warriors. Many a time were the little settlements of the whites in this region aroused at dawn by the wild war yells of the natives sweeping down upon them. Pizarro's partner, Amalgro, was the first to go into these regions (1535-1538), but even more famous in Chile is the name of Pedro de Valdivia (dā vāl-dē'vyä), who founded

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Santiago (1541), and who finally perished in battle against the redoubtable Indian chieftain Caupolicán (kou-pō'lě-kăn'). Truth to tell, the Indians of Chile never were really conquered. There is a great Spanish epic poem—"La Araucana"—about these wars with the Araucanian (är'ô-kā'nĭ-ăn) Indians. The author, Ercilla (ěr-thĕl'yä), used to compose his verses while his heart was still pounding with the excitement of battle.

The Founding of Buenos Aires

At the same time that some of the Spanish adventurers were pushing into Chile from Peru, others of them were sailing up La Plata into the country we now know as Uruguay (ü'röö-gwä), Paraguay (pä'r'ä-gwä), and the Argentine (är'jĕn-tĕn). They tried to settle where the city of Buenos Aires (bwä'nös i'räs) now stands, but were driven away by the warlike Indians of the pampas, only less fierce than the Araucanians on the other side of the Andes. But instead of going home, they boldly went on *up* the river, and soon Paraguay was a growing colony. From there in time the white men worked backward to the coast, and in 1580 Buenos Aires was re-founded—this time to stay.

Neither the Spaniards in the Paraguay region

nor their none too friendly Portuguese neighbors in Southern Brazil (brä-zĭl') got along very well with the Indians. And small wonder! For their whole idea, as in Peru and the north, was to make the Indians slaves to labor in the mines or on the plantations. On the great estates, or *encomiendas* (ĕn-kō'mĭ-ĕn'dä), the owner agreed to take care of his Indian charges, looking out for their material, mental, and religious welfare. But the Indians, unused to regular work in mines and fields, died off at a rapid rate.

The chief friends of the Indians, especially in La Plata, were the Catholic missionary-priests, and especially the Jesuits (jĕz'û-ĭt). It was in Paraguay that they built up their famous mission settlements where the Indians were gathered about a mission house, learning to live peaceful, devout lives under the protection of the church. It was largely because these mission settlements interfered with their desire for more slaves that the government officials finally turned the Jesuit fathers out.

And yet, having told of the conquest of the Andes region and of the lands around the river La Plata, we are not yet done with the deeds of the conquistadors.

South American Indians have been building reed boats, or "balsas," such as these since long before the white men came. The picture comes from the part of Lake Titicaca which is in Bolivia.

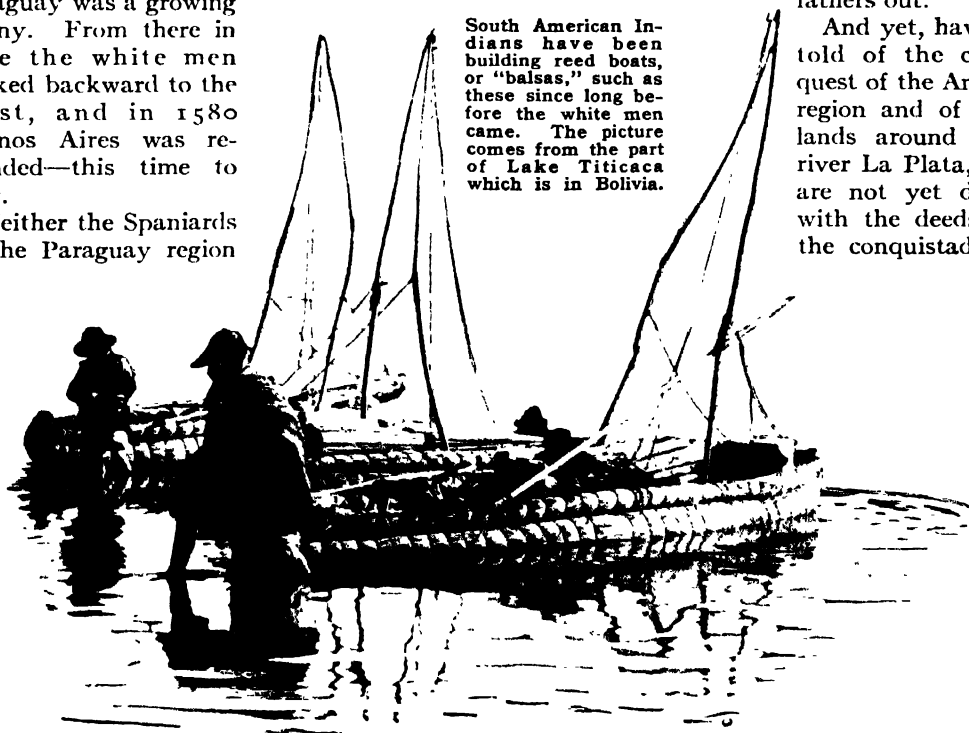


Photo by Grace Lane

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Drunk with greed and glory, they overran also the lands of the north—Ecuador (čk'wà-dôr), Colombia (kô-lôm'bê-á), Venezuela (vën'è-zwé'lá), and the Guianas (gê-ü'nà). Belcanazar (běl'kä-nä'thär) in Ecuador and Quesada (kä-sä'thü) in Colombia secured vast treasures of gold and emeralds. Quito (kē'tō) was taken from the Indians in 1533, and in 1538 Bogotá was founded. The Indians here were not hardy fighters, as in the south, and they were soon reduced to a state bordering on slavery. In Venezuela and Guiana expedition after expedition, several under the flag of England instead of that of Spain, sailed up the Orinoco in search of the fabled city of El Dorado (ėl dô-rä'dō), which would be glimmering with gold and jewels. Sir Walter Raleigh tried twice to find this city of dreams, without gaining anything but hardship and disappointment.

The End of the Age of Conquistadors

Meanwhile the Portuguese had been settling along the coast of Brazil. No mines were worked there until the 1700's, but there were plantations of sugar, tobacco, cotton, and coffee, and these were worked first by Indian slaves, as in Spanish America, and later by Negroes brought from Africa. All over South America the white and Indian races freely mixed, and in Brazil both mixed freely with the Negroes. So there came into being an odd combination of races which is the basis of most of Brazil's population to-day. The Portuguese, for a time in the 1600's, had to fight the Dutch for Brazil, but in the end the Dutch withdrew into Guiana and the land remained Portuguese.

So we have come at last to the close of the age of the conquistadors. All the vast continent of South America has been charted, at least in outline, on the maps, and colored with the color of either Portugal or Spain.¹ What was life like in Latin America in those days of the eighteenth century to which we have come?

That depended, of course, on who you were and where you lived. As we have said, the lot of the Indians was for the most part so horrible that they were fast dying under their sufferings. The most sincere and heroic of the missionaries did what they could for

them, and once in a while there arose a champion such as the saintly Bartolomé de Las Casas (läs kä'säs), called the Apostle to the Indians. Yet it was little enough that could be done, and even when the government in Spain passed admirable laws to protect the natives, the laws were not obeyed.

The kind-hearted Las Casas had actually suggested bringing in Negro slaves, for he hoped with so many more backs to bear the burden that burden might not be so heavy. Whether it helped the Indians or not, this was naturally a terrible disaster for the Negroes. But of the ghastly slave trade and the horrors of Negro slavery we have spoken in other places.

Your lot was considerably better if you were a white colonist. But if you had the misfortune to be born in America, though of high Spanish parentage, you could expect little but scorn from those lucky enough to have been born in Spain. The motherland definitely desired that the colonials should stay ignorant and superstitious and poor, because she wanted the treasure of the New World to flow back to her shores rather than to enrich the South Americans themselves.

It was the governors and officials sent over from Spain who had the best of things among the people who lived in Spanish America. They had honor and power, and if they did not have riches too it was the exception; in fact they sometimes bought their places outright from the home government because they knew that by selling minor offices to the highest bidders, by taxes and gifts and plentiful bribes, they could pay themselves many times over.

How New Spain Was Governed

The whole vast land was organized like a river system that drains into one lake—and that lake was Spain. The Spanish king ruled through a Council of the Indies, composed of noble Spaniards and meeting every day conveniently near the royal residence. This council appointed four viceroys over the four great districts of Spain in America: New Spain, which consisted of Mexico and Central America; New Granada (grä-nä'dä), the northern part of South America; Peru; and La Plata, the southern part of the continent.

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Photo by Southwest Museum

The "staircase" farms of Peru are among the most marvelous achievements of the ancient Indians. As we can see from this model, the steep mountain side

In later years smaller districts were set off, ruled not by viceroys but by captains-general.

One of the main duties of the officials was to see that Spanish America sent its gold and goods nowhere but to Spain, and bought from no nation but Spain. Of course the colonists were charged several times the right price for the things they bought and were not paid any too much for what they sold. So naturally there was an enormous amount of smuggling, or illegal trading with other nations. In fact, the smuggling was an organized system, with the officials regularly "paid off" by bribes.

In the Days of the Buccaneers

Besides the comparatively harmless smugglers there were the roving pirates and freebooters, mostly English and Dutch, of whom we have heard so much in the stories of Mexico and of the West Indies. These bold buccaneers sailed clear around the Horn, and plundered and raided up the coasts of Chile and Peru. Of all the freebooters the one most feared by the Spanish colonists was Sir Francis Drake, terror of the coasts of Venezuela and Guiana and first to pass through the Straits of Magellan to harry the Pacific settlements. The Portuguese in Brazil, being most of the time on good terms with

was terraced by heavy masonry so that crops could be grown on the flat steps between. Some of the products raised on these strange farms are now unknown.

both England and Holland, did not suffer quite so much from these raids.

The Spaniards did their best to keep the treasure ships headed for Spain. They sent them over only once or twice a year, sometimes keeping them in harbor for months to escape the pirates. Once a year the little town of Porto Bello awoke to gay and colorful life in a great fair lasting forty days. Thither came Spanish merchants with their fineries and necessities for sale, and thither came too the smugglers with their goods carried by pack train over the long mountain trails. From here were loaded the rich cargoes of gold and silver to be sent to Spain under guard of a fleet of armed ships. In spite of waste and pirates and smuggling, the treasure that went to Spain sometimes mounted to \$40,000,000 a year.

Yet in Europe the Spanish empire was gradually falling into decay during the 1700's; and in Spanish America no repression could keep the people from growing more alert for their own rights as time went on. As for Portuguese America, it was not so spectacular as Spanish America in either its virtues or its vices, but when the time came it too would be ready to fall away from the Old World.

As to how both Spanish and Portuguese America did fall away—that is another story.

(History of World War II 6-493)

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Reading Unit No. 2

THE BIRTH OF A DOZEN NATIONS

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For statistical and current facts, consult the Richards Year Book Index.

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Photo by Publishers Photo Service

Here and there in the Andes are massive ruins of palaces, cities, temples, and fortresses, built of enormous stones by the Incas or the peoples who lived in these regions before them. The walls of the fortress shown in our picture contain stones weighing as much as 800 tons; yet they must have been broken from the

quarry, brought here, and lifted into place without any of the machinery used by modern engineers. And as the picture shows, each stone was cut with marvelous accuracy to fit into its place, so that, though no mortar was used, not even a knife blade will slip into the joints. Such ruins link South America with her far past.

The BIRTH of a DOZEN NATIONS

How the Lands of South America Shook Off the Shackles of the Old World and Set Forth upon Their Destiny in Freedom

LEARN to read, to write, and to say your prayers; that is all an American ought to know." In these words one viceroy summed up Spain's ideal for her South American colonies along about 1800. Even the reading and writing, of course, were not for the peasants, the peons (pē'ōn), or poorer natives, and the slaves, though they might be permitted to say their prayers. The point of the whole system was that Spanish America existed only to send gold to Spain and not to bring happiness to anybody, rich or poor, who was born in America.

But the educated people among the Creoles (krē'ōl), or American-born Spaniards, had been getting hold of new ideas for all

that, and they were becoming dissatisfied. They were tired of the trade restrictions and monopolies meant to make them buy from and sell to no country but Spain. They were tired of being passed over when there was any official position to be filled in favor of some man sent over from Spain without the least knowledge of conditions in America. They were tired of being treated like children who could not be expected to understand the wise, deep policies of Spain.

Yet they were loyal to the motherland longer than we might expect, considering that the United States in North America had already broken away from Europe in 1776, and that the people of France had

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already set the world afire by their great democratic Revolution of 1789. Then in 1808 the emperor Napoleon forced the Spanish king Charles and his son Ferdinand off the throne and crowned his own brother Joseph king of Spain. To this king, who was not Spanish at all but a mere puppet of France, it was hard to feel any patriotic loyalty.

All over Spain itself revolt broke out, and juntas, or revolutionary governing bodies, were formed. In South America too juntas began forming, but here the leaders soon saw that what the juntas ought to work for was not merely to get rid of King Joseph, but to break away from Spain and Europe altogether.

It took sixteen years of fighting to do it. Open war broke out in 1810, and independence was not formally won until 1826. It was one of the strangest wars in history—scattered hither and thither over half an enormous continent, cropping up now in Venezuela, now in the Argentine, being put down and popping up again somewhere else. Great leaders arose, as persistent and unselfish as our Washington. Marches that sound impossible were made through

the tangled jungles or over the towering Andes. Armies waded or swam through rivers full of fierce fish that bit pieces out of the soldiers' legs. Once a detachment of cavalry swam out from land and captured a fleet of gunboats!

The trouble started in Venezuela, where the first of the great revolutionary leaders, Francisco de Miranda (dā mē-rān'dā), was trying to stir up a revolt. Miranda's first two attempts failed, but in 1810, when revolts broke out in Mexico and Central America as well, he was more successful. The next year Venezuela declared herself an independent republic—the first in South America. The people made Miranda dictator. But just as everything looked bright for the revolutionary cause there was a terrible earthquake which wrecked cities and terrified the superstitious people. Miranda had to surrender to the Royalists. He was sent to Spain to die in prison. And Venezuela was again a Spanish province.

Meanwhile there had been



Photo by Publishers Photo Service

This little girl, who is finding her small sister almost too heavy a load, is a Cholo Indian of the Andes. These people have endured long centuries of terrible oppression at the hands of white men, for they are strong and make hardy workers in the mines. But many of them still hold their own little farms on the terraced mountain sides; and recently the Peruvian government has ruled that no one may take these little holdings from them.



Photo by Publishers Photo Service

This picture was taken with the camera pointing down a steep mountain side, but the llamas are quite at home there! These useful beasts were tamed by the Incas long ago, and are still often employed for transportation in the mountains.

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Photo by Publishers Photo Service

Here is a gay scene at a ranch on the Argentine pampas. In spite of her rapid industrial development, Argentina is above all a farming and cattle country. The Argentine cowboy was, and still is, as lively and picturesque a figure as any son of the old "Wild West."

The first aristocracy of the pampas was made up of cattle kings. Toward the end of the last century there arose wheat kings too, lords of enormous wheatfields stretching over many thousands of acres. There is a slow movement to break up these vast estates.

revolts also in Chile, in Colombia, and in the Argentine. In what is now Colombia—at that time, with Venezuela, a part of the province of New Granada—had arisen the greatest of all the revolutionary leaders, Simon Bolivar. In Argentina, then a part of the vast province of La Plata, San Martin (sän mār-tēn'), almost as famous as Bolivar himself, had defeated the Spanish armies. But alas, when Spain shook off her French king in 1814 and sent larger armies to America, all the revolutionary governments everywhere except in Buenos Aires were overthrown. Miranda was in prison, Bolivar in exile. It was a dark hour for the revolution.

The Battle of Maipo

But Bolivar and San Martin were not the sort who give up. San Martin withdrew his men to the wild interior to drill them patiently for a new attack. Then in 1818 he struck. Crossing with his army the sky-climbing passes of the Andes, thirteen thou-

sand feet above the sea, he fell upon the unsuspecting Royalists in Chile, and defeated them at the famous Battle of Maipo. The next year Bolivar, back from his exile with redoubled energy, defeated the Spaniards at Boyacá (bō'yä-kä') in New Granada.

The Conquest of the Last Spanish Stronghold

San Martin went back to the Argentine to complete his work there. But two years later he led his men once more over those incredible mountain passes, and rallied the Chileans around him for the conquest of the last Spanish stronghold, in Peru. At the same time Bolivar and Sucre (sōō'krā), his lieutenant general, started for Peru from the north.

At this point the Spanish lost control of the sea along the Pacific coast—and that aided greatly in their defeat. San Martin's men moved northward under the protection of a Chilean fleet commanded by the Irishman Lord Cochrane (kōk'rān). The Spanish in Peru fled to the highlands, and at Lima, San Martin set up an independent govern-

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ment. Then he and Bolivar met (1822) at Guayaquil (gwí'á-kél'). Two years later (1824) their great victory at Ayacucho (ä'yä-kōō'chō) spelled the end of over three centuries of Spanish rule in America.

Ever since the close of the wars against Napoleon (1815) all Europe and North America had been keeping a wary eye on what was going on in South America. The Congress of Vienna, which met after Napoleon's defeat, was determined to put everything back just as it had been before the French Revolution, and for a while there was danger that certain kings of Europe, united in what they called the Holy Alliance, would win back the revolted colonies of Spain. But England would not agree to that, partly because many Englishmen sympathized with the colonists; there was even a great foreign legion, mostly English, fighting in America against Spain.

Finally (1823) the United States, which had been quick to recognize the new governments in South America, clinched the matter. President Monroe, knowing he had the approval of England as well as of his own country, set forth his famous Monroe Doc-

trine. Neither of the Americas, he said, should be considered colonizing ground for Europe any more, and the United States would consider any attempt of European

governments to get control of American soil the act of an enemy. The European kings

decided to let the matter be. At last, in 1826, Spain formally admitted what had been a fact for some years—that all her South American possessions had become independent of her rule.

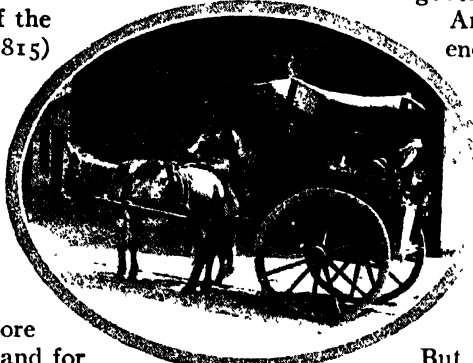
Independence was won.

But a generation—sometimes two generations—was to be born and grow up in the midst of alarms and confusions before anything like peace and certainty was to be known among the South American republics.

Even the great leaders could not follow up their victory. Bolivar had dreamed high dreams of a United States of South America which should take in the whole continent outside of Portuguese Brazil. He had even,

like Washington, refused the offer of a crown, in the hope that

this vast land might be a republic rather than a monarchy. But



Photos by Visual Education Service
Publishers Photo Service

We should not have to go without our favorite summer delicacy if we were in Chile, for here are a little donkey and her master ready to sell ice cream at our very door.



The white stone building at the right, with its pillars and elaborate bronze figures, is the new Chamber of Deputies at Rio de Janeiro.

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Photo by Publishers Photo Service

Nestled at the very foot of the extinct volcano Mt. Misti lies Arequipa, the second city in Peru. The round dome you see in the center of the picture is the observatory built by Harvard University, which maintained an observation station here for many years.

Bolívar died heart-broken in neglected exile. San Martín had already left his beloved South America altogether, because he knew that if he stayed he would quarrel with Bolívar, and he was too nobly unselfish to want to bring quarrels to spoil the victory. Doubtless the people in that immense country were too different to become one nation successfully. Certainly too many of them were enslaved Indians, poor and ignorant mestizos (mēs-tē'zō), or mixed bloods, and impetuous, ambitious white men for it to be easy to set up democratic government in a short time.

A Time of Confusion and War

So the story of South America from 1826 to, say, 1890, is such a shifting confusion of wars and revolutions and dictators and elections and revolutions and dictators again that there is no use trying to tell it in detail. The country more or less followed the lines of the old Spanish districts as it split into the nine independent republics of modern Spanish South America. New Granada became Ecuador, Colombia, and Venezuela. Peru remained, and Chile, but Bolivia split itself off and took its name from the great Liberator, Bolívar. La Plata split into Argentina, Paraguay, and Uruguay, which had

Arequipa is famous both for its beauty and for its rich intellectual life. Its buildings are made of white stone that gleams in the bright mountain air; and Misti is only one of the snow-capped peaks that guard the town. There is a university situated here.

to fight both Argentina and Brazil (1828) for its freedom. Even yet there are still vast interior regions in most of these states that have never been surveyed—and so no one knows exactly where the boundary lines should run.

A New Center of Portuguese Empire

But before we go any further with the prickly subject of boundaries, we had better look at the Portuguese half of our continent. What had been going on all this time in Brazil?

Well, Brazil had been slipping over into independence in the oddest way imaginable. The story begins in 1808, when Prince John of Portugal sailed from home and set up his court at Rio de Janeiro (rē'ō dā zhā-nā'rō). This was Napoleon's doings, just as the juntas against King Joseph of Spain were, for Napoleon had demanded that Portugal close her harbors to the trade of her friends the British, and John had fled to Brazil rather than do Napoleon's will. John was regent of Portugal, that is, he was acting king, because his mother the queen was insane. So the move meant that suddenly from being a far-away, despised colony Brazil had become the center of the Portuguese empire. No wonder the people of Rio de

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Janeiro greeted Prince John with loud huzzas and fireworks that blazed over mountains and waters!

The Regent at once opened the ports of Brazil to foreign trade, and in 1815 he made his new home into a kingdom, equal with Portugal in dignity. So when his mother died in 1816, he became not only King John VI of Portugal but also King John of Brazil.

But in 1820 John was called back to Portugal. And pretty soon he took away Brazil's new dignity of being a kingdom, and did various other things to make the Americans feel bitterly that they were to be treated as inferiors again. Finally, when he sent to his son Dom Pedro (dōm pē'drō), whom he had left to govern the colony, ordering him to come home, the Brazilians begged Pedro not to go. And Dom Pedro, knowing how much the people loved him, decided to stay—and proclaim himself an independent king. And, odd as it is to think of it, Brazil remained a kingdom till 1889—the only independent monarchy there has ever been in the New World since Columbus' day.

There was practically no fighting with Portugal about this matter, but Pedro had to put

down some rebellions of republicans in Brazil itself. But the new king, or emperor as he called himself, proclaimed a liberal constitution (1824) and the people who wanted a republic were robbed of most of their arguments. Yet later

Pedro became more tyrannical, and finally all his old popularity was lost, and he had to abdicate, or give up his throne, in 1831.

Pedro II was only five when his father abdicated, leaving the boy emperor of Brazil.

The country got along as well as it could under various regents until the young king was

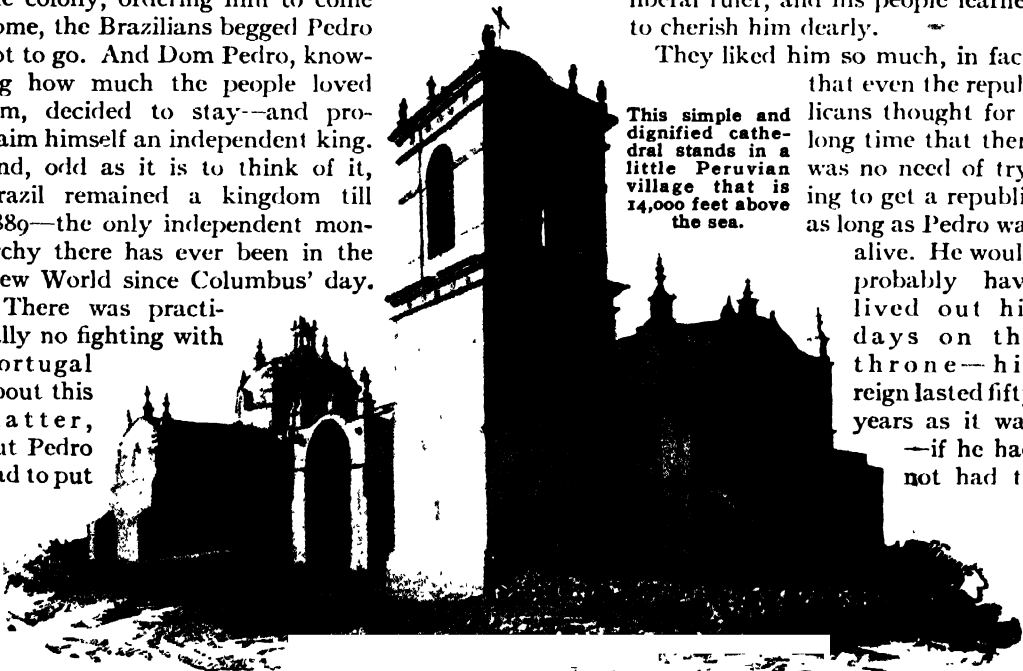
fifteen (1840), and then it was decided to declare him of age—to stop, if possible, the quarrels among the regents. It proved a good move, for Pedro II was a wise and liberal ruler, and his people learned to cherish him dearly.

They liked him so much, in fact,

that even the republicans thought for a long time that there was no need of trying to get a republic as long as Pedro was alive. He would probably have lived out his days on the throne—his reign lasted fifty years as it was—if he had not had to



Here is an Indian woman of Peru making cloth on a hand loom. Most of these people still live simple, primitive lives.



This simple and dignified cathedral stands in a little Peruvian village that is 14,000 feet above the sea.

Photos by Grace Line, and Publishers Photo Service

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Photo by Publishers Photo Service

Here is a glimpse of the fascinating city of Rio de Janeiro, capital of Brazil. It lies on a deep inlet, connected with the sea by a channel less than a mile wide. All around the city rise mountains, some covered with green, some bare and rugged rock. Even

leave the country for a time, beginning in 1886.

While he was gone his daughter Isabel and her husband ruled in his stead. Now Isabel was an intelligent and kind-hearted ruler, but she tried to go too fast with her reforms. She could not wait for the working out of her father's decree of 1871 that all children born of slave parents should themselves be free; she declared all the slaves free at once—and she neglected to pay the owners for them. The result was that all the slumbering ideas about not liking kings awoke to life. In 1889 there was a quiet, bloodless revolution, and Pedro and his family were sent into exile. But just to show that there was no ill feeling, the new republic tried to get Pedro to accept a pension!

Most of this time Brazil had been at peace with the Spanish-speaking nations about her. Indeed, much more of the almost constant fighting of these years was among parties and

in the midst of the houses fantastic rocks rise from the very doorsteps. One of these rock shafts is so steep that the boldest climbers can scarcely scale it. Another is a small mountain, Corcovada Peak, shown at the right of this picture. It is 2,300 feet high.

leaders within each state than between the states themselves. But for all that, there had been two terrible South American wars before 1889—wars whose deep scars are not even yet quite healed.

How Paraguay Nearly Committed Suicide

In the first of these, the Paraguayan War of 1865-1870, Paraguay all but committed suicide. She had fallen under the iron hand of two unspeakable tyrants, first Francia (frän'sê-ä) and then Lopez (lô'päs). Lopez had been thinking altogether too much about the conquests of Napoleon Bonaparte, and dreamed mad dreams of conquering most of South America for his own domain. He provoked Argentina to battle, invaded Uruguay, and challenged Brazil. And it took the three of them almost five years to teach him his mistake. Why his doomed and starving soldiers did not all desert to the enemy is hard to understand, for little thanks did they get

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for their heroic devotion. Once a group of them who had been taken prisoner managed to escape and go back to their regiment—only to be shot in cold blood for not returning before!

But this sort of thing could not go on forever. Half the men and boys in Paraguay were dead. Groups of half-starved women were driven by the dictator's lancers from place to place to till the fields, and were coolly murdered if they faltered. At last Lopez was hunted down by the enemy and killed. Paraguay was allowed to keep her independence, but she was so rent and torn and so many of her people were dead that even yet she has scarcely recovered. Nor did this tragic war bring anything but needless suffering on the other nations which Lopez' ambition had forced to the fight.

At almost the same time (1862-1871) there was a scattering war with Spain in the Pacific lands—a sort of second war for independence. It started with a Spanish attack on Peru, but soon Ecuador, Bolivia, and Chile came to Peru's aid and Spain gave up any idea she may have had of winning back the Peruvian gold mines.

But instead of sticking together as they had done so successfully here, Chile and Bolivia and Peru were usually at swords' points one with another, largely over the region called Tacna-Arica (täk'nä-ä-rē-kä), which shuts off Bolivia from the sea. The second really big war among the South American states raged from 1879 to 1884, and concerned this matter of boundaries. It was called the War of the Pacific, and in it

Peru and Bolivia fought together against Chile. Chile won, and took the two provinces, which had previously been taken from Bolivia by Peru. But neither of the defeated countries has ever been willing to let the matter rest, and many efforts have been made to settle it, several times through the friendly—though vain—efforts of the United States.

In 1929 it was decided to let Chile keep Arica and Peru get Tacna back; Bolivia however, still lacks her outlet on the ocean.

There might easily have been a fight between Chile and Argentina over their boundaries, and it would have been a stiff fight too, as these are probably the two hardest and proudest peoples in the continent. But every time the matter has threatened war, good sense has stepped in and the dispute has been arbitrated. The most famous of these arbitrations occurred in 1902.

The people of both countries were so delighted with this sensible way of settling their quarrel that they held jubilant love feasts with each other all along the border. And Argentinian and Chilean workmen hauled up the steep mountain passes and set in place an enormous statue of Christ, the Prince of Peace, to guard the

border. This statue is called the Christ of the Andes.

Many other boundary disputes among the different republics have been settled by arbitration. In 1938 it brought an end to several years of fighting in the Gran Chaco (grän chä'kō) region over the long-disputed border between Paraguay and Bolivia.

All through the later years of the nine-



Photo by Mexican Railway

This is "the Christ of the Andes," that gigantic statue of the Prince of Peace erected in the mountains between Argentina and Chile to celebrate the peaceful settlement of their quarrel over the boundary.

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A. Compare the height of these great jars with the height of the men, and then try to calculate how many gallons they will hold! They are used in Los Andes, Chile.

B. Here is a mule driver from Santiago, Chile, riding along by his mule cart. D. And this is a boy carrying dinner pails in Rio de Janeiro, Brazil.

C. This man is a typical South American Indian. Clearly, he is very poor.

E. There are a great many Negroes in Brazil. This is one from the town of Piracicaba, in the south-east.

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Photo by Pan-American Union

Bolívar, the great Liberator, died, as pictured here, at a country place near Santa Marta, in Colombia, on December 17, 1830. His last years had been made bitter by the quarrels of the new South American states, and by the enmity that had arisen against himself. He had used up all his immense fortune in the

cause, and could not even buy himself a ticket to leave the country. He was weary and despairing, and ill with tuberculosis. Then came news that the patriot leader Sucre had been assassinated. It was too much. Shortly afterward the heart-broken exile died. His remains are entombed in state at Caracas, Venezuela.

teenth century and the early years of our own century things have been quieting down and shaking themselves into place in South America. There have been revolutions, but they have been less frequent, and in a number of countries democratic government has been strengthened.

There has also been a good deal of social reform. Labor is now more powerful, and in many of the countries there is a growing and influential middle class. New schools and hospitals are being built, and undeveloped areas are being opened up to settlers and to industries of various sorts. Art and literature are flourishing, and a number of distinguished composers are writing fine and original music. The look of a number of the cities is changing, too, as slums are being cleared and new housing developments are going up.

Suppose we take a hasty glance at these ten republics as they are to-day. And we might start our tour from Guiana, just because Guiana is not a republic at all, but the

only place in South America still ruled from Europe. We shall not need to stay long in Guiana, however; for, though this country is divided among England, Holland, and France, none of them seems to have done much there as yet. Very few white people live there, and not many Indians either; and the country is still largely undeveloped.

The United States of Brazil

Southward from Guiana lies the biggest of all the ten South American republics—Brazil. This is the only place in all our tour where we shall hear the people speaking Portuguese instead of Spanish. The whole name of this vast land is the United States of Brazil, and formerly its constitution (1891) as well as its name was a little like that of the United States. But in 1937 President Getulio Dornelles Vargas made himself dictator and gave the country a new constitution. In 1938 he put down a revolt of the Brazilian fascists—or Integralistas—and took steps to check Germany's influence in Brazil.

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He saw to it that there was a free election in 1945—when he was forced to resign.

Most of the people in Brazil live along the seacoast and in the southeastern part that juts down into the South Temperate Zone. There are enormous reaches of the upper Amazon that have never even been explored. Many booms have brought Brazil waves of prosperity—sugar, chocolate, cotton, gold, diamonds, rubber. But the thing Brazilians always fall back on is the growing of coffee. The state of São Paulo (souN-pou'loo) is the most important center for coffee growing in the world. The main trouble is that the immense plantations on the plateaus grow more than the world can drink up, and every now and then the government has to step in and try to cut down the production.

If we go southward into the rich valley of the river Plata, we shall find ourselves in either Paraguay or Uruguay—those two small Spanish-speaking republics with interesting names so much alike that we may often forget how very different are the lands themselves. Paraguay has never quite caught up with the rest of the world since

the Paraguayan War. Her country is still much as it was four centuries ago when her ancient capital, Asunción (ä-soon'-syön'), was founded, and half the land she claims is still partly unexplored and in dispute with Bolivia. Her people are mostly Indians and mestizos, and they move from place to place largely as their ancestors did, in boats on the rivers. Not until 1924-1928 did a Paraguayan president ever manage to serve out his whole term of office without having to put down at least one rebellion. Yet Paraguay has resources if she wants to catch up; and if she does not decide to get into the mad modern race she may easily find charm enough in her easy-going, intelligent people and her beautiful land.

Uruguay, smallest of all the South American republics, is a pleasant land, too, but very different from Paraguay. Its people are mostly white, and education is spreading rapidly among them. From the time it secured its independence in 1830 until about 1910, this unfortunate country was the scene of continual revolutions and counter-revolutions that were more like the family feuds of the Ken-



Photo by Grace Line

Here is another of the Indian types we shall see as we wander about Peru.

This imposing building facing a garden set in the center of a great city is the home of the government of the Argentine Republic. The garden is in the Plaza del Congreso in Buenos Aires. With over two million inhabitants, this city is the largest in South America. It is located in a federal district not controlled by any of the states in the federation, and dominates almost every aspect of the life of the nation. Nearly one half of Argentina's thriving industries are in Buenos Aires, which is the commercial center for the whole area drained by La Plata.

Photo by Screen Traveler from Glendreau, N. Y.



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Photos by Government of Chile and Publishers Photo Service

If you have guessed that it is coal being raked about in this picture, you are wrong. It is coffee beans! They have just been brought in from the vast plan-

tucky highlands than like real wars. But at last the people woke up to the foolishness of this sort of thing, adopted a new constitution, and began to live up to it. Recent elections have been genuine expressions of the will of the people. So nowadays the herdsmen tend their sheep and cattle in peace; for Uruguay is like one great cattle-and-sheep ranch, and is one of the most important exporters of wool, hides, and meat in the world.

If we go on into Argentina we of the northern America shall feel almost at home, for no other South American country has a way of life so much like ours as is the life of the Argentine. It had taken the different parts of Argentina a long time to decide that they wanted to unite into one country, and nowhere

tations of the state of São Paulo, Brazil, to the seaport city of Santos. More coffee is shipped every year from Santos than from any other port in the world.

in all the continent were the times wilder and fiercer after the War for Independence than in this region. One of the strongest and most picturesque of all the South American dictators was the Argentine Juan Manuel de Rosas (dā rō'sās), who ruled from Buenos Aires for a quarter of a century beginning in 1829. He never did succeed in getting the rest of the country to acknowledge his power, though he was very successful in dealing with other nations in the name of the Argentine Republic.

But it was Bartolomé Mitre (mē'trā), journalist, soldier, and statesman, who was the first elected president of a republic united at last. Even after this there was fighting every now and then between Buenos Aires and the rest of the country, until the last re-

This is a prize flock of sheep from the plains of eastern Magallanes, Chile. This territory is in the very southern tip of Chile and of the continent; it borders on the Strait of Magellan. The name "Magallanes" is, in fact, a Spanish form of Magellan's name. Half the sheep raised in all Chile graze here.



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volt by the "outs" against the "ins" took place in 1893. For a long time Argentina was a peaceful democracy, but during World War II Fascists seized power there, with the result that Argentina is no longer a free country. The change brought strained relations with the United States.

Argentina is ruled by white men, and has been a Promised Land to European immigrants, just as have the United States and Canada; indeed she has had just the same sort of immigration problems and the same sorts of labor difficulties as have her sisters of the north. Buenos Aires (bwā'nōs ī'rās) has grown into the third largest city in the Western Hemisphere—only New York and Chicago are larger—and it fairly bubbles with life. Not only the silver from which the land is named, but cattle and wool and wheat are exported. Many thousands of miles of railroads bind the country together.

We may imagine ourselves on one of the great railroad lines that cross the Andes as we hurry on to Chile. This long, narrow country, with its bleak coast and towering mountains and fertile uplands, is about as far away from all the rest of the world as it could well tuck itself. And yet its proud and sturdy people have raised it to a world-wide importance, and Chile stands with Argentina

and Brazil as the third of the "ABC" powers recognized all over the world as most powerful of South American countries. They take their nickname from the initial letters of their names.

The white men here are of the best Spanish stock and the Indians are the unconquerable and unconquered Araucanians (ār'ō-kā'nī-ān). Chileans have adopted the heroes and traditions of both peoples as their own. Perhaps with their history of long conflict it is not surprising that the Chileans are sometimes thought to be warlike people, and that the pride of their hearts is their navy. Yet even so they have not fought much more than their neighbors have. They recovered from their chronic civil war a little sooner than did Argentina, and have been comparatively free from revolutions since about 1891. In recent years Chile has produced

many liberal statesmen.

Chile is behind only Argentina and Uruguay in the education of her people, most of whom can at least read and write. Her greatest wealth lies in her nitrates, which are used in making both explosives and fertilizer; a good deal of the nitrate comes from the regions conquered from Peru. Many of the railroads and mines, as in every other South American country, are worked by

This is one of the important modern buildings of Rio de Janeiro, the Monroe Palace.

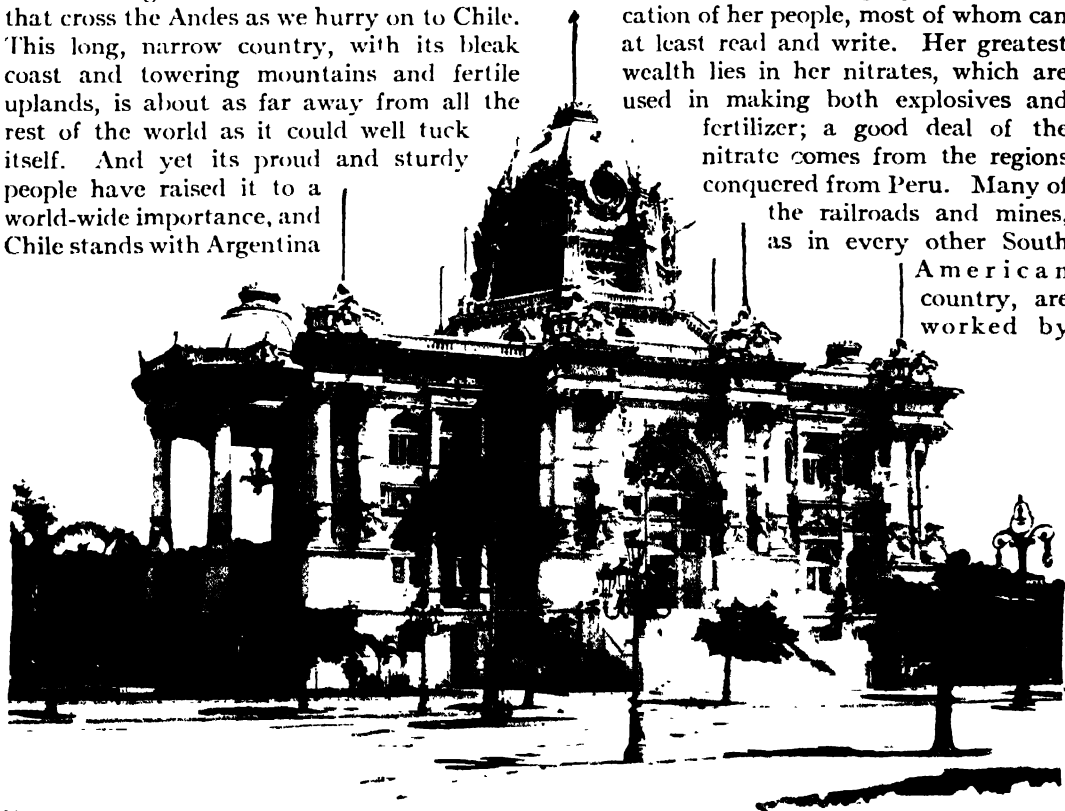


Photo by Publishers Photo Service

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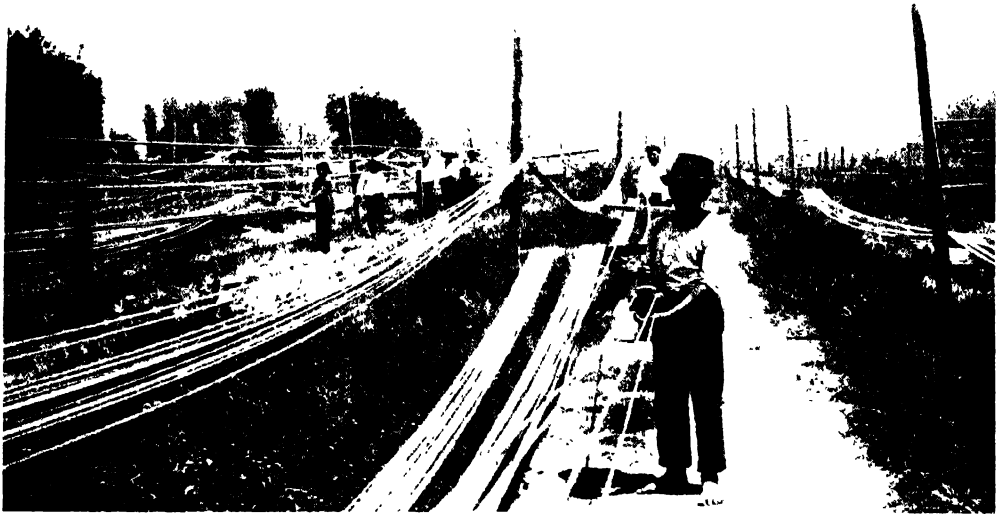


Photo by Publishers Photo Ser

Chile grows a good deal of hemp to be made into rope. Here is an outdoor "ropewalk" in Chile, where the men and boys walk back and forth twisting the hemp

for sign money. Yet the Chilean capital, Santiago (sän'tê-ä'gō), has an air more of Chile and less of Europe than such an international city as Buenos Aires.

Land-locked Bolivia

Before we go on northward, we shall turn aside to visit land-locked Bolivia. Bolivia, named after the great Bolivar, lies wholly in the Torrid Zone, and much of its surface is still covered with virgin forests. In fact, in the wild interior still live savage Indian tribes, some of whom are said to be cannibals. Through the mountains and forests run innumerable rivers and streams. But aside from the streams there is little to help us get around, and immense stores of mineral wealth and oil lie hidden where no one can get at them.

Bolivia had as her first president the revolutionary hero Sucre, but later she fell into a whirlpool of revolutions like her neighbors. The great question has been and still is, how shall Bolivia get an outlet to the sea so that she may trade with the rest of the world?

And now northward to Peru, storied seat of empire long before the coming of the white

fibers into rope. In the United States this is usually done by machinery nowadays, but a century ago hardly a town was without its long building used as a ropewalk.

man. Peru had its revolutions and presidents and dictators like the other republics, although here as elsewhere these have been fewer since about 1900.

To-day there is a movement to strengthen and improve Peru's economy, with land and labor reforms and the encouragement of local industry. There is also an active literary movement, and a number of distinguished artists and composers are producing interesting works.

The Problem of Travel in South America

All the South American countries have a huge problem of getting from one part of the country to another, on account of the almost impassable mountains and the jungles of the interior; but perhaps none of the others has quite so fantastic a difficulty as Peru. For if we should want to get from Lima, the capital, near the shore of the Pacific, to Iquitos (ê-kê'tōs), across the mountains on a branch of the Amazon, we should actually save time if we started by taking a steamer to Europe! When we had sailed clear around the Horn, or through the Panama Canal, to Europe, we could sail back across the At-

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In Santiago, capital of Chile, stand these handsome modern office buildings, an expression of the forward-looking spirit of present-day Chile. Here at the foot of the Andes, on a fertile plain some 2,000 feet above sea level, the Chileans have built their fine city. Snow rarely falls, and the climate is temperate and healthful. Besides its government buildings Santiago has two universities, a conservatory of music, a municipal theater, an observatory, libraries, and a museum of fine arts. Beautiful parks and gardens add grace and charm to this beautiful city.



lantic to Pará (pà-rä'), Brazil, at the mouth of the Amazon, and then journey 2,300 miles up the Amazon—back to within less than 600 miles of the point we started from.

Perhaps the answer to this problem is the airplane. Certainly aviation has given new hope to all the nations and particularly hope to all these inaccessible nations.

The Mountainous Country of Ecuador

It is very difficult to get around in Ecuador, too. And no wonder! For this little country is so mountainous that, though the Equator passes right through it, many of its peaks are always covered with snow. In fact, if we go to Ecuador we may have the fascinating experience of looking at snow peaks through tropical palm leaves, or of passing from tropical to temperate climates more quickly than we could do so anywhere else in the world. The people of Ecuador are largely of Indian stock, and they are very poor. But they are fast educating themselves, and modern medical science is helping them to get rid of the diseases which once afflicted so many of them.

There are many more white people in Colombia, just to the eastward, and very charming people they are. They too are looking to aviation to help them solve their problem of communication. Already an airplane line connects Bogotá (bô'gô-tä'), the capital, with the rest of the world. They have tremendous resources—bananas, coffee, emeralds, oil. Oil was found just about the

time the old quarrel with the United States over the loss of Panama was settled, in the 1920's, and since then American capital has gone to Colombia rather fast to help get out the oil.

Colombia was the heart of Spanish New Granada, but it is Venezuela, to the eastward, which boasts the birthplace of both Miranda and Bolivar. The United States of Venezuela is another of the federal republics—Brazil and Argentina are the others—with federal constitutions a little like that of the United States. Venezuela's history is much like that of the others—revolutions and dictators, with an increasing stability within the last few years.

Uncle Sam Takes a Hand

Twice the troubles of one of these dictators with European governments have threatened to make trouble between the United States and England, because of the Monroe Doctrine. The first time was in 1895, when the dictator Crespo (kräs'pō) got into a dispute with England over the Guiana border; the matter was finally arbitrated, but not before President Cleveland had practically threatened to declare war on England. The second time was in 1903, when the actions of the picturesque and dangerous Castro (käs'-trō) caused a European fleet to blockade the ports and President Theodore Roosevelt to intervene. Castro was succeeded by the president-dictator, Juan Vicente Gomez (hwän vë-sën'tä gō'mäs), who remained in

power until his death, in 1935. The administrations since then have been more liberal, and the government itself is in a sound financial position because of the income it gets from taxes on Venezuela's great oil industry. Unfortunately, this industry has not been an unmixed blessing, for the money which oil sales abroad have brought into the country has forced prices up, and living costs are very high.

Causes of Misunderstanding

We could not tell the stories of these republics without having a good deal to say about the United States of America, although we have left out a great deal more than we have put in. For American financiers have put a great deal of money into trying to develop the riches of these lands, and sometimes by doing it they have gained more power over the people and even over the governments than is healthful for South America. That was one reason why many South Americans did not like their northern neighbor so well as we would have wished.

The other reason was the Monroe Doctrine. Now of course the Monroe Doctrine was a very good thing for South America at first, and as late as 1903 it helped Venezuela out of a tight place, as we have said. But when the southern republics began to be strong powers themselves they naturally did not like to have any other strong power act patronizingly toward them. They began to resent it when American Marines landed in some tiny Latin American republic in Central America to straighten out the country's private affairs. They resented the refusal of the United States to let them share this "police power" with her. This source of irritation was removed when Franklin Roosevelt adopted the "good neighbor policy" and at the Pan American Conference of 1933 the United States signed a treaty providing that the countries of the Americas should not interfere in one another's internal affairs.

Furthermore, Secretary of State Hull at the same time told the Latin American countries that our policy toward them would no longer be shaped for the benefit of the people who had investments in South America. He made reciprocal trade agreements with our south-

ern neighbors, and urged that tariffs be lowered to further trade. When disputes have arisen between those countries and American investors our government has tried to see both sides of the case and to bring about a fair settlement. Finally, we removed one of the bitterest causes of complaint when at Havana (1940) we signed the Act of Havana, which modified the Monroe Doctrine by making the defense of the Western Hemisphere a joint enterprise.

These steps were taken none too soon. Germany and Italy, with many settlers in South America, were leaving no stone unturned to gain control there. Though all the countries of South America hold democracy as their ideal, and are striving to attain it, most of them find it hard to achieve. Special problems—such as poverty and lack of education, the large Indian population, and poor means of communication—have led to dictatorships in nearly every land. A good many of those dictators sympathized with Hitler and Mussolini.

What Is the Export-Import Bank?

But we did everything possible to convince our neighbors of our good will. We established the Export-Import Bank, by which the United States government can lend money to Latin American countries to help them develop their resources, found industries to sell us goods, and build public works. Part of its fruit is the fine Pan American Highway which will soon run the full length of the Americas from Buenos Aires to Alaska. Besides lending money we have sent experts to help the various countries plan for their development, and we have established a bureau of Cultural Relations to help cement our friendship.

At Lima, at the eighth Pan American Conference, in 1938—the first was held in Washington in 1889—the countries adopted the Declaration of Lima, in which they agreed to stand together in case of attack. The result was that by the end of the World War I all American nations had broken off relations with the Axis countries.

Pan American affairs are at all times watched over by the Pan American Union which has a permanent home in Washington.

SOUTH AMERICA

AREA AND LOCATION

South America has an area of 7,700,000 square miles. It lies between 13° N. and 56° S. Lat. and between 34° and 82° W. Long. Cape Horn is the southernmost point. The continent is much farther to the east than most people realize, for its westernmost point is almost on a line with Jacksonville, on the eastern coast of Florida. South America is bounded on the north by the Caribbean Sea and the Atlantic Ocean, on the east by the Atlantic Ocean, on the south by the Antarctic Ocean, and on the west by the Pacific Ocean. The narrow Isthmus of Panama, which once joined North and South America, has been cut through to make the Panama Canal, with the result that the two continents are now separate.

PHYSICAL FEATURES

Like Africa, South America has a coast that is for the most part unbroken. On the north are the Gulf of Darien and the Gulf of Venezuela; on the northeast is the estuary of the Amazon; on the east the harbors of Bahia and Rio de Janeiro, the estuary of La Plata River, the bays of Blanca and San Matias, and the Gulf of St. George. On the west coast the only indentation of any size is the Gulf of Guayaquil, but in the south there are many small fiords, which are the only good harbors on the whole western coast. Of the neighboring islands the most important are the Lesser Antilles including Trinidad—which hem in the Caribbean on the east; Margarita, off the coast of Venezuela; the Falklands in the South Atlantic; the archipelago—or island group—of Tierra del Fuego off the southern tip of the continent; and the Galapagos in the Pacific. Along the southern part of the western coast are a large number of small islands lying near the shore. The Strait of Magellan separates the islands of Tierra del Fuego from the mainland. Close to the Pacific coast the lofty, snow-capped Andes run the full length of the continent from north to south. In the south they form a single chain; in the north they are more complex and are made up of various ranges. Twenty-six of the peaks are between 19,000 and 23,000 ft. high, and it is impossible to cross many of the high mountain "passes." Near the Equator are several volcanic peaks, the most famous of which are Chimborazo (20,702 ft. high) and Cotopaxi (19,488 ft. high). The highest summit of all is Aconcagua (22,834 ft. high), on the boundary line between Chile and Argentina in 32° S. Lat. The narrow Pacific coastal plain averages only 40 miles in width and in the north is hot and tropical, though in the central portion it is sandy and very dry. On the high plateaus of the Andes the climate is healthful and pleasant, and it is here that some of South America's chief cities are to be found. In the extreme north the Andes divide into three separate ranges. Along the coast is the Western Cordillera; east of it is the Sierra de Perija, rising between the valley of the Magdalena River and Lake Maracaibo; and still farther east is the Sierra de Merida, which skirts the northern coast of the continent and ends on the island of Trinidad.

The eastern slope of the Andes is more gradual than the slope to the west, and leads down to a broad depression that in the southern part of the continent reaches the Atlantic Ocean. Farther north on the Atlantic, between 29° 30' and 19° 30', are the mountains known as the Serra do Mar, which rise sharply from the coast. Inland this rugged highland, called the Brazilian Plateau, slopes gradually to the north and west till it descends to the valley of the Amazon and to the great central depression that we have spoken of above. At its highest points the plateau reaches elevations ranging between 5,000 and 10,000 ft. Offshore through the northern half of this section the coast is lined with coral reefs and sandstone reefs, with the result that a good many of the river mouths are so sheltered as to

make a number of good harbors, such as Pernambuco and Natal. North of the Amazon the coast is low and swampy, but inland there rises a broad plateau which extends through Southern Venezuela, Guiana, and Northern Brazil. It is known as the Guiana Highland. In the central part of the eastern coast, where the mountains rise from the sea in bold headlands, there are some of the finest harbors in the world—Rio de Janeiro and Santos are especially famous.

The principal rivers in the north are the Magdalena and the Orinoco. The Magdalena, in Colombia, drains the valley between the Western Cordillera and the Sierra de Perija, and carries off the waters of the heavy tropical rains. The Orinoco, the great river of Venezuela, drains the broad plain between the Sierra de Merida and the plateau of Guiana. During the rainy season, when it overflows and floods much of the surrounding plain, it may be navigated for some 1,000 miles, but its upper course is interrupted by rapids and waterfalls. The mighty Amazon carries more water to the sea than any other river in the world, and with its tributaries, such as the Negro and the Madeira, furnishes the only highway through the impassable jungles of the great Amazon basin. It may be navigated as far as Iquitos in Peru—about 2,300 miles. With its tributaries it furnishes some 40,000 miles of navigable waterway. It has a great many side channels that are navigable, for along most of its length the great river does not run in a single stream, but is divided into many channels which interlace and at flood time often cover a space so wide that one cannot see from shore to shore. The region becomes a great sea dotted with islands. The Brazilian Plateau is drained by the Tocantins and the São Francisco. La Plata River, farther south, is really the estuary formed when the Uruguay and the Paraná unite shortly before they reach the Atlantic Ocean. The Paraná receives the Paraguay, and the Paraguay in turn receives the Pilcomayo. These streams drain the whole of the south-central part of the continent. West of the Paraguay lies a vast level plain called the Gran Chaco, a region covered with dense vegetation. The rivers emptying into the Pacific are short and swift, and for the most part unimportant. The Esmeraldas, in Ecuador, discharges its waters through a steep and narrow gorge, and freshens the sea for two miles from the coast.

Most of the lakes of South America are in the Andes. Of them Titicaca, between Peru and Bolivia, is the best-known. It lies over 12,000 ft. above the sea and has an area of 3,200 square miles. In spite of its altitude it never freezes over in winter. In Southern Argentina and Chile are glacial lakes, among them Viedma and Argentina; and in Chile are salt lakes. Lagoons cover the coast of Brazil, a country that is also rich in waterfalls which may some day be turned into power.

CLIMATE

Two-thirds of South America is in the Tropics; and because the continent tapers toward the South Pole the parts that lie in temperate latitudes have warmer winters and cooler summers than North America or Asia. There are no freezing temperatures at sea level. The Amazon Basin, the Guiana coast, and most of Colombia lie in the trade-wind belt. The heavy rain that falls there all the year round supports heavy tropical vegetation on the coasts and helps cover the Amazon country with dense jungles. In these regions there is very little difference between winter and summer. The plateau of Guiana, Eastern Colombia, the northern part of the Brazilian Plateau, the coast of Brazil, and the Gran Chaco district of Bolivia have a dry season. The Orinoco Valley is covered by grassy plains—called llanos—and the country farther south has forests of mimosa, which grow very thick in the wet season. Temperatures are high in these

SOUTH AMERICA—Continued

regions, but there is a real difference between winter and summer. In South Brazil, Uruguay, North Paraguay, and North Argentina the summers are hot and the winters mild, though cold waves sometimes occur. No month is dry, but most of the rain falls in summer. This is the region best suited to human life. Patagonia has a cold, desert climate, with strong winds and little rain. The Pacific coast of Colombia and Ecuador is very hot and has heavy rain, but Quito, on the plateau, is famed for its agreeable temperatures. From 25° S. Lat. to a point a little south of the Gulf of Guayaquil the moist trade winds, coming from the southeast, cannot pass the Andes, and as a result the coast is cold and dry and barren. Rain falls only once in two or three years. South of 35° S. Lat. there are west winds which bring abundant rain to Chile. The winters are not severe, and the coasts have a mild, even climate. The Andes keep these winds from carrying their moisture eastward, so the southern plains or the pampas—of Argentina are very dry. The highest parts of the southern Andes have a severe climate, with not much rain. In the central and northern Andes the temperatures are fairly low—not tropical, as one might expect—and frosts are common. Winter in South America comes when we are having summer, for the continent lies in the Southern Hemisphere, or “half sphere—” that is, if the earth could be cut in two at the Equator, South America would lie in the southern half. We are in the Northern Hemisphere—that is, we lie north of the Equator. The earth might also be divided into an Eastern and a Western Hemisphere. In that case North and South America would lie in the Western Hemisphere.

DIVISIONS

Independent countries: Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay, Venezuela

British possessions: Trinidad and Tobago, British Guiana, the Falkland Islands

Dutch possessions: Curaçao and neighboring islands, Dutch Guiana (Surinam)

French possessions: French Guiana

PEOPLE

A little less than half the population of South America are white; about a quarter are mestizos—that is, of mixed white and Indian blood; and somewhat more than an eighth are Indians of more or less pure blood. About a tenth are Negroes, often with a mixture of white blood. The mestizos are a result of the mixture of Spanish and Portuguese settlers with the Indians. In several states there is also an admixture of Negro blood, but no color line is drawn and there is no feeling against people of mixed race. Many Europeans have gone to South America, especially Italians who have settled in Brazil, Argentina, and Uruguay. In addition there are a fair number of Chinese, brought in as laborers.

LANGUAGE

The language of South America is Spanish except in Brazil, where the Portuguese settled and brought their own tongue. A large number of Italians live in Brazil, Argentina, and Uruguay, and in those states Italian is spoken or understood. The Indian language of the Andes is Aymara; in Brazil and the surrounding states it is Guarani. Most of the inhabitants of Paraguay speak both Guarani and Spanish.

RELIGION

Except in the Dutch and English colonies, where the prevailing religion is Protestantism, the white people of South America are Catholics. Many of the Indians have been converted also.

MINERALS

Coal is scarce, and comes mostly from Chile, though small amounts are found in Peru, Brazil, Colombia, and Venezuela. Petroleum is abundant. The chief oil producers are Venezuela, Colombia, and Argentina. The island of Trinidad also has oil deposits, and there is a rich oil region along the Caribbean Sea from the Gulf of Darien to the delta of the Orinoco River. Iron is not mined anywhere in quantity, but Brazil, Chile, and Venezuela have large deposits. Manganese is found in Brazil, in North Chile, in Argentina, Ecuador, and Peru. Tungsten is extracted from certain minerals which are found in Argentina, Peru, and especially Bolivia. Vanadium is mined in Peru, which leads the world in this mineral. Copper is found in great quantities in Peru, Bolivia, and Chile, which, after the United States, has the largest reserves in the world. Platinum is found chiefly in Colombia. Gold is found in Colombia, Brazil, French Guiana, and Peru. Silver is mined in Peru and Bolivia, which once had the richest mines in the world. It is found also in Chile, Colombia, Ecuador, Argentina, Brazil, Uruguay, and Venezuela. Diamonds are mined in Brazil, emeralds in Colombia, and amethysts and topazes in Brazil. Ecuador, Venezuela, and Chile have sulphur, but the deposits have not been worked to any extent. Phosphates are found on islands off the coast of Peru, in the Lesser Antilles, and on islands off the Guiana coast. Nitrates are found in Chile, which formerly furnished 90% of the world's production. Other minerals are tin, and bismuth, in the production of which Brazil holds second place among the countries of the world; mercury, found in Peru; aluminum, found in Guiana; graphite, in Brazil, Peru, and Chile; magnesite, on Margarita Island, off Venezuela; mica, in Brazil and Argentina; and rock salt, in Colombia, Venezuela, Argentina, and Brazil.

VEGETATION

The northern coasts of South America, with their heavy rainfall, produce many tropical fruits especially bananas and also the useful palm and bamboo. The mountains are covered with the cone-bearing trees that usually grow in elevated places or in North Temperate regions. In the Andes differences in elevation cause startling differences in vegetation. Sometimes peaks crowned with ice and snow tower high above hot valleys where nothing but cactus grows. In the north the vast level stretches of the llanos—the plains along the Orinoco River—are covered with grass, with occasionally a single great tree. The pampas—the plains covering much of the south-central part of the continent, in the region of La Plata River—are grassy like the llanos, and are especially well suited to cereal growing and stock raising. Between the pampas and the llanos are the Amazon jungles, which produce many valuable trees, such as mahogany and various trees used in making dyes, medicine, and rubber. In Ecuador are forests of cinchona, from which quinine is made, and of balsa wood, a very light wood which has found many industrial uses in the United States. Paraguay and other states produce quebracho, a dyewood that is also useful for making railroad ties. The southern part of the continent has vegetation that depends, in the various sections, upon the amount of rainfall. Southern Argentina is a dry and barren plain, but Southern Chile, where rain falls all the year, is covered with heavy forests that in places are impassable. Coffee is South America's most important product, and is grown in Brazil and Colombia. Cacao, the next in importance, grows in Brazil, Ecuador, Trinidad, Tobago, and Venezuela. Rice is a product of Brazil, Colombia, Ecuador, Guiana, Argentina, and Peru. Tobacco grows in Brazil, and sugar cane and cotton in Brazil, Argentina, Peru, and Colombia. Citrus fruits are raised in Brazil, Argentina, Uruguay,

SOUTH AMERICA—Continued

and Paraguay. Vines are cultivated by Italians living in Chile and Argentina, and tropical fruits, especially the banana, are a product of the Caribbean coast. Cereals are exported in great quantities from the pampas, especially corn, wheat, and barley. Corn is grown in Colombia, Paraguay, and Venezuela, and barley in Central Chile, South Chile, Argentina, and Peru. Brazil, Chile, Uruguay, and Peru grow wheat and barley.

ANIMALS

Among the animals of South America are monkeys, blood-sucking bats, and many rodents, the guinea pig, a variety of bear, the tapir, the llama, which is found only here, the three-toed sloth, armadillo, peccary, ocelot, jaguar, otter, deer, crocodile, alligator, iguana, and boa constrictor. Before the Spanish came the only domestic animals were the alpaca and the llama of the Andean plateaus. But soon cows, horses, sheep, and pigs were brought from Europe, and to-day stock raising is one of the great industries of the country. Huge herds graze near the Plata River, in Uruguay, Paraguay, Argentina, and Brazil; and Peru,

Colombia, and Venezuela also are rich in animals. A great deal of meat is exported, as well as wool, fats, leather, live animals, and meat extracts.

INTERESTING FACTS

The term "Latin" is often used to mean peoples whose language is based on Latin, and we call the Spanish- and Portuguese-speaking people of the Americas "Latin Americans." The Latin Americans of the ten South American nations resemble North Americans in many ways. Once colonies of European nations, they won their independence and set up republics much like the United States. In the past century they have had their share of new citizens from Europe, and their interests often are like those of the United States. In other ways, however, South America is quite unlike the United States. The early settlers intermarried with the Indians, who stayed to till the land and were not sent off to reservations. Most of the Latin American countries model their schools on those of Europe, and in the past French culture has been very influential among them.

BOLIVIA

AREA

514,670 square miles, equal to the area of California, Oregon, Nevada, Arizona, and New Mexico together. The ownership of part of a large tract known as Gran Chaco is under dispute with Paraguay.

LOCATION

Bolivia, an inland country of South America, is bounded by Brazil on the north and east, Paraguay on the southeast, Argentina on the south, and Chile and Peru on the west. It extends from 9° 44' to 23° S. Lat. and from 58° to 70° W. Long.

CLIMATE

Mean temperature at La Paz: Jan., 52° F.; July, 45° F.; annual, 49° F. Average rainfall at La Paz: Jan., 3.9 in.; July, 0.2 in.; annual, 21.2 in. Bolivia lies wholly in the Tropics, but because of varying altitudes possesses every gradation of temperature from arctic cold, on the mountain peaks, to equatorial lowlands, where the atmosphere is humid, the rainfall heavy, and the mean temperature 77° F. Most of the inhabitants live in the temperate and tropical regions, which are fairly healthful.

PHYSICAL FEATURES

The real Bolivia is one of the highest inhabited districts of the world, and consists of a high plateau in the west, inclosed by two parallel chains of the Andes. Here is the capital, La Paz, and Lake Titicaca, which has an area of 3,200 square miles. In this lake are the Islands of the Sun and the Moon, famous in the legends of the Incas. The northern and eastern sections are low, rich plains or swampy lowlands, varied by rolling forest

AREA

482,258 square miles—slightly larger than the combined areas of Arizona, California, Nevada, and Oregon.

LOCATION

Peru, a republic on the western coast of South America, extends from 3° 16' to 18° 20' S. Lat., and from 68° 40' to 81° 54' W. Long.

CLIMATE

Mean temperature at Lima: Jan., 71° F.; July, 61° F.; annual, 66° F. Average rainfall at Lima: Jan., a trace; July, 0.3 in.; annual, 2 in. Climate in Peru depends largely on altitude. The coast is tropical, and though the many fogs give it a high humidity in the south, there is no rainfall from November to April. In the Montana—east of the Andes—tropical conditions also prevail, but the rainfall is very heavy, and here are steaming jungles. The high plains between the mountain peaks are often exceedingly cold, but the deep valleys are tropical and the slopes in between are temperate. The Humboldt or Peruvian Current, a mass of cold water about 150 miles wide flowing up from the south, brings cool moist winds that cause the fogs along Peru's southern coast. South of 7° S. Lat. snow falls at an elevation of 12,000 or 13,000 feet.

PHYSICAL FEATURES

Peru is divided into three regions. The first is the coastal zone, about thirty miles wide and higher and more fertile in the south than in the north. Because the winds are dry much of it is desert, but rivers have been used for irrigation and the many oases made in this way are the chief agricultural regions of Peru. The central part of Peru is the Sierra, made up of high mountains of the Andes, with snow-covered peaks, deep valleys, and high plateaus. All this mountain region was once a high plateau, but rivers have carved out the present gigantic chains and deep valleys. In the valley of the Huatanay is the ancient city of Cuzco,

The many valleys pour their waters into the Pilcomayo, and into branches of the Amazon River. They are annually flooded to such a degree that communication by boat is necessary for long stretches. Bolivia's minerals, of which tin is the most important, have long been famous. Other valuable products are rubber, petroleum, and the cinchona bark from which quinine is made. Pico Condoriri (21,998), on the boundary between Bolivia and Peru, is one of the highest summits in South America.

THE PEOPLE

The largest group are Indians; the Aymarans in the Andean highlands and the Quichuas in the lowlands are the most important. The white group is the dominant one, and is made up of Portuguese and Spanish Americans from neighboring republics, and of the descendants of the original Spanish adventurers who intermarried with the natives.

DIVISIONS

There are eight departments and three territories, and these are in turn divided into provinces.

GOVERNMENT

By its constitution Bolivia is a democratic republic. There is a president elected by direct popular vote, and two vice-presidents. The legislative body has two houses. In practice the political system is autocratic, for the electoral body is small, since it is restricted to males who can read and write, who own real estate, and who have a certain income.

PERU

once a center of Incan civilization. One of the highest peaks of the Andes is at 9° S. Lat. Huascarán (22,188 ft.). Two great rivers, the Marañón and the Huallaga, rise in these ranges. The eastern part of Peru, the Montana, is a high alluvial region sloping to the vast, low-lying Amazonian plains. Because the warm southeast trade winds lose their moisture when they climb the Andes, the Montana and the eastern mountain slopes have a heavy rainfall. Impenetrable forests cover the surface, and only the rivers provide means of travel. When the land is cleared tropical crops grow abundantly. Among the lakes of Peru is Titicaca, which lies partly in Bolivia; it also is a center of Incan civilization. Peru is rich in mineral resources, including gold, silver, and copper, mercury, and petroleum. Most of the guano found on the rocky islets of the coast is now used for home agriculture. Peru also has valuable mines of vanadium.

THE PEOPLE

It is estimated that the majority of the inhabitants are "mestizos"—people of mixed white and Indian blood. Another 32% are Indians, most of whom live in the mountains; and 11% are whites. A small number are Chinese, imported originally as laborers. Negroes are found along the coast. The official language is Spanish, but the Indian population has its own language.

GOVERNMENT

The president is elected for 6 years and is not eligible for the following term. Legislative power is vested in a senate of 40 members and a chamber of deputies of 140 members, all elected for terms of 6 years each. Voting is compulsory for all men who can read and write and are between the ages of 21 and 60. In recent years the government has taken steps to insure freedom of the press and other civil liberties, which for many years had been denied by dictators.

REPUBLIC OF COLOMBIA

AREA

444,100 square miles (estimated)—about the size of California, Oregon, Washington, and Arizona.

LOCATION

Colombia is in the northwestern part of South America. It lies under the Equator, between 67° and 79° W. Long. and 4° 22' S. and 12° 28' N. Lat. It is bounded on the north and northwest by the Caribbean Sea, on the east by Venezuela and Brazil, on the south by Peru and Ecuador, and on the west by the Pacific Ocean and Panama.

CLIMATE

Mean temperature at Bogotá: Jan., 58° F.; July, 57° F.; annual, 58° F. Average rainfall at Bogotá: Jan., 3.7 in.; July, 2.6 in.; annual, 63.4 in. Because of differences in elevation there are great differences in temperature. On the coasts and in the valleys of rivers, terrific heat prevails, and at one time there was much yellow fever. Improved sanitation has relieved this condition, and the harbors are now healthful places. In the elevated regions, such as the Plain of Bogotá, 8,000 feet above the sea, the climate is cool and healthful, and there is perpetual spring. There is a wet season and a dry season, but they vary greatly in different localities. In the high Andes are regions of ice and snow.

PHYSICAL FEATURES

Three great ranges of the Andes cross the country from north to south. Between them are high plateaus, on one of which, hemmed in by high peaks, Bogotá, the capital city, is located. The eastern range consists

mostly of high table-lands, cool and healthful, and is the most densely populated part of the country. The Magdalena River, a most important artery of transportation, is inclosed by mountains. It is joined by the waters of the Cauca River shortly before it enters the Caribbean Sea. Palms and semitropical fruits are grown in the lowlands of Colombia; at a greater elevation are found the fruits, cereals, and other vegetation of the United States. At a higher altitude only the plants of very cold climates can grow. Colombia is rich in fine woods, including cedar, mahogany, and lignum vitae. There are mineral deposits of gold, silver, and platinum, and emeralds are mined.

THE PEOPLE

The people of Colombia are white, native Indians, Negroes (brought from Africa), and various mixtures of all these. The last class form about fifty percent of the population, but no color line is drawn. The people of mixed blood are called "mestizos," a name applied in South America to the mixture of the Spanish or Portuguese with the native Indians.

PROVINCES

There are 14 departments, 3 intendencias, 7 comisarias, with governors appointed by the president.

GOVERNMENT

The president is elected for 4 years and may not succeed himself in office. Congress consists of a senate, elected for 4 years, and a house of representatives, elected for 2 years. The judiciary is headed by the supreme court of justice. Only men 21 years old or older may vote, but certain women may hold office.

REPUBLIC OF VENEZUELA

AREA

362,143 square miles, as large as California, Nevada, and Utah together.

LOCATION

Venezuela is the northernmost state of South America. It is bounded on the north by the Caribbean Sea, on the east by British Guiana, on the south by Brazil and Colombia, on the west by Colombia. It extends from 0° 45' to 12° 26' N. Lat., and from 59° 35' to 73° 20' W. Long.

CLIMATE

Mean temperatures at Caracas: Jan., 69° F., July, 72° F.; annual, 71° F.

Average rainfall at Caracas: Jan., 1 in.; July, 5 in.; annual, 32 in. The mean annual temperature of Maracaibo is 83° F. The climate is tropical over the greater part of Venezuelan Guiana, the "llanos," the coastal plains, the region of Lake Maracaibo, the lower slopes and part of the central valleys of the mountains, and in the Caribbean islands belonging to Venezuela. These sections are described below. The temperate region lies in the hills, and here most of the people live. The rainy season in the Guiana highland and the llanos begins in April and lasts until November. Though at that time a great deal of rain falls, the dry season which follows is severe enough in the llanos to destroy the pastures. Around Lake Maracaibo there is little rain until August and September. Venezuela, though so near the Equator, also has a region of extreme cold—on the highest mountains. The snow line is 14,700 feet above the sea.

PHYSICAL FEATURES

About four-fifths of Venezuela belongs to the drainage basin of the Orinoco River, which has the "llanos" on its northern border and great forest-clad regions in

the south and southwest. The llanos are vast, grass-covered expanses, often treeless, between the Orinoco and Apure rivers and the mountains of the north and west. Their general elevation is 375 or 400 feet, rising to 600 or 800 feet around the outer rim. The highlands of all the region south and east of the Orinoco are called "Venezuelan Guiana" or the Guiana Highlands. A branch of the eastern chain of the Andes crosses Northwestern Venezuela, bearing the name of Sierra Nevada de Merida. This branch is made up of parallel chains inclosing a plateau in which the town of Merida is situated, overlooked by the highest summit of the chain. East of the Cojedes River are two ranges known as the Maritime Andes of Venezuela; they lie east and west along the coast and inclose, in the valley between them, the most thickly populated section of Venezuela. The irregular coast has many islands, with Margarita the largest. In the coastal plain is the great marshy delta of the Orinoco. South of the Orinoco is Angel Falls (3,212), highest in the world. The water pours from holes near the top of a cliff on Auyán-tepui (Devil Mt.) and joins the Churún.

THE PEOPLE

The largest number of inhabitants are of mixed white and Indian blood. A small percentage are whites of European descent, mainly Spanish, and there are a few tribes of Indians. There is a considerable admixture of Negro blood in the population. The language spoken is Spanish.

GOVERNMENT

The president, who has almost unlimited powers, is elected by congress for 5 years. Congress is a one-party body made up of a senate of 40 members and a chamber of deputies of 87 members. All congressmen serve for 4 years. The literacy test and cost of registration greatly limit the number of voters.

BRAZIL

AREA

3,285,319 square miles—only a little smaller than the combined area of the United States and Alaska.

LOCATION

Brazil is the largest state in South America. It extends from 4° 21' N. to 33° 45' S. Lat. and from 34° 50' to 73° 50' W. Long. It is bounded on the north by Colombia, Venezuela, the Guianas, and the Atlantic Ocean; on the east and southeast by the Atlantic; on the south west by Uruguay, Argentina, Paraguay, Bolivia, and Peru; and on the west by Peru and Colombia.

CLIMATE

Mean temperature at Rio de Janeiro: Jan., 78° F.; July, 68° F.; annual, 73° F. Average rainfall at Rio de Janeiro: Jan., 5 in.; July, 1.6 in.; annual, 43.4 in. As a rule the climate of the upland region is agreeable—both moister and cooler than the climate in corresponding latitudes in the Northern Hemisphere, though in the east the rainy season often fails to come. In the great Amazonian section there is perpetual summer, with an average temperature of about 80° F.; the rains come between February and June. Here, and along all but the southern part of the narrow coastal plain, the climate is very hot and damp.

PHYSICAL FEATURES

Brazil, one of the world's largest countries, has a long Atlantic coast line. Its other borders touch every South American country but Chile. The northern half is the basin of the Amazon, the world's largest river. Like the basin of the Paraguay in the south, it has

large areas of swamp and flood plain, heavily wooded and dense with tropical vegetation. The southern part of Brazil, made up of grassy plains, or pampas, has less tropical vegetation, and the climate there is cooler and more variable. In the southeast begin mountain chains which extend to Rio de Janeiro, and add greatly to the scenic beauty of the bay. The east-central region of Brazil is the most important historically. It is a high plateau, ridged by many mountain chains and crossed by numerous rivers, of which the San Francisco is the most important. The mineral wealth of Brazil is vast but comparatively little developed. The chief crop is coffee, grown in São Paulo, Rio de Janeiro, Espírito Santo, and Minas Geraes. Cotton and rubber are two other important products.

THE PEOPLE

The native inhabitants were Indians, and the first white settlers were Portuguese. Portuguese has remained the state language. The introduction of African slaves brought a new element into the population and, later, white settlers came in large numbers from Europe, especially from Italy, Portugal, and Spain. No color line is drawn in Brazil.

GOVERNMENT

By the constitution of 1946 the president is elected for one term of 5 years. The federal congress consists of a senate and a chamber of deputies, and the government may prohibit any party it deems undemocratic. All citizens over 18 may vote.

REPUBLIC OF ECUADOR

AREA

Boundaries are unsettled. The area is variously estimated, but it probably is about 121,500 square miles, including the Galapagos Islands with 3,028 square miles.

LOCATION

Ecuador, on the Pacific coast of South America, extends from almost 100 miles north of the Equator, to 400 miles south of it. It is bounded by Colombia on the north, Peru on the south. Guayaquil is at 2° S. Lat. and 80° W. Long.

CLIMATE

Mean temperature at Guayaquil: Jan., 70° F.; July, 75° F.; annual, 78° F. The coastal plain is hot and humid, with a mean average temperature of 82.4° F., but the tropical heat is modified at many points on the coast by the cold Humboldt Current from Antarctic waters. There is a dry season from July to December, and a wet season from December to June. In the wet season, except for brief intervals, rain falls every day, streams overflow, and the air is drenched with moisture. Several of the peaks of the Andes have glaciers which reduce the temperature on the central plateau. Quito, the capital city, is built on the plateau at an elevation of 9,343 feet above the sea, and is famous for its agreeable temperature.

PHYSICAL FEATURES

Ecuador is a wedge-shaped country, crossed by two lofty mountain chains of the Andes. The coastal region is an alluvial plain and is the most fertile part of Ecuador, especially in the higher lands near the

mountains. The lower part of this plain is flooded every year, and the lower river courses are bordered by swamps. The region east of the Andes slopes gently and is covered with forests. The central part of the country is a high plateau lying between the two mountain chains. Here most of Ecuador's people live. In the north the region is productive, but in the south it is more arid. The snow-capped mountains of Ecuador are remarkable for their height, and for their symmetrical arrangement. Several of them are active volcanoes. Among the most famous peaks are Pichincha ("boiling mountain"), situated near Quito; Chimborazo, an extinct volcano; and Cotopaxi. The largest of the eastward flowing rivers is the Napo, which connects the high plateau of Ecuador with the Amazon. In the west are three river systems: the Mira, Esmeraldas, and Guayas. The Esmeraldas empties into the Pacific through a steep, narrow gorge, and freshens the sea as far as two miles from the coast.

THE PEOPLE

It is estimated that three-fourths of the population are Indians, and perhaps 10 or 15 percent of pure European blood. The rest are of Spanish descent with an admixture of Indian blood. A certain number of Negroes inhabit the hot seaboard districts.

GOVERNMENT

Ecuador is a republic, with a president elected for a four-year term by the male citizens who can read and write. He has a limited veto power. The legislature consists of a Senate and Chamber of Deputies, also elected by direct vote. The executive power is also partially exercised by a Council of State of 15 members.

REPUBLIC OF PARAGUAY

AREA

61,647 square miles (estimated). Paraguay also claims the Gran Chaco, an area estimated at 100,000 square miles, between the Paraguay and Pilcomayo rivers. The ownership of this tract is under dispute with Bolivia.

LOCATION

Paraguay is an inland republic of South America, bounded on the northwest by Bolivia, on the north and east by Brazil, on the southeast, south, and west by Argentina. It lies between 19° 40' and 27° 30' S. Lat., and between 54° 20' and 60° 30' W. Long.

CLIMATE

Mean temperature at Asunción: Jan., 80° F.; July, 65° F.; annual, 73° F. Mean precipitation at Asunción: Jan., 7 in.; July, 8.2 in.; annual, 54.1 in. The hottest months of the year are December, January, and February. The south wind, from off the grassy prairies, is cool and invigorating, but the north wind, from the steaming tropical jungles, is hot and damp. Rainfall is fairly well distributed throughout the year. Storms, with accompanying high winds and very severe thunder and lightning, are very common.

PHYSICAL FEATURES

Paraguay, one of the smaller South American republics, is crossed by the Paraguay River. The Paraná River is its eastern boundary, and on the west is the Pilcomayo. The Paraná and the Paraguay give the country

an outlet to the sea. Paraguay is not very high. Its highest sections are an extension of the vast interior plateau of Brazil. The highlands send out spurs which give the country a rugged upland character in the east, but in the west the land slopes up gradually to the rather abrupt edge of the plateau. The Paraguay Basin is largely open grass land, so inviting to the farmer that this is the most densely settled region in the country. The southeast is a vast swamp, and forests cover many parts of the Paraná Basin. Paraguay is well suited to agriculture and stock raising. Its forests produce quebracho, a hard wood used for railroad ties and for making tannin.

THE PEOPLE

The population consists of "mestizos"—those of mixed white and Indian blood—Indians, and a certain number of Europeans, chiefly Spanish. There are practically no Negroes. The inhabitants speak both Spanish and Guarani, the language of the Indians who held the country at the time of the Spanish conquest. In general the civilization is very primitive.

THE GOVERNMENT

The president is elected for 4 years. There is a congress consisting of a senate elected for 6 years, and a chamber of deputies elected for 4 years, all by direct vote of the males of 18 years of age or older. A permanent commission of 2 senators and 4 deputies sits when congress is not in session.

REPUBLIC OF URUGUAY

AREA

72,172 square miles—about equal to the combined areas of Maine, New Hampshire, Vermont, Massachusetts, Connecticut, and New Jersey.

LOCATION

Uruguay is on the Atlantic coast of South America, and extends from 30° to nearly 35° S. Lat. Montevideo, its principal city, is at 35° S. Lat. and 56° W. Long. Uruguay is bounded on the north and east by Brazil, on the south by the South Atlantic Ocean and the River Plata, and on the west by Argentina.

CLIMATE

Mean temperature at Montevideo: Jan., 72° F.; July, 50° F.; annual, 61° F. Average rainfall at Montevideo: Jan., 3.1 in.; July, 3 in.; annual, 37.8 in. The average temperature for the summer months of January and February in Uruguay is 71° F.; the average for July, the coldest month, is 50° F. There is no wet or dry season. The southern part of Uruguay has an even, temperate climate, much like that of the south coast of France. Extremes of heat and cold are unknown. In the northern inland regions the extremes are more marked; the cold season brings frost or snow, and the hot season a temperature of sometimes 100° F. in the lowlands. There are land and sea breezes, especially in summer, when they are most welcome, but a sudden shift of wind may take place and the hot "zonda" be followed by the chill "pampero." In general the climate of Uruguay is famed for its comfort and healthfulness.

PHYSICAL FEATURES

Uruguay is the smallest independent country of South America. Its coast line is 120 miles long. There are no large rivers within the country, but the Uruguay forms a boundary for 270 miles and the Plata for 235 miles. Northwestern Uruguay is an extension of the eastern plateau of Southern Brazil, and the so-called mountains are really hills which sometimes form chains and give the northern part of Uruguay a rolling surface. Forests and groves cover the hills in the north and extend along the banks of the many streams. The southern part of the country, made up mostly of rolling plains, is an extension eastward of the Argentine pampas, though it has more trees. The soil in the southwest is very fertile. The south and southeast have grassy slopes and good pasture land.

THE PEOPLE

Besides the Indians and the people of mixed Indian and white blood, there are a large number of foreign-born, especially Spanish and Italians. In the north are a good many Brazilians.

THE GOVERNMENT

The executive is the president, elected by the legislature for 4 years. There is universal suffrage, and voting is secret. Citizens who do not vote may be fined. The senate has 30 members elected for 4 years, and the chamber of representatives has 99 members, elected for 4 years.

ARGENTINE REPUBLIC

AREA

1,079,965 square miles—equal to about a third of the area of the United States proper.

LOCATION

The Argentine Republic occupies most of the southern extremity of South America. It extends from 23° to 35° S. Lat. and from 54° to 70° W. Long.

CLIMATE

Mean temperature at Buenos Aires: Jan., 74° F.; July, 49° F.; annual, 61° F. Average rainfall at Buenos Aires: Jan., 3.1 in.; July, 2.2 in.; annual, 37.9 in. Most of the Argentine Republic—also known as "Argentina"—lies in the South Temperate Zone. The central, or pampa, district, has a temperate, healthful climate, with a large amount of sunshine and plenty of rain.

ARGENTINE REPUBLIC—Continued

North of the Rio Negro the winter months are the driest, and in the northern Andean region there are well defined dry and rainy seasons. January is Argentina's warmest period, June and July the coldest.

PHYSICAL FEATURES

All of Argentine territory is a vast plain rising from sea level to the foothills of the Andean mountain chain, which forms a natural division between Chile and Argentina. The Paraguay, Uruguay, and Paraná rivers drain the northern part. The Gran Chaco is a region of heavily wooded plains east of the Andes, in the north. The central part is the fertile agricultural and cattle-raising region of the pampas, vast grassy plains which became important as soon as the Spaniards brought cattle and horses here. It is broken by hills and low mountains, and divided by the Rio Negro from the southern part of Argentina, called Patagonia, much of which is arid and cold. The Atlantic coast line is very long, but there are few good natural harbors. The harbors of Buenos Aires and Ensenada were constructed on the Rio de la Plata, which is not a river but a huge estuary.

THE PEOPLE

The native Indian races are fast dying out. Of the white population Italians make up almost half, with Spaniards next. There is religious freedom, but the great majority of the inhabitants are Roman Catholics, and the state supports the Roman Catholic church.

PROVINCES

There are 14 provinces which have a high measure of home rule, and 10 territories administered by the central government. There is one federal district—Buenos Aires.

GOVERNMENT

The president of the Argentine Republic, who must be a Catholic, is elected for a term of six years by electors chosen by the people. There is universal male suffrage. The legislature consists of a senate and a chamber of deputies. Argentina, formerly a democracy, is now in the hands of a dictatorship.

REPUBLIC OF CHILE

AREA

286,396 square miles—about equal to the area of Minnesota, North Dakota, South Dakota, and Iowa.

LOCATION

Chile is a long narrow country lying along the west coast of South America, between the Andes and the Pacific; it extends from Peru to the southernmost point of the continent, or from 18° to 55° 59' S. Lat. East of it are Bolivia and the Argentine Republic.

CLIMATE

Mean temperature at Santiago (33° S. Lat., 71° W. Long.): Jan., 69° F.; July, 46° F.; annual, 57° F. Average rainfall at Santiago: Jan., a trace; July, 3.1 in.; annual, 14.1 in. The climate is remarkably healthful. In the northern provinces, the driest region in the world, it never rains; in the central part, rain is sufficiently abundant; in the extreme south the rainfall is very heavy. Earthquakes are common.

PHYSICAL FEATURES

Chile is about 2,620 miles long; its average width north of the fortieth parallel is 100 miles. The coast line is 2,900 miles long. Except in the north the rivers are numerous but small and short, with rapid currents as a rule. All of them flow westward. Among the chief streams are the Biobio and Valdivia. The surface of the country rises as it approaches the Andes, along the watershed of which most of the boundary runs. There are many lofty peaks and

numerous volcanoes, three of which are still active. Much of Chile is bare and mountainous, but from the twenty-ninth parallel southward green valleys appear. In the southern provinces the Andes are clothed with forests and there are many beautiful flowers. European plants have been introduced and are driving out the native growths. Chile is rich in minerals, two of the northern provinces supplying great quantities of nitrate. She ranks second among the countries of the world in the production of copper. Mount Mercedario (22,302) is the third highest peak in South America.

PEOPLE

Chile originally belonged to the Incas of Peru, from whom the land was wrested by the Spaniards. Most of the present population are of European origin. There are about 30,000 native Indians—Araucans—in the southern Andes, and a few wandering Fuegians in Terra del Fuego. In Southern Chile the German immigrants have had great influence.

PROVINCES

Chile is divided into sixteen provinces and two territories.

GOVERNMENT

Chile is a republic. The president is elected for six years, senators for eight, deputies—corresponding to our congressmen—for four years, all by direct popular vote. All males over twenty-one may vote.

ISLANDS of the PACIFIC

Reading Unit No. 1

FAR-FLUNG ISLANDS IN THE PACIFIC

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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Why did contact with the white man kill off the natives?

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Summary Statement

The South Sea islands range from pin points to a continent, and their population includes al-

most all the peoples of the world. They are beautiful and interesting but somewhat terrifying, too.



Photo by the National Museum

These great faces of stone are found on lonely Easter Island, or Rapa-nui, as it is called in Polynesian. Centuries ago this island was colonized by settlers from central Polynesia, and because wood was scarce the people carved these religious images from soft stone. On the island were found huge platforms made of great blocks of stone fitted together, and it was on these platforms that the great figures stood. The

images themselves which are anywhere from four to thirty-seven feet high are made from lava blocks. Their flat-topped heads were originally fitted with crowns of red lava. Many of these crowns have been found in the crater-quarry where they were made. But life was harder here than elsewhere in Polynesia, and the islanders stopped making their great figures. Later Spaniards enslaved them and culture decayed.

FAR-FLUNG ISLANDS *in the* PACIFIC

*Dotting the Western Pacific Are Hundreds of Smiling Islands
Which Contain a Varied and Interesting
Assortment of Peoples*

THE vast Pacific Ocean, tossing its waves over one third of the earth's surface, holds many an island in its bosom. Many of these are very large—the whole land of Australia is, after all, a Pacific island; while thousands of others are mere specks on the map. Many of them are very rich in natural resources. They have already made history, much of which is related in our story of World War II.

Widely scattered as the Pacific islands are—some of them a thousand miles and more from the nearest land—they were nearly all settled before the white men ever found them. If the tale of this settlement, made in tiny boats venturing over trackless wastes of water, could only be written, what a thrill-

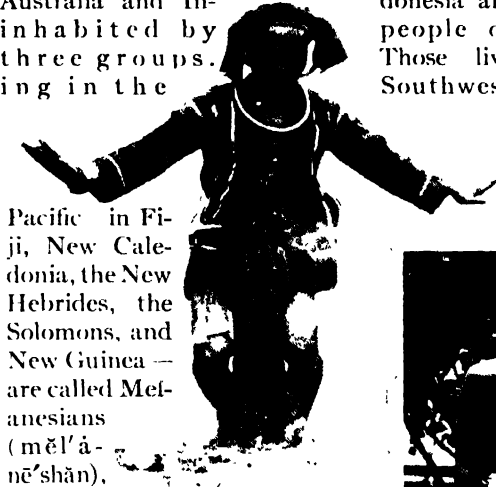
ing story it would be! Among its heroes we should certainly find the Polynesians (pŏl'i-nē'shān), those "vikings of the Pacific," and many other groups would play their part in the adventurous tale.

The story of the Pacific has to be told in such large figures that we can scarcely grasp them. This ocean stretches ten thousand miles from east to west, and nearly as many from north to south. It contains thousands of islands, most of the larger ones lying along or near the Equator. On these islands live millions of yellow, brown, or black men, though white men now rule most of them. Some of the islands, especially New Zealand, Tasmania, and Australia, are now largely populated by the whites.

ISLANDS OF THE PACIFIC

A great number of the Pacific islands are old volcanoes, with central mountain peaks sloping down to their sea coasts. But many of the tiniest islands are atolls (ă-tŏl'), those curious rings of coral land surrounding a central lagoon, or inclosed space of water.

All the island groups east and north of Australia and Indonesia are inhabited by three groups. Those living in the Southwest



Pacific in Fiji, New Caledonia, the New Hebrides, the Solomons, and New Guinea — are called Melanesians (mĕl'ă-nĕ'shăn),

from the Greek words meaning "black" and

"island." Those living north of them—in the Mariana, Caroline (with Palau), Marshall, and Gilbert Islands—are called Micronesians (mī'krô-nĕ'shăn), from the Greek words meaning "little" and "island," for most of their islands are tiny atolls. All the other islands, spread out inside a great triangle stretching from Hawaii to New Zealand and over to Easter Island, are inhabited by people called Polynesians, from the Greek words "many" and "island"—a people of many islands. The Melanesians, a dark-skinned people with Negroid features, moved eastward out of Indonesia into the islands they now inhabit. The Polynesians, who are light brown in color and have mostly the features of the white race with some Mongolian traits, moved out of the Indies centuries ago, pushed by the Malay peoples. Traveling up

through the Moluccas and the southern Philippines, they set sail in great canoes. Whole groups moved together across Micronesia and western Polynesia until they finally reached the Society Islands. From there they spread out north to Hawaii, east to the Marquesas, and southwest to New Zealand. On their colonizing expeditions they took with them food for several months, drinking water, seeds and plants, and livestock, so that they might be ready to settle down in their new homes.

The Micronesians, the third large group, are related to the Polynesians, but they moved out into the Pacific somewhat later and they have more Mongolian blood. Because their islands have few resources they lost some of their arts,

This alarming man of Lolowan is not getting ready to take part in a jungle fight; he is merely dancing.



Dancing is one of the duties of this chief of Lolowan, in the East Indies.



Photos by Field Museum

What they lack in clothes the Dyaks of the island of Borneo make up for in ornament. This young brave has pierced his ears with tigers' teeth.

but they kept their elaborate system of social classes and their fine craftsmanship.

All the islanders suffered from contact with white men. Disease, drink, forced labor, and other evils killed many. Of an estimated 1,100,000 Polynesians when Europeans first came in the late eighteenth century, only about 180,000 were left in 1900. Since then, however, as government has improved and health measures have been undertaken, the population has grown, and there are now about 330,000 full or part Polynesians.

ISLANDS OF THE PACIFIC



Photo by Visual Education Service

Parts of Borneo are wild and unexplored and filled with savage tribes, but more and more the land is

becoming civilized. Above are inhabitants of Borneo weighing sacks of copra at the drying grounds.

In contrast to the scattered, thinly settled islands of Melanesia, Polynesia, and Micronesia are the East Indies, the Philippines, and Japan—those increasingly populous larger islands lying not far off the shore of Asia. Crowded islands like these—along with teeming China on the mainland—looked enviously at half-empty spaces such as those of Australia. And of this envy and rivalry was born a “Pacific problem” that finally brought a war in which millions of lives were lost—among peoples of many racial strains.

Just as Africa was parceled out among the nations strong enough to seize and rule her dusky children, so the Pacific islands have been seized and divided among the ruling nations of the modern world.

Some nations have won islands in the Pacific and lost them again. The Portuguese, first white conquerors of all, now hold only part of tiny Timor (tê-môr'), in eastern Indonesia. The Germans, though they entered the race rather late, got the Carolines, the Marshall Islands, the Marianas, northeastern New Guinea, and part of Melanesia. These became mandates of Japan and Australia after World War I. Neither do the French hold many Pacific islands to-day

—only Tahiti (tä'hê-tê), New Caledonia (käl'ê-dō'nî-ä), the Marquesas (mär-kä'säs), and a few others.

The Dutch, who followed close on the heels of the Portuguese, fared better, for they managed to win and keep nearly all the East Indies. That means that the Netherlands long held Pacific territory half as large as all Europe outside of Russia, and teeming with active and gifted people.

The United States, too, fared well, though she entered the race perhaps latest of all. She acquired all the Hawaiian (hä-wi'yän) Islands, the Philippines, Guam (gwäm), Samoa (sä-mō'ä), and several smaller islands. The Philippines were given their independence on July 4, 1946, after being freed from Japan, who seized them during World War II.

Japan is herself a Pacific island, and has steadily been reaching out, by conquest and settlement, for other Pacific lands where her crowded population may live and build an empire. Her story we have told by itself and in our account of World War II, so we shall not visit Japan on this tour.

It has been England, mistress of the seas, who has secured the lion's share of the Pacific lands. Long ago she discovered and

ISLANDS OF THE PACIFIC

annexed the greatest prizes of all, Australia and New Zealand. Australia is so large that it is often spoken of as a continent rather than an island, and both Australia and New Zealand have stories of their own in our books. But there are many other island groups in the Pacific that now fly the British banner.

Suppose we start our Pacific tour at the western edge of the great ocean, where lie the East Indies — Java (jä'vá), Sumatra (sōō-mä'trā), Borneo (lōr'nē-ō), and Celebes (sēl'ē-bēz), with many smaller islands. All together these islands spread over a territory nearly as large as the United States, though only a tenth of this space is land and the rest is the water between the islands. The East Indies are mountainous and covered with forests. The climate is hot, and for the most part the land literally steams with tropical rain, which evaporates almost as soon as it falls. The Dutch long held all the islands except Portuguese Timor and northern Borneo — which belongs to Great Britain. After an uprising they gave the islands independence (1947), and the Indonesian Union was formed.

Of the people living in the East Indies, the earliest were relatives of the present native peoples of Australia. Two Negroid groups also lived in the islands in early times. One, the Melanesian, moved eastward into Melanesia. The other, the Negrito (nē-grē'tō), still lives in remote sections of the islands. In addition, there are in New Guinea and nearby islands people of Papuan stock, who may be a mixture of Melanesian and Australoid strains.

Most of the people of the Indies, however, are Malays, who moved into the islands from Southeast Asia. They are short and slender, with light brown skin and wavy or straight black hair. Indonesian recorded history

dates back to the fifth century A.D. By then Hindu colonists from India had set up kingdoms among the Malays of coastal Java and Sumatra, and brilliant and powerful empires grew up. The last Hindu state was overthrown in the 1400's by Mohammedan rebels. The Indies fell apart into tiny states which the Dutch, in the early 1600's, easily conquered.

As of old, Java is still the principal is and. The capital is in Java, and though this is not the largest of the islands, it holds

two-thirds of all the people in the East Indies. There are some 50,000,000 of them — crowded so thickly into their 51,000 square miles that they are always spilling over into the neighboring island of Sumatra.

The Javanese are only one of the Malay (mä-lä') groups in Java,

but they are the most civilized. They make fine fabrics, and the women wear graceful dresses called "sarongs" (sä-rōng'), made sometimes of the beautiful batik (bä'tēk) cloth for which Java is famous. Most of the people are farmers, and Java feeds herself largely on rice, which the people grow with immense pains, tending each separate stalk.

The Island of Sumatra

Northwest of Java lies Sumatra, a long, narrow island which is sparsely enough settled to welcome the people who move there from crowded Java. Indeed people come, as they do to the other East Indies, from all over the world, till it is hard to mention a people we are not likely to see here during our stay. There are many Chinese, and merchants and other people from Japan, England, France, and Australia, with even a sprinkling of Arab traders. And of course there are many thousands of native Malays.



The name "Java" makes one think of fantastic, angular costumes, rich embroidery and jewelry, and rare perfumes of the East. And then there are the dancers of Java, strange and posturing, holding their hands palm downward, with uptilted finger tips. Above are two of the inhabitants of this fascinating country.

Photo by Gramstorff Bros.

ISLANDS OF THE PACIFIC



Photo by Field Museum

Dancing is not a mere pastime with some peoples of the East; it is an important part of religious ceremony.

Above are people of Sumatra taking the pose with which they open one of their dances.

Some of them still keep old customs that are different from those of the rest of the world; certain tribes, for example, reckon inheritance not through the father but through the mother.

There are many strange flowers and beasts in this steamy tropical land. Tigers are here, as in Java, and some creatures not found in Java at all—the orang-utan, the elephant, the queer tapir, the Malay-an bear. Brilliant butterflies flutter over bright, luxuriant tropical flowers. One strange flower, the rafflesia (rā-flē'zhī-à), is sometimes three feet across! Then there is the mangrove tree, which grows also in our own Florida; its branches burrow into the earth and turn into roots. It grows thickly in salt swamps, its roots catching the silt and gradually building up land.

Borneo, which lies north of Java and east of Sumatra, is the largest of the East Indies; yet it has only a twelfth as many people as Java, and only half as many even as Sumatra. The northern third of Borneo is governed by Great Britain and the southern two-thirds

by Indonesia; but the Europeans have settled only along the coast and there are many miles of wild river and jungle which no white man has ever seen.

This is the home of the celebrated "wild man from Borneo." It is a vast country, where wild beasts abound and men too are still pretty much untamed. Some of the tribes are still head-hunters, who show their prowess by hunting human heads. A few are supposed to be cannibals, that is, eaters of human flesh. Little by little these wild men are becoming tamed. But Europeans have held sure control of Borneo only for the last fifty years or so, and even yet the white man's laws mean nothing to many of the savage tribes, who follow their own ancient customs and beliefs.

The Europeans in Borneo are mostly officials. The actual business of trade and farming is managed mainly by the Chinese, Arabs, and Malays. Some of the natives

are good at spinning, weaving, ironworking, shipbuilding, and other industries. Many dig in the mines for the minerals in which



Photo by Field Museum

This charming little figure dressed in her strange and dainty costume is a bride from the highlands of Sumatra.

Borneo is rich—diamonds, gold, copper, and iron. And many grow rice, the natives' chief food.

Venturing eastward from Borneo, we shall reach New Guinea (g'n'i), an oddly shaped island even larger than Borneo. New Guinea is an astonishing jumble of swamps, rivers, forests, plantations, and mountains—some of them high enough to have glaciers on their sides. Coming here from Borneo is like traveling from Asia to Australia, for while the plants and animals of the islands we have just left are Asiatic, those of New Guinea are

largely Australian. There is the kangaroo, with its funny leap and its pouch to carry its young, and there are the cassowary, which is rather like an ostrich, and parrots, and the gorgeous bird of paradise, which is hunted for its feathers. The geologists tell us that long ago this island and Australia were united.

It would take a strong and daring explorer to penetrate all the fastnesses of New Guinea. Among his enemies would be the steaming tropical rains, the clouds of mosquitoes, the unfriendly and even cannibalistic natives, and malaria and other tropical diseases. Until science has done a great deal more work in New Guinea, the land will remain largely a jungle.

The eastern half of this island includes the territory of Papua (păp'û-ă), owned by Australia, and the ter-

ritory of New Guinea, formerly German but later governed by Australia under the League of Nations. The western half, still very much in its wild state, belongs to Indonesia.

If we go about among the natives of New Guinea, we shall hear many different languages. We shall see the earlier people, called Papuans, with their woolly hair, which the women wear in huge round headdresses. These Papuans are related to the natives of Australia. There are also pigmies, averaging about four feet, eight inches in height. Besides the black Papuans there are the taller Melane-

sians, living mainly near the coasts.

The Papuan men wear only girdles; the women wear short skirts of shredded palm leaves. And like human beings everywhere, they like to look attractive. The women decorate themselves with nose sticks and earrings, as well as shell and bone ornaments. In the Massim tribe the women are often tattooed from their foreheads to their thighs—a durable decoration that light cannot fade and usage cannot fray!

These New Guinea people eat sago, coconuts, sweet potatoes, sugar cane, and animals caught in the chase. Their weapons and tools are still those of the Stone Age—bows and arrows and stone axes. They build

their houses of bamboo and raise them on high stilts, for protection against wild beasts

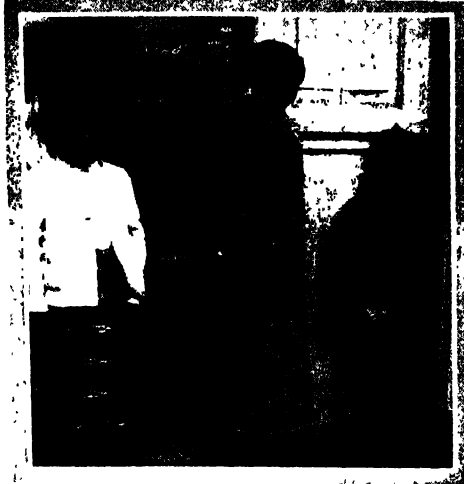


Photo by American Museum of Natural History

Some Malay children of the Celebes are quite well-dressed and some are not. In any case, they evidently do not know what to make of a camera.

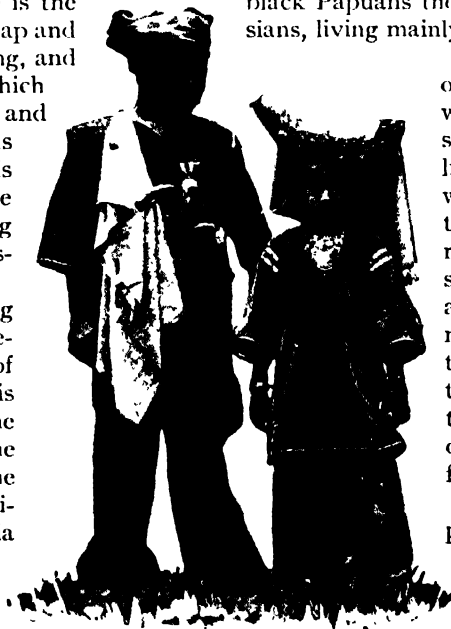


Photo by American Museum of Natural History

These are important people in the eyes of their countrymen, for they are a chief and his daughter from the island of Sumatra.

ISLANDS OF THE PACIFIC

and other enemies. Sometimes these houses are small huts, and sometimes they are big enough for a whole tribe.

The natives of New Guinea are excellent sailors. They show great skill in making and managing dugout canoes.

Sometimes they lash several of these canoes together

and take voyages of

hundreds of miles to

fight their enemies or

to buy and sell goods.

Along the coast they

sometimes build

whole villages out

over the water, using

canoes to go ashore

in.

Each of these natives belongs to a certain tribe or clan;

and members of the same clan

cannot marry one another. They

all worship the spirits of their ancestors, and

think that death comes from magic or from

ghosts. Many were of great help to our Army

during savage jungle fighting in World War II.

But we have far to go and must hurry on,

to journey with Adventure and Romance

among the far-famed little islands of the

South Seas. It is a world of coconut palms.

They grow right down to the sandy beaches

along the shining sea. Their roots cling in

the prickly, cindery surface of the coral

islands. And as we stare happily

at their feathery tops outlined

against the blue of the southern

sky, it is good to know that they

are as useful as they are beautiful.

The coconuts furnish food

and drink of many kinds, and

when dried in the sun they make

the "copra" (kōp'ra) bought

and sold all over the Pacific.

Indeed, what rice is to the

swarming millions of

Java—what wheat is

to us—the coconut is

to the South Pacific

islands.

Many writers

have described

these glamorous

islands of the South Pacific, with their

white beaches, their brilliant birds, and their

many-colored gleaming fishes swimming in

lagoons of clear water. The story of how

they were formed is as fascinating as their

beauty. Thousands of them are

really mountain tops, thrust

by some old volcanic up-

heaval up through

the sea from a sunken

range of mountains.

Besides these rugged

volcanic islands there

are the coral atolls,

about which we have

told another story.

They are rings of low

land, often not more

than ten feet above the

water, lying around blue lagoons.

To describe one or two of the

lazy, basking South Sea islands

is to describe most of them, but we may

visit a few of the most interesting ones.

New Caledonia, a land of rugged and beautiful

mountains, lies about a thousand miles

from Australia. The first traders came there

for fragrant sandalwood, but now the French,

who have owned the island since 1853, mine

nickel, cobalt (kō'bōlt), and manganese

(māng'gā-nēs'). The natives, though their

numbers are dwindling, are contented enough

under French control.

The New Hebrides (hēb'rī-

dēz), northeast of New Caledonia,

are not so flourishing as

their neighbors, perhaps because

of their peculiar government.

France and England both claimed

this group but finally decided to

govern together. So there are

French and British police in

equal numbers, French and

British judges, French

and British officers. The

plan does not seem to

work so well as it might.

But no difficulty of gov-

ernment can keep us

from catching

our breath at

the beauty of

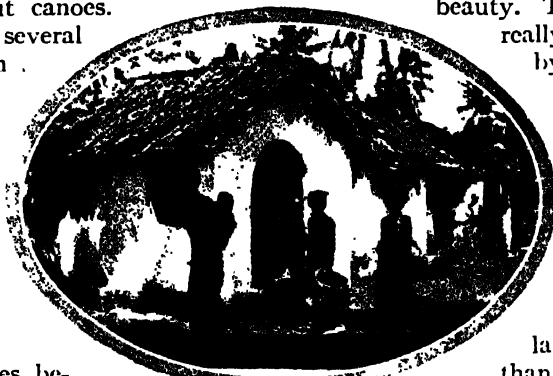


Photo by Field Museum

This village scene is typical of certain parts of Java.

Whether in their costumes, in their jewelry or in their houses, the Javanese like sharp points and stiff, flaring outlines.

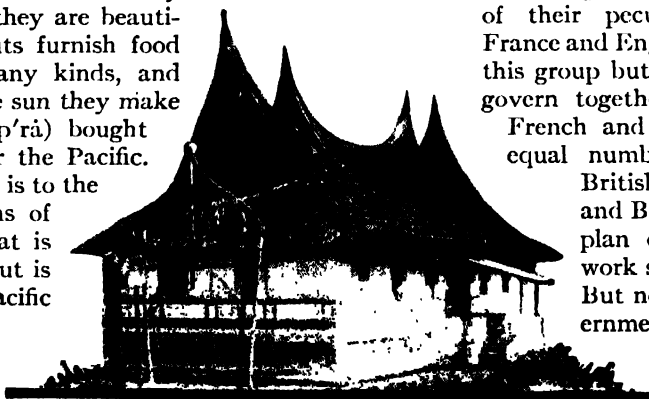
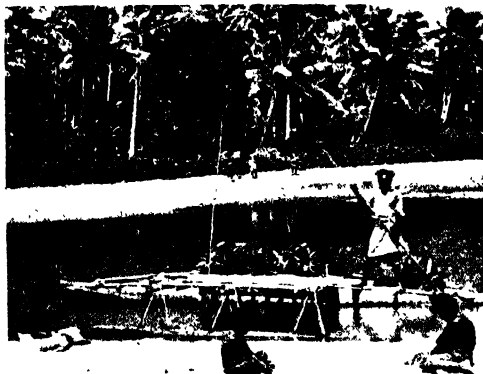


Photo by Field Museum

ISLANDS OF THE PACIFIC



The Fijians used to have many brutal customs. Indeed, only a short time ago human sacrifices were an everyday affair, and not only stray missionaries but often friends and relatives were put to boil in the dinner pot! But for all that, they are much more advanced than most other Melanesians. The people of the Fiji Islands are skilled craftsmen, rather remarkable poets and story-tellers, and they have worked out an elaborate political and social system. Above are some of their interesting woven houses.

Below: a Fiji house. Above right: a Fijian with a canoe-load of bananas. Notice the luxuriant growth of palms and other tropical plants.

Like the Fijians, the Solomon islanders have had a reputation for cannibalism. They are not so advanced as the Fijians, and their social system is not so elaborate, but some of their customs are interesting. For instance, when a man dies his house is left untouched. Vines grow over it unimpeded, and sooner or later it falls to ruin. This custom may have grown from the poetic idea that, in crumbling, the house would find its way to its owner, or it may merely mean a wholesome fear of the dead man's ghost! Below right and left: warriors from the Solomon Islands. Below center: a boy and an old man of the Solomon Islands.



Photos by Gramstorff Bros.

ISLANDS OF THE PACIFIC

these lovely islands, whose mountainous shores, covered with rich tropical growths, rise sheer from the sea.

Whatever way we go from the New Hebrides we shall find beautiful islands sprinkling the sea. Suppose we steer northwest to the Solomons, so named because their Spanish discoverer was sure they held great riches. These are about the wildest of Pacific shores. Many missionaries have been boiled here for dinner, and explorers have been seized and eaten by fierce natives. During World War II Japan took the Solomons, and the American forces saw bitter fighting to regain them.

Next we sail northward to the coral-built Carolines, named for King Charles II of Spain, later owned by Germany, and then by Japan until after World War II. Here, on Yap Island, the people use huge stone disks for money. North are the La-

drones, or Marianas (mä'rë-a'näs). Before she lost them by her defeat in World War II Japan owned all of them except Guam, the property of the United States. Here too was bitter fighting in World War II.

Three thousand miles to the southeast—distances are long in the Pacific—we come to the Fiji (fë'jë) Islands, about 250 in number. Here too are mountains and gorges and steaming mangrove swamps and coconut palms and all the gorgeous vegetation of the Tropics set against the background of the blue sea. Here are the Fiji islanders

themselves, long thought of as about as wild as any men in the world. And to be sure there have been cannibals in the Fijis, and they sometimes served up missionaries or traders for dinner as "long pig," their name for human meat. Yet the Fijians are by no means mere ignorant savages. They are

skillful farmers and boat builders, excellent potters, and weavers of baskets and nets. They are having a very hard time trying to adjust themselves to the different way of life the Europeans have brought, and their numbers are decreasing. England has ruled the Fijis since 1874.

Farther to the east the happily named Friendly Islands, also called the Tonga Islands, present a flat and rather uninteresting picture with their monotony of waving palms. England owns them, but the next group, the Cook Islands, are looked after by New Zealand. These is-



Photo by Gramstorff Bros

These natives of the Fijis are clearly doing their best for the camera. They have put on their grandest clothes such as they are!—and, to make the picture more effective, they are wearing their fiercest expressions. Their headdresses are the result of elaborate training.

lands were made by volcanoes.

We must by no means forget to visit the Society Islands, particularly Tahiti, which is famous as a sort of artists' paradise. Here writers and painters live in native huts, fanned by soft winds, looking out on the blue Pacific. France owns these enchanting islands, and she shows the natives how to make rum and sugar, how to export vanilla beans, phosphates, and the ever-present copra.

There are any number of other delightful islands whose names are not quite so familiar.



Photo by Field Museum

Among these food plants brought as tribute to a chief of the Fijis are coconuts, kava, used for making a

native beverage, and taro, a root from which a curious sort of bread is made.

There is Pitcairn Island, where live some 150 people, all of them descendants of the rebellious crew of the English ship "Bounty," which landed there in 1790. All of them belong to the church of the Seventh Day Adventists. There are the Tuamotus (too'-a-mō'tōō), coral atolls growing only coconut palms and underbrush; on them live 4,700 people, who get along by fishing and diving for pearl.

And far off from all neighbors is lonely Easter Island, discovered on Easter Day, 1722. Here are the gigantic stone images we mentioned at the beginning of this story. The island belongs to Chile, and most of its 460 people are of mixed white and

Polynesian stock. They use stone fish-hooks and sometimes live in stone houses, as did those forefathers of theirs who carved and put up the stone statues on terraces of stone.

But this story has no end. A lifetime would be brief allowance for exploring the vast Pacific Ocean. A few of the other islands we have visited on another trip to Uncle Sam's island possessions. The rest we shall

have to leave to the imagination, with a hint that they are mostly like the ones we have described. You will want to visit them again some day, to see all these odd or beautiful things for yourself. Or have we failed to make you curious?



by Gustav Br.

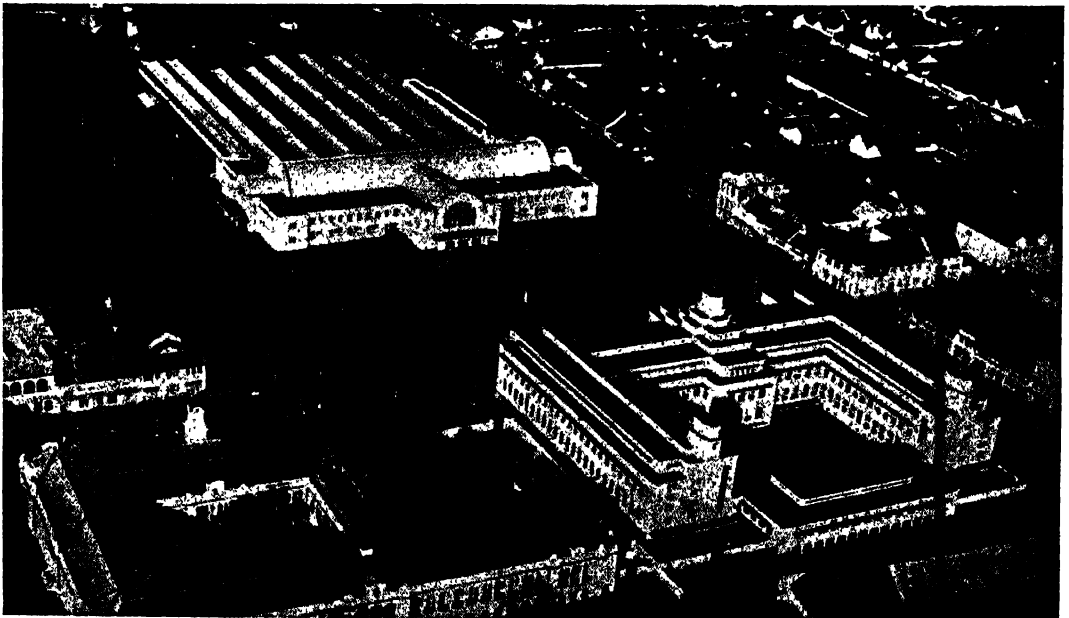
This young woman of pleasing face comes from the Tonga, or Friendly, Islands.

ISLANDS OF THE PACIFIC



In their land of beauty and strange enchantment the Javanese are reaching out for freedom and the benefits of civilization. And since their island is the most crowded land mass in the world, the new often jostles the old in a way that is fascinating or funny. As you may see above, Java relies on her oxen to help haul the oil she produces to run airplanes and automobiles. Her people mostly live in a host of tiny self-govern-

ing villages that hide in groves of fruit trees. They work the fertile soil that yields rice— their chief crop — maize, groundnuts, soybeans, potatoes, tea, sugar, coffee, pepper and other spices, cacao, tobacco, tapioca, indigo, copra, and rubber. All of these are exported through the port of Batavia, the capital. Its fine modern railway station is shown below, with two large commercial buildings in the foreground.



Official Netherlands Photos

ISLANDS OF THE PACIFIC

THE EAST INDIES

AREA

Area in square miles: Java and Madura, 51,032; Sumatra, 164,148; Riouw-Lingga Archipelago, 12,235; Bangka, 4,611; Billiton, 1,866; West Borneo, 56,664; South and East Borneo, 151,621; Celebes, 38,786; Manado, 34,200; Molucca Islands and New Guinea, 191,682; Timor and dependencies, 24,449; Bali and Lombok, 3,973.

LOCATION

The East Indies, stretching east and west in a great chain 3,000 miles long, are situated between 6° N. and 11° S. Lat. and 95° and 141° E. Long. They lie south-east of Asia and northwest of Australia.

CLIMATE

Mean temperature at Batavia (Java), 6° S., 107° E.: Jan., 78° F.; July, 78° F.; annual, 79° F. Average rainfall: Jan., 13 in.; July, 3 in.; annual, 71 in. A typical equatorial climate, hot and moist, prevails in all the East Indies, only Kupang, on Timor, feeling the influence of the Australian winter. Most of the islands are under the influence of the southeast monsoon from Australia, which, after it has passed over Australia, brings a dry season. The northwest monsoon, beginning in October and lasting until March, brings the principal rainy season. The islands outside this zone of influence have weak and uncertain winds during the monsoon period, and abundant rains all the year, but especially after the autumn equinox. At Amboyna, outside the zone of Australian influences, the rainy season comes during the eastern monsoon. The East Indies are outside the zone of the great cyclonic whirls.

PHYSICAL FEATURES

The islands of the East Indies are mountainous. Many of them rest on a shelf that may be the remains of a former land connection between Asia and Australia. A mountain range with many volcanic peaks, some from 5,000 to 10,000 ft. high, runs through Sumatra, Java, and the Moluccas, and is geologically a continuation of the Burmese mountains. Many of the volcanoes are active, and disastrous eruptions sometimes take place. Often as in Java—the eruptions contribute to the rich-

ness of the islands, for the black volcanic soil is porous and fertile. Earthquakes are frequent. Borneo and Celebes are mountainous, the latter with many picturesque gorges and steep mountains covered with primeval tropical forests. Forests are found on most of the islands, and in many places clothe the sides of the mountains. They are rich in such products as teak, rattan, camphor, and gutta-percha. Billiton is rather flat, covered partly by treeless plains. Its highest point is Mt. Tanjem, 11,670 feet above sea level. Billiton has valuable tin mines, and Bangka also produces that metal. The Riouw-Lingga Archipelago is made up of small coral reefs, rocky islets, and a few larger islands which produce pepper and rubber. Coal is mined in Sumatra, but the island's most valuable resource is petroleum. Java too is rich in oil, and famed besides for its coffee. Borneo has oil deposits, coal, diamonds, platinum, and quicksilver. Other resources of the islands are manganese ore and semiprecious stones such as garnets and topazes.

THE PEOPLE

Most of the people of the Indies are Malays. They came to the islands from Southeast Asia in two groups. The latecomers, who have more Mongoloid blood, live along the coasts. In the east live Negroid peoples. A Hindu strain is to be seen in Java, Bali, and Sumatra. There are many Arab and Indian settlers, and the Chinese, who form a large and important group, have been established in these islands from a very early date.

GOVERNMENT

By signing the 1947 Cheribon (Cherif-bon) Agreement, the Netherlands recognized the authority of the Republic of Indonesia over Java, Sumatra, and Madura. This republic then gave up its sovereignty in December, 1949, to the Republic of United Indonesia, which includes Borneo and East Indonesia (Celebes, the Moluccas, western New Guinea, nearby islands). Batavia, the capital of the Republic, was re-named Jakarta, meaning "important city." Under its first president, Achmed Sukarno, the Republic is a partner with the Netherlands under the Dutch Crown. Either partner is free to act independently.

The HISTORY of NEW ZEALAND

Reading Unit

No. 1

THE WORLD'S "MODEL NATION"

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

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Summary Statement

Although New Zealand is the smallest of the dominions, and one which England did not col-

onize until she was obliged to do so, it has become an important and model nation.



Photo by New Zealand Dept. of Tourist and Health Resorts

At the center of North Island in New Zealand is a high plateau with an array of fine volcanic cones. Among those that are active is beautiful Mt. Ngauruhoe,

shown here. In this region Nature is still busy boiling and brewing. Hot springs, geysers, colored lakelets, and pools of boiling mud bear witness to her labors.

The WORLD'S "MODEL NATION"

How Little New Zealand, Starting Her Career amid Wars and Many Money Problems, Built Up for Herself a Government So Sound and Humane that She Came to Be Called the Best-Governed Nation in the World

SOME twelve hundred miles east of Australia the twin islands we call New Zealand lie in the blue waters of the South Pacific. These two large islands, called North Island and South Island, have several smaller islands grouped around them, the whole archipelago containing 103,285 square miles of land. On these beautiful and fertile islands a great wonder has happened. In little more than a century they have changed from a land scarcely known to white men and inhabited partly by cannibals—such as the fierce Hau Haus—to a land with one of the most advanced civilizations in the world. It is the story of this wonder which we have now to tell.

Two peoples had discovered New Zealand before the white men came; the Maoris (mä'ô-rî) who lived there when the whites arrived, have legends that tell us about it all. It may have been about 925 A.D. when Kupe and Ngake, two brown-skinned ad-

venturers from the Society Islands, reached New Zealand over the wide tossing waters in their open outrigger canoes. They sailed all around both of the two main islands, and won their way safely home to tell of their discovery. But their kinsmen, whom we call Polynesian (pôl'i-nē'shān), left New Zealand unvisited for over two hundred years after the time of this brave and risky adventure.

It was a group not purely of Polynesian blood which first settled in New Zealand. These ancient settlers were part Polynesian and part Melanesian (mäl'ā-nē'shān). The Polynesians are tall, with brown skins and wavy hair. They are supposed to be related to our own ancestors, though so far back that the time is lost in mists. They reached central Polynesia from Indonesia, traveling via the southern Philippines and Micronesia, then fanned out to settle all Polynesia. The Melanesians, on the other hand, have dark

THE HISTORY OF NEW ZEALAND

skins and fuzzy hair. They probably once lived farther west, in Indonesia.

But it was not this mixed group that the white men found in New Zealand when they came. It was a Polynesian people, who called themselves Maoris. Probably about 1150 A.D., the Polynesians of Tahiti (tä'hê-tê) and other neighboring islands first decided to migrate to the new land, and for two hundred years canoes were passing back and forth between Tahiti and New Zealand. Maori stories even give the names of these tiny daring boats—Aotea, Arawa, Tainui, and other soft-sounding names.

The Maoris either killed or made slaves of the weaker people they found living in New Zealand, and quickly occupied the two large islands and many of the smaller ones. They kept the customs, religion, and habits of their brothers in Tahiti, Hawaii, and other Polynesian islands. But for some reason, possibly because the new country was so much larger than the old, the Maoris became fearless and formidable warriors.

The Maori "pa" was both a village and a fort. Chiefs chose the sites with great care and arranged defenses so cleverly that later the Europeans could not help admiring these fortresses. Although the Maoris had no weapons—such as the bow and arrow or the boomerang—which would let them fight from a distance, these tattooed warriors, with their long staves and their thick short clubs, were very strong and able in hand-to-hand fighting. Yet to their friends they were kindly and affectionate. Their government was a democratic one; they even held all the possessions of the tribe in common. They were great carvers, and their elaborate tattooing made them famous. Perhaps 150,000 of these clever and intelligent people

were living in New Zealand when the white men came.

The Maoris were cannibals. They ate the flesh of their foes killed in battle. This they did because they believed that the valor and strength of a slain warrior passed into the person who ate his flesh. But their usual food was fish, with vegetables, nuts, birds, and now and then dog meat, which they considered a great delicacy.

They had brought dogs with them when they came to New Zealand, and also a kind of rat. As far as we can discover, there had been no four-footed creatures on the islands before, though there were birds. One huge, almost wingless bird called the moa (mō'ā)—found nowhere else—the Maoris hunted so vigorously that now there are none of them left.

The first white man to sight the shores of New Zealand was a Dutchman named Tasman (tä'smän), discoverer also of the island that was named Tasmania (täz-mā'nĭ-ä) in his honor. This was in 1642. Tas-

man sailed along the South Island for some distance, but he did not land, even to get water for his ship, for the Maoris came out in their war canoes to attack him. Tasman named the island Staaten Island, but in 1643 it was called Zeelandia Nova, or New Zealand, after a province in Holland.

After that the Maoris had their islands to themselves again for almost a century and a half. Then came the great English explorer Captain James Cook, who visited New Zealand on the same famous trip which took him to Australia.

On October 6, 1769, Cook sailed into an inlet of North Island. He promptly named it Poverty Bay because the hostile Maoris would not allow him to get supplies there. He had a little better luck with some of the other tribes, especially on South Island.



This somewhat amazing-looking person is a Maori chief. In the old days before they came under the influence of white people, each Maori tribe had its chief. He was by no means an absolute ruler, for the Maoris were very democratic in their system of government. He had to be a powerful warrior and a skillful seaman, and, in the gentler arts, an accomplished poet and orator!

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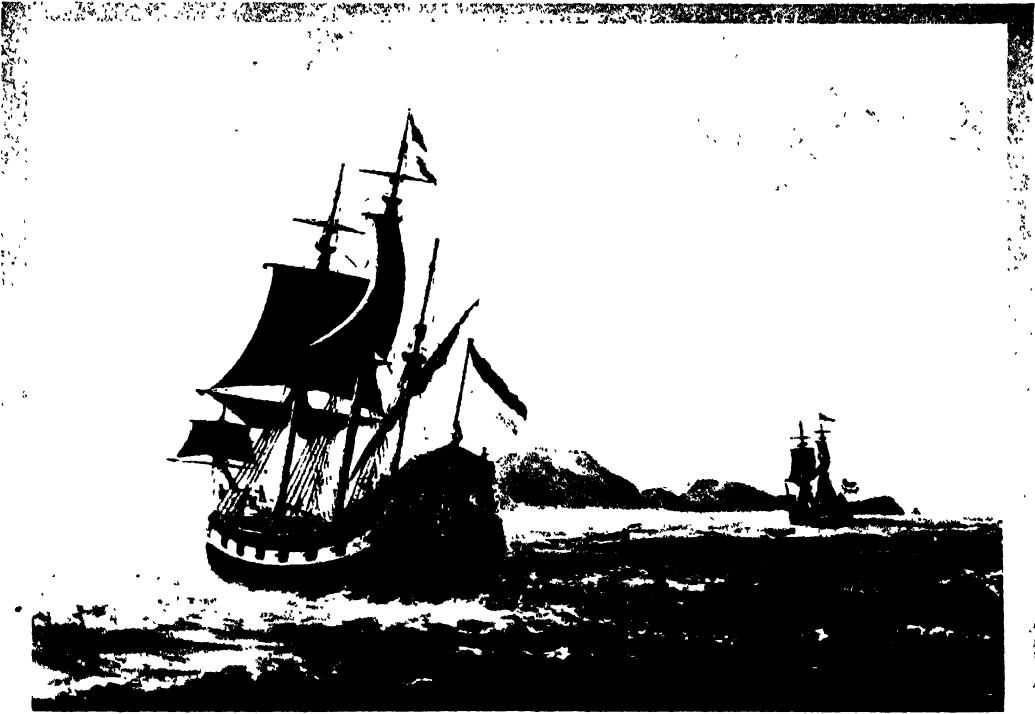


Photo by the High Commissioner of New Zealand

The first white man to discover New Zealand was a Dutchman named Abel Jensen Tasman. He did not

There was a Tahitian chief with him who of course spoke the language of the Maoris' former home, and through this man, Tupaea (tōō'pā-ā'ā), Cook could even talk a little with the natives. He sailed around both North and South islands, proving that Tasman had been mistaken when he thought there was only one island instead of two.

Between 1769 and 1777 Cook made four visits to New Zealand, mapping the coast line and claiming the country for England. Wherever he could make friends with the Maoris he left them sheep, pigs, goats, fowls, and vegetable seeds. The sheep and goats died of eating poisonous weeds, but the pigs and fowls flourished, and potatoes soon became a favored food.

Frontier Days in New Zealand

The story of the next sixty years in New Zealand is full of crime and bloodshed. A few white settlers sought the islands in hope

land, but contented himself with skirting the coasts in his noble ship "Heemskirk," shown above.

of developing a peaceful civilization, but most of the whites who came seemed to want to get rid of the virtues of civilization and keep its vices. Sailors from whaling vessels, criminals fleeing from justice, and other vicious characters made settlements where law and order were unknown, and every sort of crime went unpunished.

Wars with the Maoris

To make things worse, the Maoris were not slow to see that with guns they could fight their wars more easily than with clubs. A chief called Hongi first managed to get hold of the coveted weapons, and from that moment the Maori wars became even more deadly and widespread than before. It is said that these new wars with white men's weapons killed off a quarter of the Maori people before order came to New Zealand. It is pleasant to know that the sons of the two chiefs who were most ferocious, became as brilliant in peace as their fathers had been

THE HISTORY OF NEW ZEALAND



Photo by the High Commissioner of New Zealand

When Captain Hobson landed in New Zealand, he found it quite a simple task to persuade most of the native chiefs to accept the sovereignty of Queen Victoria, provided they were allowed to keep their land,

their fisheries, and their forests. Above, you see Maori chiefs agreeing to the Treaty of Waitangi. The scene shows an interesting contrast between the older and the newly-made British subjects.

in war, and did a great deal for the later peaceful progress of the land.

But not all the white men who came to New Zealand came to live degraded lives and to sell guns to the natives. It was not long before the missionaries came, too, intent on persuading the Maoris to stop being cannibals and to become Christians. The greatest of the missionaries was Samuel Marsden, of the Church of England; he held the first Christian service ever held in New Zealand in 1814. Before his death he had seen the establishment of fifty-four schools, in which there were 1,431 students; and 2,476 persons had been converted to Christianity. Methodists and Presbyterians and, later, Catholics also sent missionaries.

For some years after 1814 neither the missionaries nor the British government wanted colonies to be started in New Zealand. In spite of this, various Englishmen

tried from time to time to start a colony, but it was not until 1839 that anyone succeeded. In that year the New Zealand Company was formed in London, with Edward Gibbon Wakefield as its organizer and promoter. This association was so determined on gaining its end that no amount of discouragement from the government could stop it from sending out the good ship "Tory" to buy land and begin a colony in New Zealand.

How Britain Won New Zealand

Just then something happened which forced the government to change its mind. It was learned that the French were forming a rival company to colonize the islands. It would never do to let France get ahead of Great Britain in that way! So in 1839 the British government reluctantly sent Captain Hobson in the ship "Druid," with authority



A. These young Maori maidens are not trying to stare each other out of countenance; they are merely exchanging greetings according to Maori custom.

Maori woodcarving is often interesting and beautiful. Besides making figures like the one at E, the Maoris ornament the gables and rafters of their houses with carvings of grotesque mythical creatures and geometric designs.

B. Carved store-house.



C. Maori women at work. The natives had become skilled weavers long before white men set foot in New Zealand.

D. This woman is giving food to a tohunga—a priest or seer of the Maoris.



THE HISTORY OF NEW ZEALAND

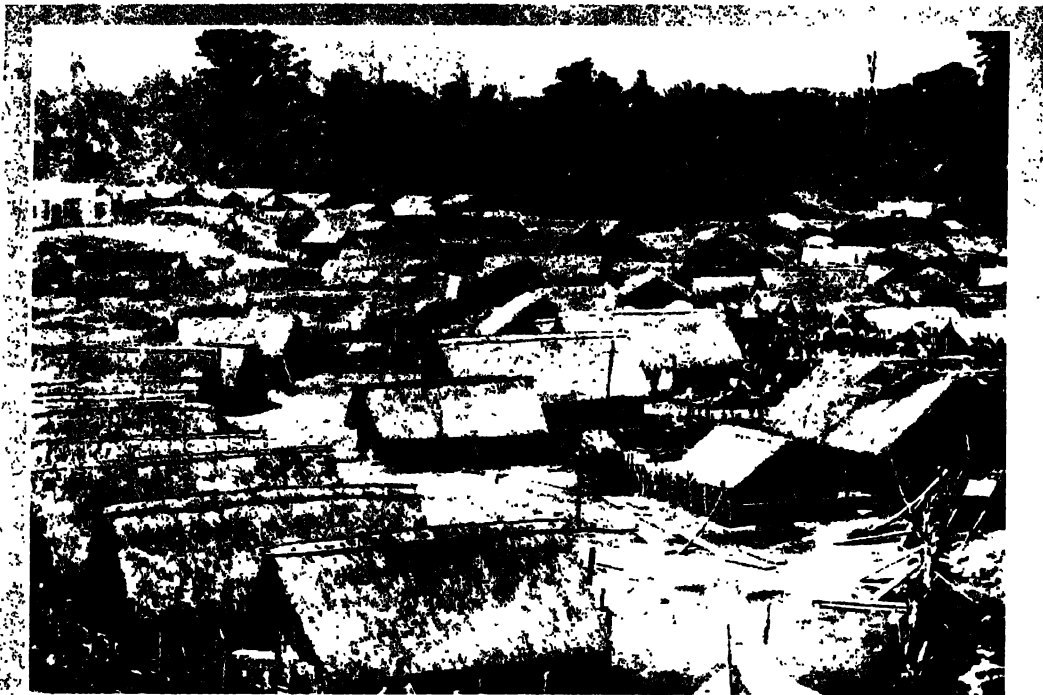


Photo by Govt. of New Zealand

This picture shows you how a Maori village looked in 1850—in the days when New Zealand had few white

settlers and had not yet become important in the wool, meat, and butter markets of the world.

to act as lieutenant governor and to annex New Zealand to Australia if the natives should be willing. Hobson beat the French by a few months, landing in New Zealand on January 29, 1840. Then he and the Maoris signed the Treaty of Waitangi (wā'ē-tāng'gē), by which the Maoris became British subjects and promised to sell their land to no one but the British.

The Man-eating Maoris

Governor Hobson found a stiff task before him. To be sure, a little something had been done before he came in an attempt to bring order to the islands. But sometimes the efforts had been worse than useless. For instance, in 1809, when the crew of the British ship "Boyd" was massacred and eaten by Maoris, the white men had taken a cruel vengeance—on the wrong tribe! Later, in 1833, an Australian named James Busby had been appointed "British resident" in New Zealand; but he could do little or

nothing because he had not been given power to enforce any of his decisions.

The Troubles of the Landowners

Hobson and his successors had plenty of power—they were almost despots, in fact—but it was weary years before much progress was made in bringing order out of New Zealand's chaos. There was the vexed question of the ownership of the land. Many settlers had bought land from the New Zealand Company, which claimed to have bought it from the Maoris. But the company had never been given permission to dispose of New Zealand land. Did the settlers own what they had bought from it, or did they not? There was the problem of the natives. How was peace to be kept with them? How were they to be persuaded to stop being cannibals who delighted in warfare and made over into peaceful citizens? Again: how were these wild islands to be settled, when there were no roads inland and the seacoast

THE HISTORY OF NEW ZEALAND

settlements were feeble and widely scattered? Lastly and always, how was the government to get its money?

The first problem, that of the land, dragged on unsettled for long years. The people, not knowing whether or not the land they were tilling was their own, would not work very hard to improve it. So the colonies grew slowly and were very poor.

Neither Hobson nor his successor, Fitzroy, knew how to make the government support itself. They kept asking England for money, until finally they had asked for and received so much that the British government would send no more. The colony was nearly bankrupt.

Worst of all were the troubles with the Maoris. In 1843 some white men, trying to survey a tract of land which the Maoris had distinctly refused to sell, got into an

affray with the Maoris and several of them were killed. The government, seeing that the natives had originally been in the right, did not try to punish them. But of course there was bad feeling, and soon open war broke out. During this war, called Heke's Rebellion, Governor Fitzroy was recalled and Sir George Grey came from Australia in his place, bringing troops and strong governmental support with him. In 1846 the Maori chiefs asked for peace.

The new governor did more than subdue the Maoris. He made at least a beginning at dealing with the thorny problem of land

claims. Under his rule the government itself acted as land office, selling or leasing land to settlers on easy terms. It purchased most of the South Island and sold it over again in this way. Grey also did much toward straightening out the finances..

More colonists were coming all the time.

One interesting type of settlement was the church colony. Scotch Presbyterians founded the Otago settlement at Dunedin, and members of the Church of England built up the Canterbury settlement at Christchurch. By 1853 there were more than 30,000 white people, all told, living in New Zealand.

Now that there were so many of them, the settlers began to complain of being governed like children from the mother country across the sea, or even of being lumped together with the people of New South Wales,

across a thousand miles of water in Australia. They began to demand self-government.

In 1852 the British parliament answered their pleas by passing the Constitution Act, which went into effect in 1854. Under this New Zealand was no longer a crown colony, governed entirely from England, but became a separate colony, with a regular provincial government consisting of a governor, a general assembly, and six local legislatures at the most important settlements. The governor and the upper house of the assembly were appointed from England, but the lower house and the local

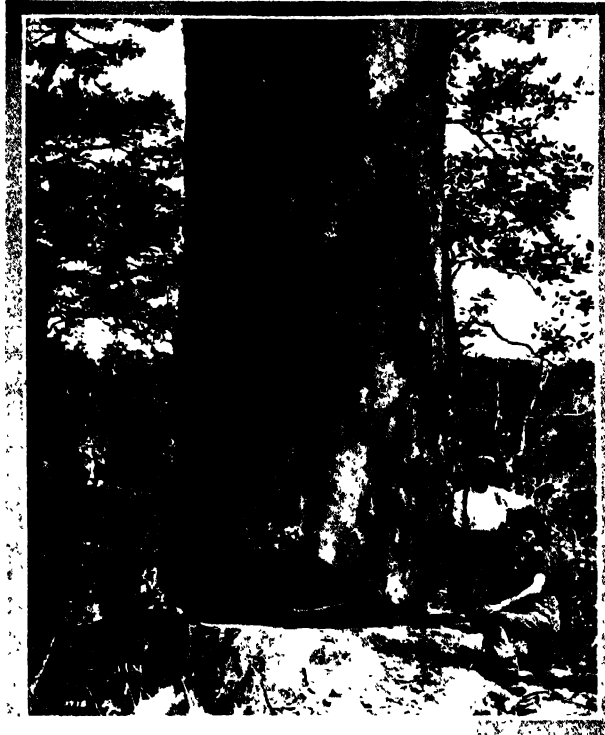


Photo by Govt. of New Zealand

Many of the hillsides and valleys of New Zealand are dotted with untidy rotting stumps, for ruthless cutting has destroyed and thinned out the great forests. Above are workmen cutting down a kauri—one of New Zealand's valuable timber trees.

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legislatures were elected by vote of all citizens owning property.

The new plan had to be changed somewhat before it would work smoothly. The constitution said nothing about making the cabinet, or executive officers, dependent for their power on the people rather than on the government in London, and the first parliament broke up in disorder, demanding responsible government. The governor appealed to the British government, and in 1856 responsible government was granted and a new colonial parliament met under the new plan.

The Problem of the Central Government

Another trouble that arose had to do with the local legislatures. There were practically no roads in the colony, and travel was so difficult a business that it might take eight weeks to go from one end of New Zealand to the other. Consequently it took a long time to get the central parliament together, and the local legislatures got to work months before the general government did. Then they proceeded to take so much power to themselves that for a time it looked as if New Zealand might become split into separate little provinces instead of remaining one strong whole. This problem was not solved until 1876, when the last of the local legislatures were done away with entirely.

Meanwhile settlers were pouring into New Zealand. Between 1853 and 1856 their numbers nearly doubled, so that there were about 60,000 of them. In 1856 New Zealand owned a million sheep, and wool was

bringing prosperity. Gold was discovered near Auckland in 1853, but the Maoris objected to prospectors, and so gold mining developed slowly. There was a terrible earthquake in 1855. And always the government, both national and local, was in financial difficulties. So the 1850's brought mixed fortune to New Zealand.

What the 1860's brought, alas, was a long-drawn-out war with the Maoris. It was bound to come, for the white settlers kept wanting more and more land, and the Maoris were not a weak people like the Australian Bushmen. On the contrary, though they were willing to keep the peace as long as they were left strictly alone, there was really nothing they liked better than a fight, and they had no intention of letting their land go without a struggle.

The War with the Waikatos

Besides, the Maoris distrusted the provincial government, and would much rather have stayed directly under the rule of England. They held all their land in common, and so, not being individual property owners, could not vote under the new constitution. They tried setting up their own kings, who should rule them and be subject only to England. But this did not keep quarrels about land from arising, and in 1859 war flamed up in earnest. It went on by fits and starts till 1871—nearly twelve years.

Three governors—Thomas Gore Brown, Sir George Grey, and Sir George Bowen—tried their hands at subduing the native warriors. Their campaigns were full of



Photo by Govt. of New Zealand
Milk cows on North Island,
New Zealand. Cattle and all
the other useful animals had
to be imported.

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Photo by Govt. of New Zealand

This is a view of Dunedin, situated on the populous east coast of South Island, New Zealand. It is one of

the many cities which colonists have built in the land that was once the home of cannibals.

blunders, and not until troops were brought in from Australia so that the whites greatly outnumbered the Maori tribes was the victory won. During all the later years of the war it was the strong Waikato (wā'ē-ka'tō) tribe against whom the white men were fighting. In 1868 the Waikatos found a skillful leader in young Te Kooti, who held the English at bay for three years. When he finally surrendered the victors let him go free and in the end pardoned him.

The End of Maori Strife

Sad experience had now taught the English wisdom. Sir Donald McLean, a capable and just man, became minister for native affairs, and established peaceful relations between the Maori and the European. The Maoris were given special representation in the colonial parliament. Schools and roads were built into the interior, and the property of the natives was carefully protected. These steps brought an end of all large native uprisings. The Australians have paid these gallant New Zealand natives the com-

pliment of making them the only non-white group who may freely enter Australia.

By the close of the Maori wars the white settlers were increasing so fast that they soon outnumbered the natives. By 1880 there were nearly half a million of them. It had become much easier to move about the islands, and New Zealanders began to feel themselves much more closely united. In 1865 the capital was changed from Auckland to the more centrally located city of Wellington. In 1876, as we have said, the local governments were abolished, and the nine quarrelsome little provinces became one strong and unified state.

Riches in Wool and Gold

At this time the important products in New Zealand industry were more than ever wool and gold. Gold had been successfully mined since 1801; in 1863 New Zealand had exported about \$10,000,000 worth of it. More and more sheep grazed on the plains, and their wool was clipped and exported. In 1882 a great new industry began when the

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sailing ship "Dunedin" carried to London a cargo of lamb and mutton which was still quite fit to eat after that long voyage. It had been frozen to keep it fresh. Of course the sheep raisers jumped at this new method of making their huge flocks pay, and by 1890 the yearly value of exported frozen meat was £1,000,000.

The Rise of Political Parties

There were hard times and boom times in these years of development between 1870 and 1890, and of course the business changes involved politics. There had been no regular political parties before unified government came in, in 1876. After that all grown men were able to vote, and regular parties appeared—the Radicals, the Conservatives, and the Progressives. From 1877 to 1879 the Radicals, under Sir George Grey, were in office; from 1879 to 1890 the Conservatives, for the most part under the leadership of Sir Harry Atkinson. Then in 1890 the Progressives, backed by the labor unions, came into power, and stayed there until 1912—more than twenty years.

During their long period of power the Progressives passed so many advanced laws that they set the whole world talking about New Zealand. Their leaders were John Ballance, prime minister from 1890 till his death in 1893; Richard Seddon, prime minister from 1893 until his death in 1906; and Mr. John McKenzie, minister for lands, agriculture, and immigration, who thought out most of the land laws. Beyond all others, Richard Seddon, a really great man, deserves the credit. During this period the laws were passed which has made it the common saying that New Zealand has the best government of any country in the world.

The Shifting of the Tax Burden

One of the biggest reforms was the shifting of the heaviest burden of taxes from the poor to the rich; this was done by laying the heaviest taxes on great landowners. Because private companies had charged rates up to 10% on mortgage loans, the state went into the mortgage business; it lent money at 5%, exactly half what the private companies had charged, and still it made money.

The state also went into the business of life and fire insurance. There were laws to discourage people from speculating in land, laws regulating divorce, laws giving each community the right to control the sale of intoxicating liquor, laws providing that old people who can no longer work shall be given pensions to live on. Women received the right to vote in 1893.

Perhaps the finest of the Progressive laws were those having to do with labor. There had been many fights between employers and employed, strikes or labor wars which had cost both sides money and bitterness. In 1894 the Industrial Conciliation and Arbitration Act was passed, by which workers and employers must submit their quarrels to an industrial court instead of fighting them out. A little later a law regulating workman's wages and providing for occasional increases in wages was passed.

The Beginning of the Reform Party

By 1912 the greatest of the Progressive leaders were dead and the Conservatives had reorganized under the name of the Reform party, which had a land program that appealed to the farmers. On this program they won the elections. But it was not much more than two years later that the First World War broke out, and the premier, Mr. W. F. Massey, gathered about him a coalition (kō'ā-lī'shūn) ministry—that is, a group of ministers drawn from different parties—to organize the country for war.

New Zealand had been made a full-fledged dominion of the British Empire in 1907. That meant that she was practically an independent nation. But like Canada and Australia, New Zealand has always been very loyal to the mother country. She had even sent soldiers to the Boer War in South Africa in 1899. Now she gathered her strength together to fight by England's side in an immensely greater war. Out of a population of about 1,100,000 she sent some 100,000 soldiers to the war. About 17,000 of them were killed and over 50,000 were wounded, but only 341 were ever taken prisoner. They were stout fighters, these New Zealanders. To support them at war and to look out for them afterward, New

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Photo by Govt. of New Zealand.

The Maori wood carver above lives in New Zealand. He is decorating a long wooden beam with a scroll pattern, and beside him is another of his more fan-

tastic carvings. Do not fail to notice the interesting architecture of the native hut in the background. Only simple materials have gone to its making.

Zealand has run up a debt of more than £81,500,000. After the war, New Zealand was asked to govern German Samoa, under a mandate.

Since 1905 there has been a separate Labor party in New Zealand, and it has tended to crowd out the Progressives, or Liberals, as they are sometimes called. In 1935 it finally came into power and won three successive elections. Michael J. Savage was appointed prime minister.

Government boards now control the export and sale of frozen meat, butter, cheese, fruit, and kauri (kou'ri) gum, a valuable resin used in making varnish. A law of 1926 granted a small allowance, or "dole," to large families which might be in need. During the 1920's when most nations were struggling with bad labor troubles, New Zealand had reason to thank her good labor laws, for her troubles were many fewer than those of other nations.

But beginning in 1921 the business prosperity which had not been altogether de-

stroyed, even by the war, began to break at last under the strain of war debts, heavy taxes, and other difficulties. Prices fell and times were hard. Toward the end of 1927 things got better for a time, but the 1930's brought profound depression to business in New Zealand, as everywhere else. There were closed factories, general poverty, and dismal thousands of unemployed. A great earthquake on North Island in 1933 did not help matters any. Now the "dole" was all that stood between many and starvation. A characteristically progressive measure was proposed in 1931 to piece out the work of this older law; it provided for a tax of 1.2% on all incomes for the express purpose of relieving the unemployed. In 1938 all mining of iron was put in the hands of the government, and a social security bill was passed providing, among other things, for free medical service for everyone.

In 1939 New Zealand, along with the other British dominions, entered the Second World War on the side of Great Britain.

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Photo by New Zealand Dept. of Tourist and Health Resorts

New Zealand mutton has long been a mainstay in the diet of the people of Great Britain and, together with wool, one of the chief sources of wealth for New Zealand.

And in that war too New Zealand acquitted herself with all the courage and distinction that her history would lead the world to expect. Her soldiers, sailors, and airmen fought wherever the battle was waging—and always with ingenuity and valor. Her main fighting force, the Second New Zealand Expeditionary Force, met the Germans in Greece and Crete and finally, as part of the famous British Eighth Army on the North African desert, it led the offensive which pushed the enemy out of Africa. Later the New Zealanders helped pursue the retreating Germans through Italy. After the war the commander of this fine body of fighting men, Lieutenant General Sir Bernard Freyberg, V.C., became the governor general of New Zealand.

Elsewhere, too, New Zealanders fought for the liberties they hold so dear. In the Royal Navy they attacked German surface and submarine raiders. The New Zealand cruiser "Achilles" was one of three ships that destroyed the German pocket battleship "Graf Spee" off Montevideo, South America (1939). Side by side with the Americans,

land. Consequently the New Zealand countryside has many charming scenes like this one, in which green pastures are set against white cliffs at New Plymouth

at sea and in the air, they helped to stand off and finally to conquer the Japanese. Out of 355,000 men of military age, some 135,000—a very large percentage—served overseas. And when the threat of Japanese invasion came near home, 70,000 more, unfit for overseas service, enrolled in the Home Guard. Still others, both men and women, worked in the Emergency Precautions Service for civil defense. In all of these organizations many of New Zealand's 100,000 Maoris, who were never conscripted but volunteered gladly, were vigorous and loyal adherents—and terrible fighting men.

In 1949 the Labor government, which had held office for four terms, was displaced. Labor had passed progressive laws, but many people thought it was putting too much industry under state control. So they elected John G. Holland of the National party, who promised to reduce state controls and to promote free enterprise. This seemed like a check to the advances made by Labor. But from the beginning New Zealand has assisted and protected its citizens. They have a bright future.

NEW ZEALAND

AREA

104,015 square miles, including annexed islands. North Island, 44,281 square miles (slightly larger than Pennsylvania); South Island, 58,092 square miles (same area as Florida); Stewart Island, 662 square miles.

LOCATION

New Zealand, which consists of two principal islands, as well as Stewart, Cook, and other outlying islands, extends from 34°20' to 47°30' S. Lat. and from 166° to 178°36' E. Long. It lies in the Pacific Ocean, 1,200 miles east of Australia and 4,000 miles west of Chile.

CLIMATE

Mean temperature at Auckland: Jan., 67°F.; July, 52°F.; annual average, 59°F. Average rainfall: Jan., 3 in.; July, 5.1 in.; annual, 44 inches. The presence of the sea decides the climate of New Zealand, making it fairly uniform throughout. Everywhere except on plateaus and mountain highlands there are genial summers and mild winters. Auckland never has the high temperatures which make certain cities of Australia so uncomfortable in summer, and unlike Australia, New Zealand has ample rainfall, well distributed throughout the year. The amount of precipitation varies from 26 inches on the coast of Canterbury to 170 inches along the sounds of the west coast. In the Southern Alps enough snow falls to permit the formation of glaciers. On the northern part of North Island semitropical conditions exist, and on the southern part of South Island frosts in winter are very severe. But sea winds everywhere keep the skies normally clear, there is vegetation throughout, and in general, climatic conditions are pleasant and healthful.

PHYSICAL FEATURES

The two most important islands of New Zealand are North Island and South Island, separated by Cook Strait. South of South Island is the comparatively small Stewart Island. North Island is 515 miles long, and varies in breadth from 16 to 190 miles. Its northern part is a narrow peninsula, moist and semitropical. In the broader part of the island are many mountain chains which contain volcanic peaks. Ruapehu (9,175 ft.) is intermittently active. Ngauruhoe (7,515 ft.) is another volcanic peak which frequently sends forth vapor and steam. Mt. Egmont (8,260 ft.), in the west, is inactive, and clothed with forests. North of the two active volcanoes mentioned, in the center

of the island, is Lake Taupo, 238 square miles in area. It lies in the middle of a pumice-covered plateau from 1,000 to 2,000 ft. above the sea, and is famous for hot springs near by, which have remarkable curative powers. Fine lakes, pools, and waterfalls give great scenic beauty to this island, and attract the tourist.

South Island suggests Switzerland, but there are long and fertile plains on the coast. It is very mountainous, for its entire central portion is covered by the Southern Alps. Mt. Cook (12,349 feet), near the west coast, is the highest peak on the island. West of the mountain is the beautiful Franz Joseph Glacier. There are fjords, lakes, glaciers, waterfalls, and many rivers. The largest river is the Clutha, abundantly supplied with water. Because of the narrowness and the mountainous character of the islands, the rivers are short, rapid, and likely to be swollen with water. The two best natural harbors in New Zealand are Wellington and Auckland. Among the mineral deposits are kauri gum—a fossilized resin—copper, tin, manganese ore, and platinum. There are gold mines in Auckland, in Otago, and on the west coast of South Island. Good bituminous coal is found on the west coast of South Island, and there are other deposits elsewhere. Silver is found in small quantities.

THE PEOPLE

The natives, called Maoris, are a branch of the Polynesian peoples. Their ancestors came from Tahiti. In 1900 there were only 40,000 Maoris left, but they number some 100,000 now. New Zealand is the most British of all the English colonies; only 1 1/3 percent of the population are of non-British stock. Three-fourths of the inhabitants were born in the colony, the others are immigrants from England, Scotland, and Ireland.

GOVERNMENT

New Zealand is a British dominion. Laws are made by the governor-general and a general assembly made up of a Legislative Council and a House of Representatives. The governor-general has the power of assenting to or withholding consent from bills, or he may reserve them for action by the king. The House of Representatives has 80 members, including 4 Maoris. Both men and women vote for its members.

PROVINCES

New Zealand is divided into 9 provincial districts. Those on North Island are Auckland, Taranaki, Wellington, and Hawke's Bay. On South Island are Nelson, Marlborough, Canterbury, Otago, and Westland.

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Reading Unit

No. 1

THE YOUNGEST OF THE CONTINENTS

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For statistical and current facts, consult the Richards Year Book Index.

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Summary Statement

The use of Australia as a penal colony served as a swift means of

throwing open a vast new land to settlement.



Photo by Australian Government

Botany Bay is as historic a spot as any in Australia. For here, in April, 1770, Captain James Cook, the great explorer, made his first landing. The picture shows

him taking possession of the country in the name of the British crown. To-day a monument marks the traditional spot where he first went ashore.

The YOUNGEST of the CONTINENTS

Hidden Behind a Veil of Mystery until Long after America Was Found, Australia Was at Last Opened to Settlers by the British

HOW the enormous island of Australia, so big that it is really a continent, managed to escape full discovery for so long a time is a great mystery. But it is a fact that Europeans had found North and South America and the islands of the East Indies—which lie very near Australia—without realizing that certain coasts they had been charting belonged to a wide, rich land. As late as 1768 Captain Cook set out to discover for certain whether there really was a great continent in the South Pacific.

But once the new land was found, it was not long before it housed a nation—that is to say, not long as such things go. In the short span of years that has passed since Governor Phillip and his eleven ships of sail arrived at Sydney Cove (1788) to found the first permanent settlement, a continent almost as large as the United States has been occupied

and made into a strong and independent commonwealth. Here live some 7,500,000 British people, proud of their heritage of freedom and eager to maintain, in their great sunlit continent of the Southern Seas, those high standards of living that they have built up through 150 years of unceasing toil in opening up the resources of a new land. Eighty-six percent of the people are Australian-born, and 97 percent are of British stock, intensely proud of their country while loyal to the land of their forefathers and living up to its best traditions of justice, humanity, and hospitality. They are one of the staunchest members of the British Commonwealth of Nations.

One marvels at their achievement—and at the speed of it. Many millions of acres have been brought under cultivation. Flocks and herds have spread over the continent and bring their owners enormous wealth. The

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wool and meat they yield help to clothe and feed millions. Railways and highways reach in all directions and modern airliners traverse the continent. Great mining and water-conservation schemes have been developed. Modern cities of rare beauty and charm have been built, two of them with populations that now exceed a million each. Many thousands of factories give employment to armies of workers and produce goods of a value that the imagination finds it hard to grasp. And all this has been achieved with dignity and honor and order, with a care for permanent stability, not only of the political and financial structure, but also of the beauties of human life and the welfare and happiness of the people.

Life in the Southland

About fifty percent of Australia's people live in the capital cities—Sydney, Melbourne, Brisbane, Adelaide, Perth, and Hobart, and the national capital of Canberra. These centers are all linked by modern airliners and railways, and with the exception of Canberra, an inland center, are served by a fine fleet of coastal ships. Inland from the cities on the coast stretch the vast agricultural areas and the lands where flocks and herds graze on natural pastures in the open throughout the year, for in Australia the winters are unusually mild.

Near to each capital is delightful hill country, clothed in the forests of eucalyptus that are the characteristic vegetation of the continent. In the primeval woods are gaily plumed song birds, while in the bushlands and on the open plains are quaint animals such as the kangaroo—survivors of a past age. So mild is the climate throughout the year that it is only on the highest mountains that snow falls. Yet there are large snowfields in the Australian Alps, with modern, well-equipped chalets to attract the sportsman.

Australia's Magnificent Beaches

When winter sports are in full swing in the South, the vast northern state of Queensland, with its 1,250-mile Great Barrier Coral Reef, is bathed in tropic sunshine. Australians love the out of doors. Their beaches, the playground of the nation, are wide and clean and sandy, and there the people indulge their love

of surfing and sun bathing. Australians love horses and hold a surprising number of big racing meets throughout the year. Golf, tennis, cricket, and football have, all of them, an enthusiastic following.

Let us trace the story of this high-minded and energetic people.

Before Captain Cook arrived in Australia we have only what are like the tantalizing peeps we might get of what was going on behind the curtain before the play began. The first peep is through the eyes of the Roman writer Pliny (plīn'ī), about 70 A.D. He tells of a sailor who was driven by fierce winds to a great land which Pliny thought must be Ceylon, but which was probably Australia. Perhaps it was this same sailor who brought back to Rome the first description of the kangaroo, with its queer legs so short before and so long behind, and its neat pouch to carry its young. For another writer, Lucian (lū'sh'ān), describes the animal though he adds that he knows it must be all a lie, since no such animal could possibly exist!

The Unknown Land

In the same century in which Lucian lived we get another peep behind the curtain when Ptolemy (tōl'ē-mī) of Alexandria, ruler of Egypt, made a map of the then-known world and in it, far away to the south, showed a vast land which he called "Terra Incognita"—the Unknown Land. He may have had his information from the Malays, who as sea rovers outdid the vikings and sailed far afield from Java, where they had lived from very early times. It seems hardly likely that they failed to reach Northern Australia. A chain of islands ran southward to the continent like a series of stepping stones.

In those days the East Indies were a great center of overland commerce, and the ports were busy with shipping. Indian, Arab, and Chinese merchants journeyed there to exchange their wares for the spices of the islands. They would naturally carry back home the story of the southern land spoken of by the Malays.

Centuries passed before anything more definite was known of this far-off continent. It was not until the latter part of the fifteenth century that the great voyages of the Por-

tuguese led to the discovery of the "Spice Islands." These sailors were traders rather than explorers, and in hope of new wares they followed the chain of the East Indies as far as New Guinea, the northern coast of which was visited by Jorge de Menezes in 1524-26.

Up to that time the new world of which we are speaking had been rigidly divided between the Portuguese and the Spaniards, with the Spaniards taking the western half and the Portuguese looking to the east. With their interest and greed aroused by the rich trade from the Spice Islands, the Spaniards, who were explorers by nature, were eager to discover Spice Islands that had not already been annexed by the Portuguese. So they cruised about and did, to be sure, put the Solomons and other Pacific islands on the map. But they failed to reach any part of the Australian continent. However, in 1606 Torres (tôr'rēs) did sail through the island-dotted strait between Australia and New Guinea, and today the strait still bears his name though few people remember why.

The Bold Dutch Sailors

That voyage of Torres marked the close of Spanish exploration in this area. The Dutch now became the most enterprising navigators of the age. Actually, during the same year that Torres came so near to finding the eastern coast of Australia, the Dutch yacht "Duyfken," or Dove, did sail into the vast bay now known as the Gulf of Carpentaria. In 1623 Jan Carstensz followed the route of the "Duyfken" and charted and named the main features along the western coast of Cape York. But his reports of the country were so discouraging that the Dutch authorities were of no mind to make any further effort to ac-

quaint themselves with the place. "This is the most arid and barren region that could be found anywhere on earth," said Carstensz. "The inhabitants, too, are the most wretched and the poorest creatures that I have ever seen."

Charting the Western Coasts

But between the visit of the "Duyfken" and that of Carstensz Dutch sailors had reached other parts of the western and north-

ern coasts of Australia. Dirck Hartog examined a considerable length of coast near Shark Bay, Western Australia, in 1616. Three years later Houtman was on the Western Australian coast for some time, naming Houtman Abrolhos to the south of Shark Bay. In 1622 the "Leeuwin" rounded the southwestern corner of the continent, which is now known as Cape Leeuwin. It sailed as far as King George's Sound, where Albany now stands. Again, in 1627 the "Golden Zee-paert" also rounded Cape Leeuwin and explored the coast for

1,000 miles, to the western shore of Eyre's Peninsula in South Australia.

From all this it will be clear that Fate had never failed to lead the Dutch sailors to the more arid sections of the continent. Their reports always told of barren, forbidding shores. Those vast desert regions that they saw from their ships were responsible for delaying the settlement of Australia for three hundred years.

But the Dutch are persistent people, and Van Diemen, governor-general in the Indies, was unusually enterprising, with the result that in 1642 he sent out an expedition under Tasman (täs'män) to find out the extent of the continent. This resulted (1642) in the discovery of Tasmania (täz-mä'ni-ä). The winds then led him to sail due east instead of con-



Photo by Twine Galloway, N.Y.

With boomerang and spear this Australian native can work marvels. His costume, extraordinary to us, will seem natural enough to his friends.



Photo by Australian Government

Port Jackson, where Governor Phillip finally decided to establish his penal colony (1788), is a much better harbor than Botany Bay, for it is deeper and more

tinuing north, and his next landfall was the South Island of New Zealand. He came back to Batavia, on Java, around the north of New Guinea. On a second voyage two years later he roughly charted the coast from Cape York to the Ashburton River in western Australia.

Discouraged, the Dutch now decided to concentrate on developing their interests in the Indies, and the death of Van Diemen in 1645 virtually marked the end of Dutch voyages southward, although it is true that Willem de Vlamingh discovered the Swan River in 1696 and coasted northward to the Ashburton before returning to Batavia.

A Famous English Pirate

And now the curtain rises to show the English entering the scene. In 1688 "the shores of Australia," to quote the late Professor Sir Ernest Scott, "received a visit from a company of buccaneers who included an Englishman with a talent for picturesque writing and an inborn love of adventure—William Dampier. He and his companions on the 'Cyg-

sheltered. In our picture Phillip and his party have just discovered the promising spot, beside a little stream, where the houses of Sydney will soon stand.

net' had been pursuing a career of sheer piracy in the China seas. They had stolen the very ship in which they sailed, and had committed such offences as would have justified the Spaniards, if they had been caught, in giving each of them sufficient yard-arm accommodation to end their most nefarious courses."

The Voyage of the "Roebuck"

Dampier's view of Australia on this voyage was not wide, but the country somehow appealed to him. Consequently, by 1699 he had persuaded the British Admiralty to give him a ship, the "Roebuck," in which to explore "New Holland." But his exploration took him only along a portion of the same barren northwest coast, thence around the north of New Guinea, and back to England by way of Timor. He had not found the country very attractive, and referred to the natives as "the miserablest people in the world."

This marked the last known contact with Australia for seventy years, although French and English navigators crossed the Pacific

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from South America, and Bougainville (böo' gäN' vël'), during his Pacific voyage in 1766-69, actually sighted the breakers on a section of the Great Barrier Reef and changed his route to the north, passing around the north of New Guinea.

From all that we have said it is clear that when Captain James Cook, who is generally known as the "discoverer" of Australia, sighted the eastern shores of the continent in 1770 he was looking at what was not only known but had already been fairly well charted so far as its coastline was concerned. What Cook did discover was the main economic regions of the continent—the place where people wanted to live.

The Famous Ship "Endeavour"

When Cook started out in 1768 the great explorer was on his first voyage. He was set in command of the "Endeavour," a 370-ton square-rigged sailing ship which left England during August. The expedition was partly scientific, for it carried experts to observe the transit of the planet Venus across the sun as it appeared from the island of Tahiti. But besides that, Cook was to find out definitely at last whether or not there really was another continent in the southern seas. And wherever he went he was to take possession for England of such new countries as had not already been claimed by some other government.

Tahiti was reached in due course and the astronomical observations were successfully made. Then the "Endeavour" sailed onward to the south in August, 1769, seeking the southern continent. On April 20, 1770, Cook sighted the first Australian land at a point near Cape Everard in the extreme eastern part of Victoria. Proceeding eastward and then to the north, he followed the coast, naming the conspicuous landmarks. Eventually, April 29, he made a landing in a large bay—"Botany Bay," he called it because of the many new kinds of plants and flowers found by the ship's botanist, Banks, whose recommendations were later to play no small part in inducing the British government to establish a colony here.

Eight days later Cook sailed on to the north, tracing the eastern coastline of the continent and naming the landmarks. Some of

the names he thought of are poetic or have a humorous twist. For instance, he named the cape where his ship ran aground Cape Tribulation. Other places he named for men—Grenville, Townshend, Halifax, Keppel, Hervey.

Passing through Torres Strait on August 22, Cook landed next day on an island two miles off Cape York, where he had planned to land. A tribe of threatening natives had made him change his mind. On that island, which he named Possession Island, he hoisted the English flag and formally took possession of the eastern parts of what are now New South Wales and Queensland "in his Majesty's name and under his colours." He returned to England by way of Java and the Cape of Good Hope, in this way completing a journey around the world.

So at last the curtains had parted and the stage was set for the entrance of the first settlers on the continent of Australia. And since it was the English after all who had taken possession of the new land, it is not surprising that colonists followed hard upon explorers. For the English are the greatest of all colonizers. What *is* surprising is the sort of colonists who came first. Strange as it may seem, they were convicts!

It happened this way. The convicts—people who have been convicted of breaking some law—were even a greater problem in England in the 1700's than in other times and places. For the laws were very strict and the jails were full to overflowing. This is easy to understand when we say that a man could be sentenced to seven years in prison for being unable to pay his debts. But worse than that, the conditions in the jails and prisons were very bad, and Englishmen were beginning to be ashamed of expecting human beings to live in such degradation, no matter what they might have done. So people began to look around for some place to which the convicts could be "deported," or sent away.

A Safe Place for the Convicts

This sounded like a good idea, but where were the convicts to be sent? Naturally the older colonies did not want England's jail population turned loose on their shores. One shipload, dispatched to America, had been

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"driven off with curses," and there was a storm of indignant protest all along the American coast from Nova Scotia to Honduras. Since Britain lost America at about this time the matter was closed automatically. And meanwhile British prisons were growing more and more crowded. The authorities thought of Africa, but could find no suitable place there. Then why not send the convicts to Australia, where there were no people, except the weak natives, to say them nay? This was what Banks, the botanist, had advised for some time. Botany Bay was pitched upon as the best place for the penal (pē'nāl) colony, or colony of convicts, and in 1786 approval was eventually given to the organizing of a fleet of ships to transfer the first batch of convicts to Botany Bay.

Command of the fleet was entrusted to Captain Arthur Phillip, an officer who was selected as the first governor of the new colony. On May 13, 1787, Phillip and his fleet of eleven ships sailed from England, carrying some 1,500 persons in all—including nearly 800 convicts. It was eight months before the ships reached Botany Bay, on January 18, 1788. On the way over, Captain Phillip made a very important discovery—the presence of the strong westerly winds blowing toward Australia, which have been used by ships ever since.

The Founding of Sydney

Sailing into Botany Bay, Phillip decided that the place was unsuitable after all, and moved on to Port Jackson, a harbor eight miles north. Here, on January 26, 1788, in the midst of the Australian summer, the shipload of new settlers landed on Australian soil. They selected for their settlement a spot on the

banks of a cove, where a small stream of pure water ran through a thick wood. Phillip named the cove and the settlement Sydney, after the British statesman who had been responsible for the establishment of the colony.

Of course most of Australia was still unexplored. In theory New South Wales, of which Phillip was governor, included about half the continent and several islands besides. Since Australia as a whole is about half the size of the United States, that was quite a sizable territory. But in practice the colony meant only the little group around Port Jackson.

Phillip had quite enough trouble on his hands in this smaller territory. He was an able and energetic governor, but what difficulties he had to face! Some of his people were hardened criminals, and the 200 marines who had come under Phillip as a guard were often

harder to manage than the convicts. Almost none of the people knew anything about farming. Besides, grain and vegetables did not grow well there, cattle had to be killed for meat, and a number of cows and bulls ran away into the bush, where they thrived and produced a whole herd of wild cattle. Four months after landing, the colony possessed exactly one cow!

In the nick of time supplies arrived by boat to feed the starving colonists. But by the time the second convict fleet arrived in 1790 the people were starving again. They wrote home pitiful pleas for help, cursing the new country. But Phillip was seeing to it that the land immediately around his colony was being planted, and it was not long before enough wheat was being grown to meet the needs of the entire colony. And besides wheat the new farmers were raising barley, maize, and various



Photo by Australian News and Information Bureau

Eucalyptus trees are the common trees of Australia. Here they stand, their roots among the ferns, in this fine forest near Melbourne.

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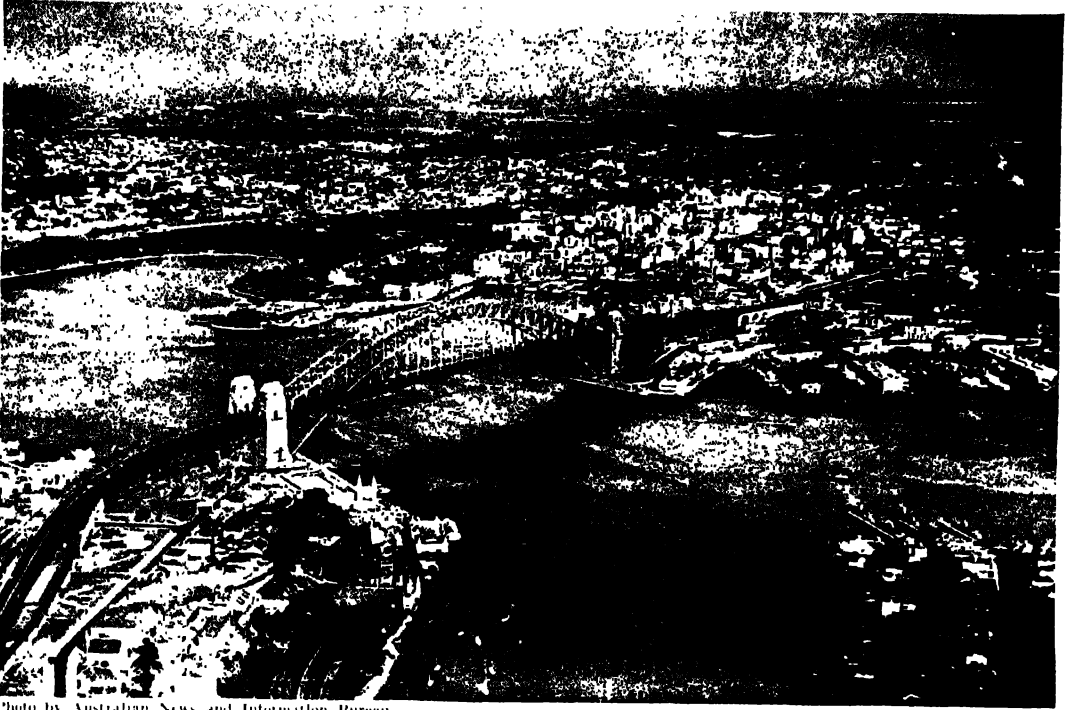


Photo by Australian News and Information Bureau

Here, on the spot where Governor Phillip planted his first colony, stands this great modern city on its fine harbor. In the background is the Pacific Ocean. In

the foreground is Sydney's famous harbor bridge. Those piers are always busy, for during the war years Australia's export trade increased over fifty percent.

kinds of garden produce, while their herds of livestock were growing steadily in size. With the introduction of woolly sheep in 1801 the food problem found its real solution.

At first the natives were by no means friendly to the white settlers, but received them with shouts of "Warra, warra!" – Go away, go away! But they were not a strong or warlike group, and they never had a chance against the white men. Whenever they angered a white man numbers of them were likely to be killed as a result, and thousands of them died by smallpox and other white man's diseases.

The Convicts' Government

And meanwhile the little colony grew and made steady progress. It was governed by a plan a little like extreme state socialism except that all the power came from above, not from the people themselves. The people were to work for the state, and the state was to own the land, cattle, and machinery and to distribute the products of labor to the people as their needs might require.

But this plan never had much of a chance. The officers and soldiers were on the lookout for private property for themselves, with the result that by 1800 most of the possessions of the colony were privately owned. Brickmaking continued for some time to be a successful state industry, but in general men seemed to prefer to work for money wages rather than for what the government might distribute to them.

Discovering the Blue Mountains

Immediately after he had established his first settlement Phillip had set about exploring the surrounding country to see if better land could be found for agricultural purposes. He discovered and named the Hawkesbury River and the Blue Mountains, the steep ranges to the west of Sydney that were to hem in the settlement along the coast for many years. And he sent some of his people to colonize the richer soil of Norfolk Island, 1,200 miles away. But the first explorations of any importance were around the coast, and led to

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a complete circumnavigation of the continent by Flinders in 1801-03.

In 1813 Blaxland, Wentworth, and Lawson discovered a way across the mountains near Fish River, and saw pasture lands stretching before them westward to the horizon. The result of this expedition was the opening up of the rich plains around Bathurst (bâth' ūrst) and also the beginning of a new era of progress and of exploration. People were quick to see the wonderful opportunity the new land gave for raising stock, and were eager to take advantage of it.

A Road over the Blue Mountains

Following in the path opened up by Blaxland's party, Evans discovered and explored the Macquarie River and later (1816) found the Lachlan (läk' län) River, which, with Oxley, he explored until he was stopped by swamps before it joined the Murrumbidgee. Those two officials of government survey were to push a road over the Blue Mountains within a very short time after a suitable route had been discovered.

Other adventurous explorers of that day include Hume—who, with Hovell, journeyed overland to the Southern Ocean, which they reached near where Geelong now stands—and Cunningham, who, exploring northward, discovered the rich Darling Downs country in

southern Queensland. But it was left to Captain Charles Sturt to trace the course of the Lachlan and other rivers that flowed inland from the mountain rampart so near the coast. He found the Darling River in 1829 and learned that many of the other known rivers were tributaries of that stream. In the following year he set out in a whaleboat on the Murrumbidgee, which he followed until it flowed into the Murray, and then continued downstream until the sea was reached at Lake Alexandrina in South Australia.

And meanwhile the convicts had little by little turned into free citizens, and many of them had begun to prosper and to love their new home. Indeed, in all these early days of the Port Jackson colony the convicts, many of whom had been sentenced for "crimes" which we today should not punish at all, often proved themselves better citizens than the soldiers who were supposed to be keeping them in order. The soldiers, both officers and men, got out of control and misbehaved outrageously. To make matters worse, Governor Phillip suddenly resigned in 1792. It was two years before any other governor could be sent out, and then the governor sent was weak and unable to manage his people. So the soldiery had free reign. Since regular money was scarce, they used rum for money—which will give us an idea of the general atmosphere!

They fairly fell over one another in their efforts to get rich at the expense of the state and the colonists. There was one officer, however, Captain John Macarthur, who did the colony good service in the process of building up a huge

This is part of the picturesque range that hemmed in Australia's early settlers along the coast. Because her Blue Mountains, though not high, are full of steep crags and deep ravines, New South Wales has some of the wildest scenery in Australia.

Photo by Australian News and Information Bureau



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Photo by Australia News and Information Bureau

The sheep in this fine flock are on their way to give up their coats, that people in England, the United States, and other northern countries may have warm

fortune for himself. This he did by starting and promoting the sheep-raising industry, of which we shall hear much more later.

Finally the officers began to quarrel over their prey, and a new military governor, Colonel Lachlan Macquarie, was sent out. He ruled the colony from 1809 to 1820, and did much toward straightening out its tangled affairs. He restored order, encouraged industry, and extended the colonial boundaries by exploration and settlement. By 1820 there were about 30,000 people in New South Wales, three-fourths of them convicts.

A Punishment Turns to a Privilege

And now transportation to Australia, which began by being a dreaded punishment for crime, was fast becoming a sought-after privilege. To free settlers as well as to convicts who had served their term and wished to stay in their new home, the government gave tracts of land for that most profitable of all Australian industries, sheep raising. At this time only the wool could be sent to England. Men did not yet know how to freeze meat so that it would keep fresh during the long journey. But wool was enough.

clothing to wear in winter. They will be shorn with motor-driven shears that make it possible for an expert to take the wool from 150 to 300 sheep in a day.

In 1810 the Australian wool "clip" was reckoned in hundreds of pounds, in 1815 in tens of thousands, in 1829 in millions. And even in 1829 the wool trade was nothing to what it was one day to become.

Stealing Pasturage for Flocks

There were plenty of troubles waiting upon this profitable wool industry. Many of the settlers who were given government land traded it off for rum, so that the speculators who controlled the rum soon got hold of vast tracts of the best land of New South Wales. There was the problem, too, of getting the wool to the ports, and roads had to be built inland across the Blue Mountains, beyond which lay the best pastures. Then there was the evil called absenteeism. Men would buy up much land and work it through convict or free labor, but themselves be always absent from it, living in Sydney or some other coast town. And there was the trouble of nomadism (nöm'äd-iz'm)—of wandering, or "nomad," sheep herders who pastured their flocks wherever they liked without bothering over who owned the pasture they were using.

So there were fierce quarrels and com-

plaints of hardship and injustice. But all the time the flocks grew and multiplied, and the mill wheels of England, which had been but scantily fed with wool from Germany and Spain, began to hum with activity, making woolen cloth for the whole world.

And meanwhile, as we have said, the work of exploring and mapping the vast island continent went forward. The story of this work would make one of these volumes, and would take us right down to the present time, to the airplane which explores from the sky. Even settling on a name took many years. In 1605 the Portuguese de Queiros (dā kā'ê-rōsh') had named a little island he had found "La Australia del Espiritu Santo"—the Southland of the Holy Spirit. He was under the impression that it really was the shadowy continent that everyone was then hunting for. We still call this island Espiritu Santo. Between 1794 and 1814 several writers suggested the name Australia for the larger island, and when Governor Macquarie added his voice to the chorus, the English parliament finally (1828) adopted the name. It had been only a few years before this that men had first proved definitely that Australia was one island rather than two.

The Wild Blue Mountains

And as for knowing how the land lay in the interior—it was, as we have said, twenty-five years after the founding of the Port Jackson colony in 1788 before anything was known of the country more than seventy miles north or south along the coast or fifty miles inland from Sydney. For to the west of this little strip stood the Blue Mountains. They were not over four thousand feet high—not at all high in comparison with Andes or Rockies—but they were full of wild ravines overhung with sheer precipices a thousand or more feet high. Nevertheless, people were beginning to try to cross the continent from east to west or from south to north. Sir Thomas Mitchell made a journey overland in southeastern South Australia and reached Cape Northumberland in 1836. He returned through Victoria as far east as Port Phillip Bay. Macmillan in 1839 and Strzelecki in 1840 traveled across eastern

Victoria until they reached the sea.

In the meantime a settlement had been established at Hobart, Tasmania, in 1803. Another had been planted on the Brisbane River in Queensland in 1824, and a third on the Swan River, in Western Australia, in 1829. The last was a Crown Colony, with its governor responsible to the government in London and not to the authorities in New South Wales. Six years later Melbourne was established on Port Phillip Bay in Victoria, to be followed in 1836 by Adelaide on the shores of Gulf St. Vincent in South Australia—a settlement managed by a joint stock company.

Pushing Inland

And now the push of exploration turned north and west. Between 1838 and 1841 Eyre (âr) explored to the westward of Adelaide and finally made his way overland along the coast to Albany in Western Australia. Sturt, who had been the first to explore the Murray River, led a party northward in 1844, hoping to reach the center of the continent. But unusually severe drought kept him from accomplishing his end and he had to return.

In 1844 a German scientist named Leichhardt (liK'härt) made his way from the Darling Downs to Port Essington near where Darwin now stands. On his return he organized a second expedition to explore country in western Queensland. But a third journey, begun in 1848 with the object of crossing the continent from east to west, was never finished. Leichhardt and his party disappeared in the "Never Never" lands of the interior, and their fate still is a mystery. Those great deserts claimed many a brave life before the crossings were made.

How a Mountain Got Its Name

At the time when Leichhardt was making his expeditions Kennedy was exploring Cape York peninsula. He had almost completed his task when he was murdered by natives. At the same time, in the western part of the continent, Gregory was pushing his way across the vast expanses of territory north of Perth. In 1860 Stuart, who had gone with

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Photo by Australian Government

Exhausted and starving, Burke, Wills, and King stumbled into the camp at Cooper's Creek that fateful evening of Sunday, April 21, 1861. Here they thought to find food at last, if not rest. But that very day the man left to guard camp had departed, discouraged and

Sturt in his unsuccessful attempt to reach the center of the continent, traveled from Adelaide over a different route to a point near Alice Springs. Today it is known as Central Mount Stuart. Stuart led a second expedition northward in 1861-62 and reached the sea at Chambers Bay near Darwin. The transcontinental telegraph line between Adelaide and Darwin follows Stuart's track.

At this same time (1860-61) another party, led by Burke and Wills, made its way from Melbourne to the Gulf of Carpentaria. But although the leaders were successful in their aim to reach the sea on the north, they lost their lives on the return journey because of a series of misfortunes. A third member of their party was aided by friendly natives and was finally rescued.

The Bravery of the Explorers

Of the early Australian explorers the American professor Herbert E. Gregory writes: "As a record of human endeavor the exploration of Australia during these

despairing of the explorers' return. He will report that they are lost, and searching parties will seek for them. But they do not know that—and they cannot wait so long for food. When the rescue party arrives at last, on September 21, only King will be left alive.

years constitutes a chapter in history for which the United States has no parallel. The pioneers who crossed the Alleghenies found fertile country beyond; the trappers and traders on our northern boundaries were in country abundantly supplied with food and water; the men who pushed their way across the great plains had forage and water for their animals and wild game for themselves. The forty-niners who crossed the deserts of Utah and Nevada were encouraged by knowledge of California beyond. Only the Spanish explorers from Mexico and the pioneer travelers through the deserts of Arizona and southern California can appreciate the suffering and understand the failures of the heroic Australian scouts. However, persistent explorations gradually disclosed to the Australians that their continent, in spite of its arid expanse, had well watered agricultural lands for many millions of people, and that the resources in timber and ores and grazing lands were unusually large."

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Later expeditions have filled in the gaps left by the early explorers, to such effect that today there is hardly any section of the continent that has not been visited by white men seeking pastures for sheep and cattle, prospecting for gold and other minerals, or studying the primitive natives.

Following the trails blazed by the explorers, the sheep and cattle raisers and the farmers were steadily colonizing the continent, and settlements were springing up in many places. But the young country faced a very difficult and unusual problem. Many of the towns—Sydney, Hobart, Brisbane, Albany, Melville Island—had been founded by convicts. Large numbers of these people had made themselves into good and honest citizens. Yet as time went on and more and more free settlers came into the country, it was natural that newly-arrived convicts should find their welcome becoming more and more chilly. Eventually public opinion against the convict system became so strong that transportation to the eastern states was abandoned altogether in 1853, although convicts continued to reach Western Australia until 1868.

By this time other changes had taken

place in Australia. The settlements spaced around the coast of the continent were gradually becoming the centers of separate provinces, or colonies, with their own governors, and so were growing independent of

the mother colony of New South Wales. Van Diemen's Land, as Tasmania was then called, became a separate colony in 1825. Western Australia was made a colony in 1829, although it remained under the jurisdiction of New South Wales until 1831. South Australia was created a "province" in 1834 and was first settled two years later. It was not until 1851 that the "Port Phillip District" of New South Wales was separated to become the colony of Victoria. The separation of Queensland followed in 1859.

But meanwhile an event of great importance to Australia's future had taken place, and with it the curtain had risen on a new act in the story of this new nation. This was nothing less than the discovery of gold—the best device ever known for drawing settlers to a new land. It had brought thousands of immigrants to California

in 1849, and later was to lure more thousands to the snow-clad reaches of Alaska. But now Australia was to feel the fever. We shall tell the story in our next chapter.

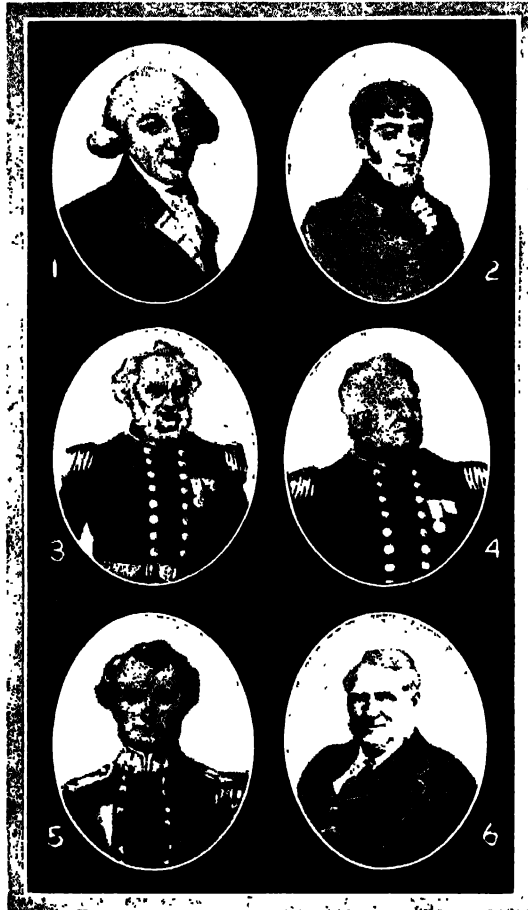


Photo by Australian Government

Here are the first governors of all the six colonies which later formed the Commonwealth of Australia. 1. Captain Arthur Phillip, founder and first governor (1788-1792) of New South Wales, the oldest colony. 2. Colonel David Collins, founder and first governor (1804-1810) of Tasmania. 3. Captain James Stirling, founder and first governor (1829-1834) of Western Australia. 4. Captain John Hindmarsh, founder and first governor (1836-1838) of South Australia. 5. Charles Joseph La Trobe, first lieutenant governor (1851-1854) of Victoria. 6. Sir George Ferguson Bowen, first governor (1859-1868) of Queensland.

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Reading Unit No. 2

IN THE LAND OF THE KANGAROO

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

Interesting Facts Explained

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Keeping out the Chinese, 5-559
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The Labor Party, 5-560-A
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The gallant Anzacs, 5-560-B
The great political parties, 5-560-C
Australia in World War II, 5-560-C

Things to Think About

Compare the Australian crash of 1890 with the American panic of 1837.

Why should two cities, both prosperous, be jealous of each other?

Picture Hunt

Panning gold, 5-556
Modern coal miners, 5-557

Parliament House, 5-560-A
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Habits and Attitudes

The lure of gold, 5-557
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Australia's loyalty, 5-560-A-B
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A great internationalist, 5-560-C

Summary Statement

Once it began to attract settlers, Australia grew by leaps and bounds from a small group

of colonies to an up-to-date nation with a progressive form of government.



Photo by Gendreau, N Y

They are scarcely handsome, these Australian prospectors, and clearly their panning has not brought them much gold as yet. But they are sturdy and

courageous and enduring just the sort to become the solid backbone of a new land. For some day they probably will turn to farming or will raise sheep for a living.

IN the LAND of the KANGAROO

Once the Continent of Australia Appeared on the Map, It Grew a Lusty Nation in Record Time

IT TOOK a long while for white men to discover Australia and decide to colonize it, but when things there were once set going they went with a rush. The first colonists landed at Port Jackson in 1788. By 1850 there were white settlers in nearly every part of the island continent. New South Wales had grown up around that first settlement at Sydney on Port Jackson, until it had 190,000 citizens and a strong government. The city of Melbourne was about to become the capital of a new province, Victoria (1851), with 77,000 people in it. South Australia, after a hectic fifteen years in which it went through bankruptcy and found prosperity, had also about 77,000. Queensland was on the brink of splitting off from New South Wales to form a separate province (1859). There were not so many

settlers in Western Australia—only about 4,000 as yet—and the northern territory was inhabited largely by natives. But on the whole it was clear that the English had adopted Australia definitely as their own.

Then suddenly, in 1851, something happened to make the population, wealth, and fame of the new country leap forward with a great bound. Tucked away in the rocks and streams of the Blue Mountains was discovered—gold.

A good many people had suspected that it was there, but no one had ever before proved it. It was an Australian named Edward Hargreaves who proved it now. He had been one of the adventurous "forty-niners" in California, and there had found out where and how to prospect for the precious stuff. So now he set out alone to

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the hills, and when he had found what he was looking for he sold his knowledge to the government.

It is true that Strzelecki and other explorers had discovered traces of gold in earlier years but the finds had not been followed up. This was largely a result of government policy, for the authorities feared that certain of the convicts would become unmanageable if rich goldfields were being worked. But now one might as well have tried to stop an avalanche. Gold was found in Victoria, with the search there coming to a climax when fabulously rich finds were made on the goldfields of Ballarat (băl'ă-răt) in August, 1851. Ballarat proved to be the richest goldfield known in the world at that time. The more fortunate miners there turned up great nuggets of gold worth, in many cases, several thousands of pounds. Shortly afterward rich reefs of gold-bearing quartz were discovered at Bendigo (bén'dī-gō), not far away.

In other words Hargreaves had started a gold rush as mad as that of the forty-niners. To New South Wales and Victoria men flocked from near and far, their eyes glittering with the hope of gold. First the people in the neighboring towns threw down their tools or shut up their offices and went to the hills to wash the river sands for gold. Then, when the news had had time to travel across the seas to Europe and America, out-

siders began to pour in, streaming through the towns, following the lure of the gold. Melbourne, not far from Ballarat, became a city of women and children, whose men had all gone away—prospecting for gold. In 1852 fifty-nine ships lay in the Melbourne harbor helplessly waiting—their sailors had all deserted to seek for gold!

A Fortune from Lollipops

In twelve months the population of Victoria doubled. Men who had returned from the gold fields with a little money rushed back to make more by selling supplies in the rough camps and boom towns of the miners. One enterprising man with no money at all to begin with made \$30,000 in a year selling lollipops to the miners on the road from Melbourne. One miner broke accidentally into a rock containing a gold nugget weighing 102 pounds, 9 ounces and worth nearly \$20,000. In two years (1851-1853) the value of goods coming into and out of Victoria was multiplied ten times over.

So everything in Victoria, and to a less extent in New South Wales and other provinces, was furor and excitement, breath-taking chances, sudden riches and black disappointments, the stir of new life and new ways of life. Naturally Victoria had to pay for her mad adventure and her sudden fame. Her ordinary business was at a standstill. Industry languished, farms lay idle.

In the turbulent miners' camps there was bound to be disorder. Bandits, many of them from Tasmanian convict

Deep into the seam of coal bites the power drill in the hands of these miners of New South Wales. The Broken Hill mine, in which they are at work, is in one of the world's great mining regions. Coal, lead, zinc, silver, iron, and copper are all found there. New South Wales has the country's largest coal deposits. And Newcastle is the center of the country's iron and steel industry.



Photo by
Ewing Galloway, N.Y.

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settlements, preyed on the miners, robbing them of their gains. And the miners themselves were restless and quarrelsome and lawless. They objected to paying for gold-diggers' licenses, as the state demanded. In Ballarat in 1854 a three-day rebellion broke out over this question. The angry miners burned whole piles of licenses, and order was not restored without bloodshed.

How the Gold Rush Helped Australia

Yet when all is done and said, the gold did Australia lasting good. Although for a time the sheep industry made no progress, cattle increased steadily. Although Victoria farmed less for a few years, the other colonies more than made up the lack. And when in the course of time men ceased to wander here and there looking for gold to pick up, and companies were formed to mine gold by machinery, things began to settle down once more. Then Australia went her way more quietly, but with great gains in wealth, population and power.

Those of the prospectors who had been lucky enough to make money, now turned to invest it in one thing or another. Some of it went into farms. Some went into railroad and boat lines, so much needed to transport people and goods from one part to another of the vast land. Some went into bringing the finer things of civilization to this raw, new country. Sydney University, the first in Australia, was founded in 1852. Meanwhile other advances were made, such as the protection of the flocks by poisoning the wild dogs, or dingos, which had plagued the sheep. Outside of her gold rush, and also because of it, Australia moved forward rapidly in the 1850's.

By 1860 the six provinces into which Australia proper is now divided had already appeared: New South Wales, Victoria, Queensland, South Australia, Western Australia, and Tasmania. These six colonies were jealous of one another; and for that matter, they still are. A slight but ineffective step toward union was taken when (1851-1861) the governors of New South Wales were given commissions as governors-general of all the Australian possessions. New Zealand was not affected by this step.

Within its own borders, each colony had asked for the same thing from the government in London—democratic and responsible government. By responsible government is meant an administration which has to answer to the will of the people who elect the colonial parliament rather than to the British government in London. By 1860 most of the provinces had this sort of government.

This fact alone would be enough to tell us that great changes had come to Australia since the days when the convict fleets first anchored in her harbors. In those early settlements officers of the army or the navy ruled absolutely over a convict population by means of a garrison of soldiers. The state, represented by the governor, controlled all industry and even all property. Funds to supply the needs of the state came from England, voted by parliament just like the sums to maintain any other prison.

Then little by little the state retired from business, and private citizens began to run the industries of the colonies. The governor ceased to have absolute power, and councils or legislatures came into being. The money voted by the British government grew less and less and finally stopped altogether. And all the time, making these changes possible, free settlers poured in and ex-convicts settled down as honest citizens. Finally the convicts ceased to come at all, and all Australia was free. Elected legislatures took over the business of government. Australia was democratic and able to rule and support herself.

What Was to Be Done with the Land?

It is never an easy job, this ruling oneself. And Australia had her own peculiar problems. One vexing question that had been asking itself since the early days was, What shall we do about the land? How was the land best to be made over from the ownership of the state to that of individual citizens? Various ways had been tried. Some of it had been given outright to settlers, but that did not work any too well. Neither did the system of squatters' licenses, by which sheep farmers were given the right to use pasture lands by paying a small sum yearly. It was suggested that the state

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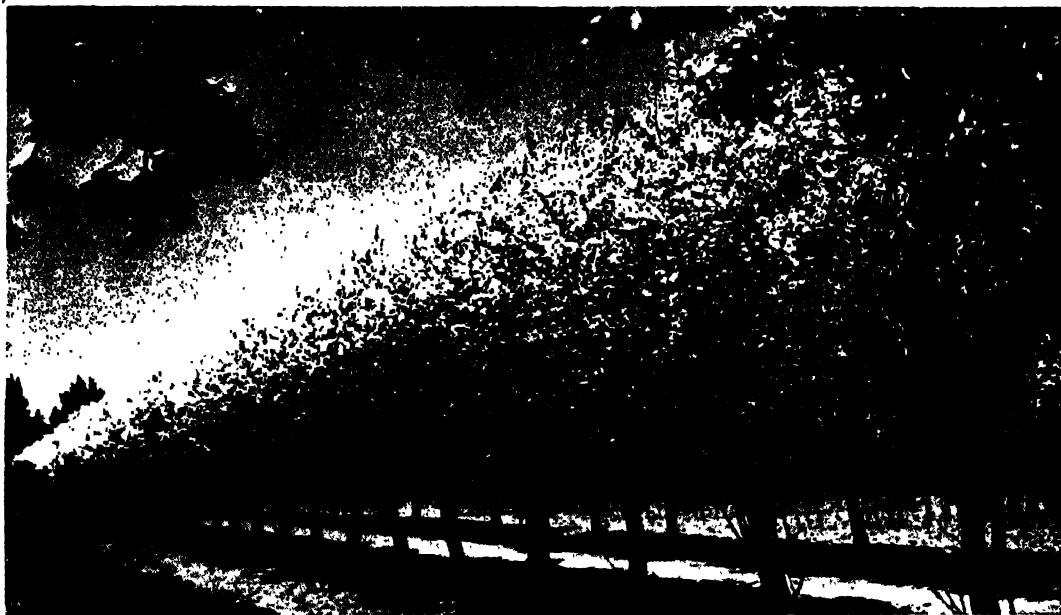


Photo by Ewing Galloway, N. Y.

It is autumn in northern countries and the trees are losing their leaves. But in Australia they are all in bloom. Against the soft spring sky the pink blossoms

of the prunus trees are a note of vivid color. And apples, peaches, pears, and apricots scent the air. This avenue of trees is growing at Canberra.

keep the land and rent it out perpetually to settlers. But many people objected to this system of "quit rents," as it is called, because they thought settlers would develop the land faster if they owned it themselves. All sorts of changes had been made from time to time in the land laws. But on the whole the government seemed to favor offering the land freely for sale.

What People Shall Be Let In?

Then, like most new countries, Australia had an immigration problem. Most of the settlers entering the islands were English, but by the middle of the 1800's there were about 1,000 Chinese laborers in New South Wales alone, and during the gold rush their numbers grew alarmingly. Anti-Chinese riots broke out in the gold fields. All the colonies grew panicky and followed the lead of Victoria in making Chinese pay a heavy tax when they came in, with the idea of course of discouraging their coming. Other laws were suggested from time to time to shut out Chinese and other cheap labor, until finally—much later—the government

hit on the scheme of making every would-be immigrant write fifty words in some particular language.

Australia did not get through the period of swift expansion that began with the gold rush without her share of "frenzied finance." The governments of the provinces, like the governments of the United States and Canada in the same period, spent a great deal of money trying to help in the development of the country. A few of them, notably Queensland and New Zealand, gave financial aid to immigrants. Several of them fought the dryness of the semi-desert places by boring wells, sometimes as much as 4,000 feet deep. Most of them practically went into the railroad business, completing the first private lines which had failed, and building almost all the present lines. Some of the roads paid the state a profit, but most of them did not.

Besides all this the provincial governments were always lending money to private enterprises. Except in New Zealand and Western Australia, people began to think a loan from the state was the solution of every ill.

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In ten years during the 1870's and 1880's these state loans more than doubled; in Tasmania and New South Wales they multiplied by five or more.

Now no country can keep up that sort of thing forever. In Australia the crash came in the early 1890's. Seven banks in Victoria closed their doors against the depositors clamoring for their money. In Queensland and New South Wales other banks failed. Then a dismal depression settled down over business. People had no money to spend. They could not buy goods at home or abroad, and the value of things brought into the country dropped enormously. However, when business began again to climb back toward normal, the provinces had learned a lesson. It was no longer so easy to get loans from them, and the amounts lent dropped from £87,000,000 in 1881-1890 to only some £47,500,000 in 1891-1902.

It was during the 1890's that Australians began to realize fully how much they would gain if they were more closely united. Away back in the 1850's men like Lord Grey in England had believed in union, but Lord Grey had not been able, as we have seen, to go much beyond setting a single governor-general over all the colonies. There was a loose federal council to which the colonies might send delegates if they chose, and, it had passed some measures for joint defense. But that had so far been about all that had been done toward unification.

Now, however, the Australians themselves began clamoring for union, or rather for federation—a union which should leave each province a distinct government within the government of the whole. With Victoria taking the lead, there was one con-

vention after another, until finally a federal constitution was worked out and adopted.

The Six Original Provinces

New Zealand decided to stay out, and Northern Australia, whose white population had almost abandoned it, had been made a part of South Australia in 1863. Later (1911) South Australia gave Northern Aus-

tralia to the federation. In 1927 it was divided into two federal territories North and Central Australia. These were combined in 1931 into Northern Territory. But when the constitution was adopted in 1900 the federation included six provinces: New South Wales, Victoria, South Australia, Queensland, Western Australia, and Tasmania.

The British parliament duly approved the constitution the provinces had adopted, and January 1, 1901, was set as the birthday of the new Commonwealth of Australia.

Sydney, the oldest settlement in Australia, had the honor of proclaiming the commonwealth on the first day of the twentieth century. But it was Melbourne which was at first to be the capital of the new country. The first federation parliament was elected on March 29 and 30, 1901. On May 9, the parliament was formally opened by the Prince of Wales, who later, as Edward VII, became the ruler of the British empire.

When several states unite to make a new nation it is always very difficult to decide where the capital shall be, for every state wants it in her own borders and every big city is jealous of every other. One way out is to build a new city in an unsettled part of the country—as Washington was built in the wilderness in a little district made in-



Photo by Australian News and Information Bureau

With the stern beauty that belongs to our modern industrial age these fourteen famous chimney stacks rise from one of Australia's great iron foundries.

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Photo by Australian News and Information Bureau

Against the towering background of the Australian Alps rises Canberra, Australia's national capital. Tree-covered hills and the wide valley of the Molonglo River

dependent of any state. Thus in Australia Sydney and Melbourne, the two biggest cities, could neither of them bear to see the other chosen as capital of the new commonwealth, and so the constitution provided for the building of a new city on unsettled land as soon as it could be done. Melbourne's glory, then, was only for a time.

How a New Capital Was Built

In 1908 it was decided to build the new capital at Canberra (kān'brā), an unsettled tract of land purchased by the government from New South Wales. Before Canberra could be finished, World War I interrupted the work, but since the end of the war the new capital has grown to be a worthy home for the government of a great people. The government moved to Canberra in 1927.

From the earliest days, when convict labor competed with the labor of free men, Australia has been a hotbed of labor troubles. Especially in the mines of Victoria and New South Wales has this been true. In 1890 there was a general strike, which was lost. Then laborers turned to political action, and in New South Wales there arose a Labor party.

are a fitting setting for this lovely city, which was built expressly to serve as the seat of the Australian government. The Parliament House is shown above.

Soon similar parties appeared in the other Australian states, and as soon as the commonwealth was formed in 1901, a national Labor party was born. The members of this powerful party have always stood very close together. On other pages in this book you may read of the laws for social welfare that have been passed when it has controlled the government.

Australia in World War I

The Labor Party held several brief terms of power between 1904 and 1910, but before long everything was turned topsy-turvy by the outbreak of the World War in 1914. Australia went into the war at England's side with a will. Even before England declared war the premier, Mr. Joseph Cook, had offered 20,000 soldiers in case war should come. Mr. W. Morris Hughes, Australia's great war premier, broke with his party, the Labor Party, over the question of whether soldiers should be conscripted, or drafted, into the Australian army (1917). He put it to a vote by the people and the people decided against it. Even so, out of a total population of fewer than 6,000,000 Australia put into the field 329,883 men—more than a third of whom died or were wounded in

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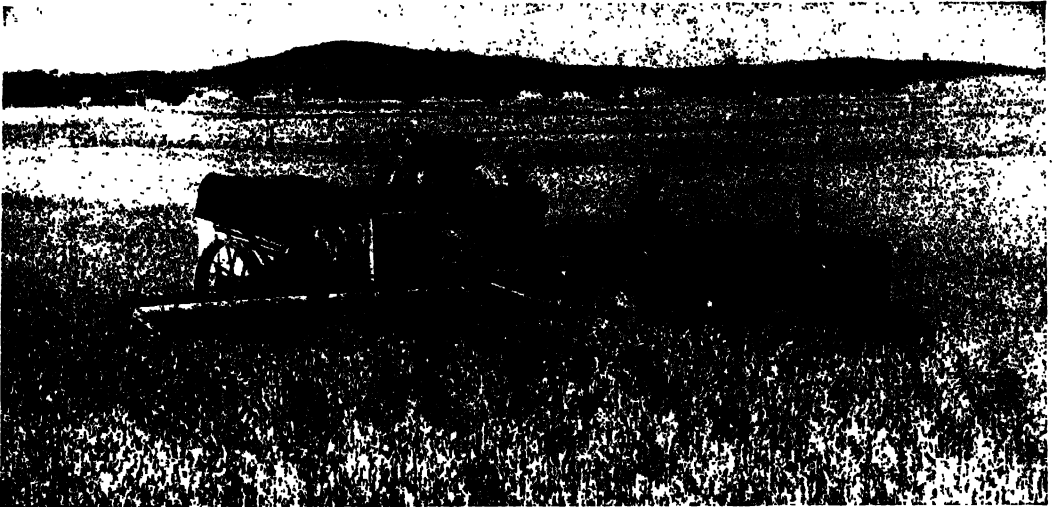


Photo by Australian News and Information Bureau

Wheat is Australia's great crop. Although she has no more people than London or New York City, only three countries outdo her in raising this valuable grain. Her

service. And she backed up the men with so much money that up to June, 1927, the war had cost her—including pensions and allowances—the terrifying sum of £660,000,000, or about \$550 for every man, woman, and child in the country.

The Famous Anzacs

The husky troops from far-away Australia became famous all through the Allied armies. They fought in the Pacific islands, capturing New Guinea, Samoa, and other German possessions. They served on the western front along with the troops of many other nations. Thirty thousand of them died near the beach at Gallipoli during the disastrous expedition against the Turks at the Dardanelles. It was for their bravery in this terrible campaign that they were given their nickname of Anzacs—from the first letters of the words "Australian and New Zealand Army Corps."

A Conservative Prime Minister

When the war was over, in 1918, and the Anzacs came home again, Australia, like the rest of the world, did her best to get back to normal once more. The Labor Party was not to recover for some time yet from the loss of its leader, W. M. Hughes. Hughes

great level stretches, where machines can work with ease, are golden at harvest time, and the grain they yield goes a long way in feeding the world.

was succeeded as premier by Mr. Stanley Melbourne Bruce.

Australia's Postwar Troubles

In the 1920's came a crop of postwar strikes such as occurred also in England, the United States, and other countries. A series of shipping strikes in 1925 became so nearly a revolution that people were frightened and turned fiercely against the Labor Party for its sympathy with them. Bruce's government became stronger than ever. This election was the first under the new law compelling every citizen to vote or pay a fine amounting to about \$10.

The Lean Years

And now the lean years, with their crushing burden of war debts, were upon Australia as upon the rest of the world. It became harder and harder to pay even interest on the huge issues of war bonds, and some of the provinces began to default—that is, to say frankly that they could not pay—leaving the federal government to pay if it could. In 1929 the desire of the people to try some new way out swept Labor back into power.

But Labor could not solve the country's difficulties either. The new premier, Mr.

THE HISTORY OF AUSTRALIA

James Henry Scullin, did what he could, but things went from bad to worse. At this crisis a new party appeared, which spoke of safe and sane finance, and taxes on everybody, rich or poor, to balance the budget. In 1932, as the United Australian Party, it came into power, with Joseph Lyons as prime minister. In 1944, under the leadership of Robert Gordon Menzies, it merged with other non-Labor groups to form the Liberal Party, still under the leadership of Menzies, who had served as prime minister (1939-41). The Country Party, Australia's third large political party, was organized as a conservative party in 1919.

Shortly after the outbreak of the Second World War the Labor Party came once more into power (1941), with John Curtin as prime minister. This was the first time war had ever reached Australian shores, though the Australian people had always been ready to

play their part in any war in which the British empire was involved, and as far back as the

Boer War had sent troops to South Africa. Now they fought indeed. The history of the terrible conflict has been told on other pages. Long before fighting began in the Pacific, Australians were in the field. The siege of Tobruk, in North Africa, has been called "a monument to Australian endurance." When the Japanese attacked Pearl Harbor the Australian forces were scattered far from home. The Australians asked to have the American general Douglas MacArthur assigned to command them, and on March 18, 1942, he arrived, after his escape from the Philippines.

At once MacArthur set about organizing

Australian defense. All through the conflict Australians and Americans worked in the closest friendship and coöperation. Large numbers of American soldiers were landed in Australia, which became their chief base in the Southern Pacific. Supplies and services were exchanged by the two countries under the terms of lend lease, and Curtin and MacArthur became warm personal friends. In fact Curtin early announced that Australia placed her "chief reliance" in the United States." After the war Australia removed restrictions on the immigration of American service men. The Japanese never landed in Australia, but they did raid points in the north, such as Darwin, from the air, and launched submarine attacks on Sydney and other points in New South Wales.

Much of Australia's part in the war depended on how she used her manpower. Of necessity the central government greatly increased its control of industry and of the country's resources. A general election in August, 1943,

gave the Labor Party the biggest majority it had ever had. Just before the war ended, Curtin died. He was succeeded by his friend Benedict Chiffley. But by 1949 Menzies and his party were back in power.

In organizing the postwar world Australia has played an active part. Her representative in the United Nations, Mr. Herbert Vere Evatt, wielded great influence at the San Francisco Conference, where the charter of the organization was drawn up. At all times he was a powerful champion of the rights of the smaller nations, and forced the adoption of a large number of provisions for guaranteeing human rights.



Photo by "Herald," Melbourne

His Majesty's Australian Ship "Bataan" stands out-lined against a vivid sky. This fine destroyer was named to honor the United States forces that fought in the Philippines during World War II. In that terrible conflict Australians and Americans laid down their lives in the cause of a freedom they hold equally dear.

The HISTORY of AUSTRALIA

Reading Unit

No. 3

AUSTRALIAN BOOKS AND ART AND MUSIC

Note: For basic information not found on this page, consult the general Index, Vol. 15.

For statistical and current facts, consult the Richards Year Book Index.

Interesting Facts Explained

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The first Australian poet, 5-560-E
Other early Australian writers, 5-560-E
Australian ballads for Australians to sing, 5-560-E
The service of the early Australian writers, 5-560-F
What the bush poets did for literature, 5-560-F
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Australian writers, 5-560-F
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When Americans looked to Europe, 12-345
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An ancient primitive art, 11-1-4

Picture Hunt

Some fine university buildings, 5-560-E

The National Library, 5-560-G
The Institute of Anatomy, 5-560-H

Things to Think About

Where would you find today conditions for literature like those in early Australia?

Why must every people, whether primitive or highly civilized, develop its own forms of art?

Summary Statement

After years of timid experiment by authors and of crude ballad making by the people,

Australia came of age and developed a mature and vigorous art and literature.

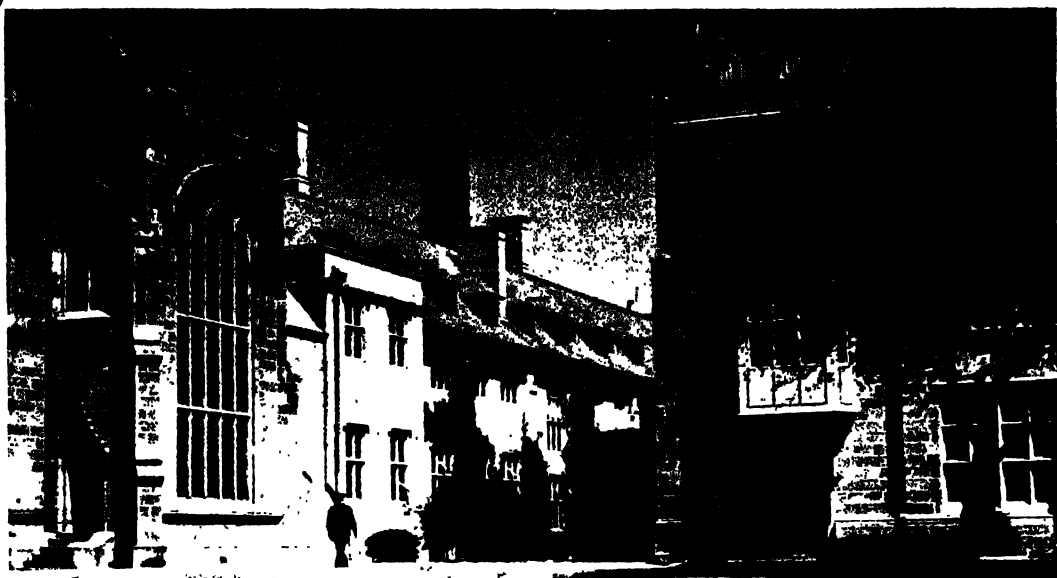


Photo by Ewing Galloway, N.Y.

In her short life as a nation Australia has found time to build a vigorous intellectual life. As its foundation she has an excellent system of education, in which schooling up to the age of fourteen is compulsory.

Every state has its university. Above are three of the buildings at the University of New South Wales, in Sydney, the state capital. Their dignified charm reminds one of England's ancient universities.

AUSTRALIAN BOOKS *and* ART *and* MUSIC

The Work of a New Nation in Literature and the Arts

IN ALL the early days Australian writers seemed to be outsiders looking in—and usually looking in with distaste. Even those who wrote poetry and fiction did not feel that they belonged to the life they described. There was nothing strange about this. The same thing happens in every new country. They knew that their readers would largely be found overseas, and would know very little about the life they were reading about. So the writers had to explain this and apologise for that. Henry Kendall (1841-1882) was the first genuine poet born in the country, but very early in his career he had to turn for appreciation to the English magazine known as the "Athenaeum." Novelists like Marcus Clarke, Mrs. Campbell Praed, Ada Cambridge, and Rolf Boldrewood could never quite forget that their readers were mainly people who would be interested in the Australian background only if it were seen through eyes that

were about as English as their own.

But meanwhile a yeasty impulse was at work in quite another direction. The ordinary "bush" settler, living far from towns and centers of culture, felt the need to voice his thoughts about the life in which he was immersed. He was not an outsider looking in. He was an insider adjusting himself to surroundings that were henceforth to be his own. And he expressed his feelings and comments in crude ballads designed for singing and recitation at bush gatherings or around campfires—just as cowboys and hillbillies were doing in the United States.

They were rarely written down, these ballads. They were passed on orally, and naturally most of them faded out into the night. But at the beginning of this century A. B. Paterson collected a sheaf of them into a volume called "Old Bush Songs," and now we have them to give us a glimpse into the minds of the men who were Australia's pio-

THE HISTORY OF AUSTRALIA

neers—perhaps a more valuable glimpse than can be had from all the formal records. For here is the beginning of a native literature. It stems directly from the lives of men settled on the soil and is colored by their hopes and fears. There are few echoes of convict life in these ballads. Most of them deal with work on the land. And the first of them clearly date from the squatting days, when all power lay in the hands of the large owners of herds of sheep and cattle.

Two Literary Streams

It is from the merging of those two streams of literary effort that Australia's present-day literature has come. Each has its own importance. The first writing—detached and "bookish" though it was—had value because it kept alive the culture of the older world. Its writers and readers helped to hand on a love of book-learning and an interest in book production. In this they were aided by literary societies, by public and private libraries, and by University Extension Boards and sections of the press. The humbler balladmaking kept alive something that was just as important—the fresh outlook, the sense of a new world that was being opened up, and the gusto and originality that are part of the creative impulse.

It was during the seventies and eighties that the two streams gradually merged. This was a period when the notion of spreading culture through institutions was in the air. Many believed with Sir Henry Parkes that Australian progress lay in an education that should be separate from religious institutions, should be compulsory, and should be free. Mechanics' Institutes and Schools of Arts were opened up in every small settlement. These furnished libraries and acted as community centers.

Picturing a Vigorous National Life

Nowadays the writers of Australia seem to have a common aim. They no longer look at their country from the outside, as did the earlier writers, exposing its oddities for the benefit of an overseas audience. And they are not interested in the bush—or back country—and in nothing else. They have come to take Australia and her varied life

for granted and have settled down to exploring it. They paint Australian culture as it grows before their eyes—its roots in the convict days and the years of the gold rushes, its more mature development in the spreading wheatlands and the growing modern cities. In poetry the rough ballad has faded into the past. The work of Bernard O'Dowd, William Baylebridge, Hugh McCrae, Furnley Maurice, Shaw Neilson, and Robert Fitzgerald is Australian to the very core, but it has links with worlds as far apart as those of the Greeks and of Einstein.

In recent years the writer's path has been made easier by grants and prizes. The Prior Memorial Award, for instance, bestows £100 annually on a chosen work of merit, in fiction or biography. In 1945 the Commonwealth Literary Fund, which had been established to supply small compassionate grants to needy authors, had its income increased to £6,500 a year, so that it should be able to give active encouragement to literature. Any recognized author may now apply to it for a fellowship of £250 to help him carry out some specific work. Its Advisory Board reads manuscripts and arranges for the publication of any that are adjudged worthy but that are prevented by commercial considerations from seeing the light. Besides this, it gives to the universities of each state £100 a year each to provide for a lectureship in Australian literature.

Writers in Touch with Their Audience

So it can be said that literature in Australia has never been in a healthier state. There is vigor in it—and a sense of growth. Writers are in touch with their audience and with the life about which they write, and though some of them have well-established reputations overseas, they are finding, more and more, that they can do their best work by staying at home.

In setting up libraries Australia still has work to do. Local libraries that were established in the seventies and eighties, when ideas of spreading culture through institutions were in the air, have suffered from the centralization of Australian life in the larger centers and in the hands of large organizations. The School of Arts or the Mechanics'

THE HISTORY OF AUSTRALIA

Institute in the small community is no longer the cultural center it used to be. When Messrs. Munn and Pitt, with the backing of the Carnegie Institute, carried out an investigation in 1935, they reported very unflatteringly on the kind of books to be found in such places. In library facilities the small Australian towns and townships lag very badly behind. But it should be said that the deficiency is in part made up by the way in which public libraries in the great cities, as well as organizations like the Workers' Educational Association, cater for country readers.

Preserving a Colorful History

One notable feature of the public libraries of Australia is the attention which a number of them have given to the collecting and preserving of interesting material on Australia. Outstanding in the collecting of these "Australiana" are the Mitchell Library, a branch of the Public Library of New South Wales, and the collections of the Commonwealth National Library.

Planned to be a cornerstone of library service in Australia, the Commonwealth National Library has been developed along the lines of the Library of Congress of the United States. It discharges all the duties of a library for the Federal Parliament, for the Departments of the Commonwealth government, and for the people of Canberra.

Naturally, so vigorous a country as Australia has not grown up without a vigorous press. The newspapers of Australia's chief cities have had an important influence on the country's development. They are conservative in their methods of operation, and have built up, over a long period, a reputation for fair political criticism and for

an unsensational presentation of news. Both the morning and the evening papers, especially in their Saturday supplements, have unfailingly given attention to literature and the arts. The periodical press covers a wide range of interests.

Australian "Movies"

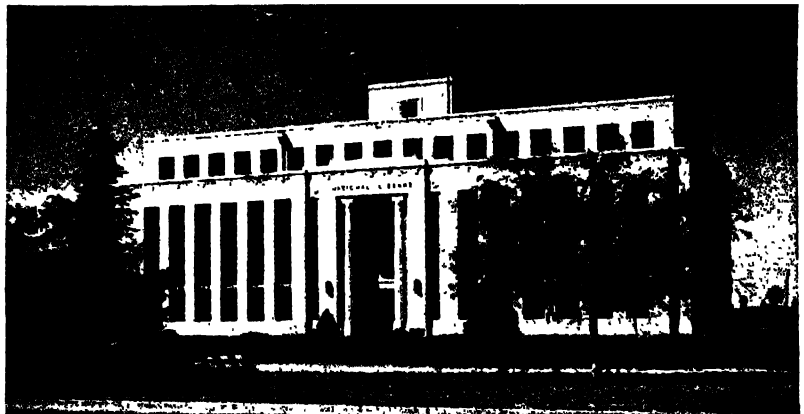
It was in the days of the silent screen that Australia first began to make films. As in other countries, a large number of melodramas were hastily produced and as quickly forgotten. Since then, a few scores of full-length films have been produced in Australia, with varying success. The ground has been successfully broken, however, with good work done by Efftee, Cinesound, and Mr. Charles Chauvel, whose "Forty Thousand Horsemen" is as competent as most of the films made by Hollywood, where much greater resources are available. The Australian newsreel compares favorably with that of other countries, and the documentary and scenic films produced by the Commonwealth government are of a high quality.

The First Artists in Australia

Australian art begins with the natives who were living on the continent before the white man came. But those of them who are still creating works of art now have to be sought in the most out-of-the-way parts of the country. A few of their rock carvings are still to be seen close to the cities. And by journeying into the interior, off the

This beautiful Building houses the Commonwealth National Library at Canberra. It is only a small section of the final structure.

Photo by Australian News and Information Bureau



THE HISTORY OF AUSTRALIA

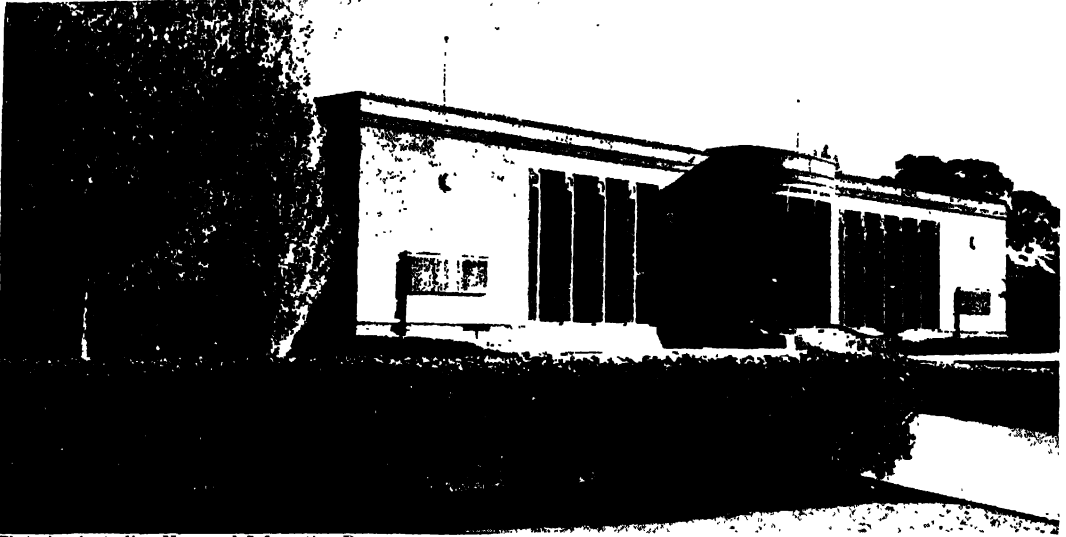


Photo by Australian News and Information Bureau

The home of the Australian Institute of Anatomy is modern in style, as is fitting for this vigorous young land. But it shows the influence of the beautiful build-

beaten track of travel, one may see weirdly and elaborately painted caves. In the capital cities the national museums offer a wealth of specimens of what these primitive people have done in the past. The Melbourne collection is especially well arranged.

But the work of the natives lies quite apart from what is usually known as "Australian art." For the painting of white men in Australia during the past 150 years has echoed the great art movements abroad, with all the various schools of art represented. Today Australia has not only numerous well equipped art galleries, but also a large band of alert and significant artists.

Australians Love Music

In music this young country is already internationally known. Its singers and other musicians have gained fame in Europe and America. So important has music become in the life of the Australian people that it commands wide attention as a subject to be studied in the schools and colleges, with greater and greater attention given to classes in musical appreciation. Much is being done to raise the standard of music by means of an educational scheme of examinations conducted by the state universities.

ings of ancient Greece. And that is fitting, too, for the science of medicine is as old as mankind. Australia has very fine laws for promoting public health.

Of course such standards as these soon make themselves felt in radio broadcasting. The programs offered by the Australian broadcasting stations are interesting and comprehensive. Listeners can select for some 17 hours a day from a variety of programs transmitted by either "A" Class or "B" Class stations. The "A" Class stations are controlled by the government and are conducted by the Australian Broadcasting Commission, with funds drawn from a percentage of the listeners' annual license fee of 1 pound, 1 shilling. The "B" Class stations are the property of commercial firms and are financed by advertisements sponsored by business organizations. This double system of control gives the people a great variety of program.

A Promising Art

Art in its various forms is usually of slow growth in a country. While the people are busy conquering the soil, clearing the forests, and building bridges and houses and roads they have little time to paint or write poems. A vigorous start in the field of literature and art promises a distinguished future for the arts in Australia. For the people there are bold and of creative mind.

COMMONWEALTH OF AUSTRALIA

AREA

2,974, 581 square miles, including Tasmania—about the same as the area of the United States. The country measures roughly 2,400 miles from east to west and 2,000 miles from north to south, and is about twenty-five times the size of Great Britain.

LOCATION

Australia lies between 113° 9' and 153° 39' E. Long. and 10° 41' and 39° 8' S. Lat. The western gateway, Fremantle, is about 4,700 miles from Cape Town, and the most northerly port, at Darwin, is 1,900 miles from Singapore and some 4,000 miles from Japan by way of Hongkong. Ships coming from London by way of the Suez Canal must travel 9,550 miles to reach Fremantle and some 11,800 miles to reach Sydney. By way of the Cape of Good Hope those two distances are lengthened to 10,850 and 13,400 miles. The sea route from Sydney to Los Angeles in the United States is 7,500 miles by way of New Zealand, the Fiji Islands, Samoa, and Hawaii. The distance across the Tasman Sea from Sydney to Auckland, New Zealand, is 1,274 miles, and to Panama 7,700 miles. To London by the same route the voyage is 12,500 miles. Yet by air Australia is only four days from London and three days from the United States. The Island Continent may be said to be at the crossroads of both air and sea routes from the Old and New Worlds for travelers south of the Equator.

CLIMATE

Nearly half of Australia lies in the tropics, but the great oceans that surround it on every side keep the temperatures from going to the extremes that one finds in large land masses in the same latitudes north of the Equator. The mean annual temperatures decrease from about 80° F. in the north to 55° in the south. The outstanding feature of the Australian climate is the relatively mild winter. Cattle graze in the open all the year around, and it is only in winter in the mountain country of the southeast corner of the continent and in Tasmania that snow falls. Only in the cooler temperate regions of the southern part of the country is the cold season well marked. It is true, however, that at any season of the year, even in summer, it is possible to get cold spells when an overcoat is welcome, and in places like Sydney a hot summer day is often followed by a drop in temperature with a rapid shift in the wind at sundown. Changes of this kind are one of the reasons why the Australian climate is bracing.

It is the amount, the seasons, and the reliability of the rainfall that have chiefly controlled the distribution of population in Australia. In spite of the country's rich coastal lands and the vast pastures of the interior, natural water supplies are low over a large portion of the interior. As a result much of Australia's central areas are unsuitable for farming. Though water might be stored by artificial means there, it could be done only at great expense and would be sufficient to serve only limited areas. For this reason Australia cannot be called an "empty" continent, and could not absorb unlimited numbers of settlers from more densely populated lands. In the north the summer is the season of heaviest rainfall, and in the south the winter is. North of the Tropic of Capricorn there are marked drier seasons except along parts of the east coast. In Southeastern Australia both summer and winter rains are marked, for a uniform seasonal rainfall is to be found over a region that includes much of New South Wales, eastern Victoria, and certain districts in Tasmania. Southeastern Queensland also has a rainy season in winter, shown in the seasonal curve when the rainfall there is charted. Moreover, the highlands of the north Queensland coast receive rains in winter from the moist southeast trade winds.

The rainfall in lower Central Australia varies little in its average in the different seasons of the year, but as one travels farther westward toward the Western Australian coast there is a sharp division between the winter and the summer rainy seasons. In Central and Central-Western Australia the rains are very irregular and light.

The reliability of the rainfall from year to year is of the greatest importance. Various statistics have been used to measure this value. The results show that the most reliable rainfall occurs in Southern and South-eastern Australia, and it is there that the country is most thickly settled. The reliability of the rainfall decreases as one travels away from the coast, and is greatest in the central areas and along the central west coast of the Commonwealth. As might be expected, the days of rain in Australia are relatively few. Most of the regions far inland, measuring along a line from the central east part of the continent to the central west coast, have less than forty days of rain a year. The greater part of the continent has less than eighty. But the south, east, and north coastal districts have a hundred and over. The maximum is 160 days of rain in the southwest of Western Australia, southwest Victoria, and Tasmania.

It may be said, then, that Australia falls into three climatic belts: 1) a warm moderately wet belt which has seasonal rains and extends from 10° to 18° S. Lat.; 2) a warm dry belt, extending from 18° to 38°; 3) a wet temperate belt, extending from 38° to 44°. Only in the last is the cold season well marked. In general the Australian climate is marked by its relatively warm temperatures with mild winters, its frequent fine weather with light to moderate winds, its absence of cloud and its abundant sunshine, together with health-giving ultra-violet rays, and its dry and bracing air. Muggy uncomfortable days come only in summer and only on the tropical coasts. It should of course be noted that the Australian seasons are the reverse of those in the Northern Hemisphere. Summer comes in December, January, and February; autumn in March, April, and May; winter in June, July, and August; and spring in September, October, and November.

PHYSICAL FEATURES

Australia is the most level in surface and regular in outline of all the continents. Certainly it is one of the oldest geologically. Millions of years ago much of it was beneath the sea. At that time movements of the land let the water into a valley that is now at the bottom of Bass Strait. In this way Tasmania became an island instead of remaining an actual part of the continent of Australia. The movements of upheaval and the restless volcanic activity that we find in many other countries long ago died out in Australia. But that does not mean that nothing was happening to Australia's surface. Through millions of years this old land mass has been exposed to the weathering of wind and water, so that great plains have been built up by soil washed down from the mountains or blown away from them. Consequently, the country has no tall mountain ranges. Mt. Kosciusko, the highest peak, is only 7,328 feet above sea level, and over the greater part of the continent the eye can find no high eminence, no matter where it looks. This fact has played an important part in fixing the conditions of life in Australia and not only from the point of view of climate, with its influence on the choice people make as to places in which to live. The relatively level surface has influenced the course of rivers, the distribution of plant life, and the ways in which the land can be used in the development of industries.

The greater portion of the continent is, broadly speaking, a vast, irregular, rolling plateau. Mountain ranges run parallel with the eastern coast, and on the north, west, and south there are frequent stretches of low and sandy shore. The principal rivers may be said to be of two types: 1) the rivers flowing toward the coast, which

are similar to such rivers in other parts of the world, and 2) the inland rivers, which gradually lose their water as they leave the coastal regions. A glance at the Australian mountain area will show that the headwaters and catchment surfaces of most of the inland rivers are to be found in the eastern highlands. The main river system is made up of the Murray and its tributaries: the Darling, Murrumbidgee, Lachlan, and a host of smaller streams in New South Wales, and Goulburn and a number of other rivers in Victoria. There are of course many other inland rivers. The Queensland streams are the Diamantina and the Thomson and Barcoo rivers, the last two forming a junction and continuing as Cooper's Creek. All of these flow inland and vary greatly in volume during the year. For long periods they are mere strings of waterholes, but during floods their waters may spread out for twenty miles or more over the flat country of the far western interior. These inland rivers sometimes carry water down into the Lake Eyre (ar) basin in South Australia, but more often their waters are lost through soakage and evaporation before they flow so far. In both Queensland and New South Wales the inland rivers—made up, for the most part, of four of the streams we have mentioned, the Murray, the Murrumbidgee, the Lachlan, and the Darling—are all longer than the coastal streams. For 1,200 miles the Murray forms the boundary between Victoria and New South Wales, and 900 miles of this section of the river are navigable. The Murrumbidgee, about 1,000 miles long, has the Lachlan as a tributary. The Lachlan, although some 800 miles long, is usually little more than a chain of waterholes, contributing through its lower reaches little if any water to the greater river during the dry seasons. The Darling River flows right across New South Wales, connecting with the Murray River. Victoria also claims the Murray as its principal river, but because of the mountain range running east and west across the state and because of the state's relatively small area, the other streams are not long. The Goulburn is the largest stream other than the Murray, which it joins after flowing 280 miles northward from the Dividing Range. South Australia is the state in which the Murray River reaches the sea. In the center of the continent the rivers flow into Lake Eyre when there is sufficient water in them, but generally they are nothing more than ribbons of dry sand.

One of the most interesting geological features in the country is the group of artesian water areas. The greatest separate unit of them—the Great Artesian Basin—measures 600,000 square miles in extent. These wells have not affected farming to any great extent, for artesian water cannot serve as a substitute for rainfall, since it often contains large amounts of mineral matter and generally occurs in regions where the rainfall is too scant to allow of farming anyway. The real use for artesian water is to supplement ordinary water supplies for grazing and watering herds and flocks.

VEGETATION

In all places where the rainfall is scant the vegetation in Australia is sparse and uninteresting. Bordering the desert are tracts covered by mulga, a horny scrub acacia; on the south coast grows the mallee, a dwarf form of the eucalyptus. On the east coast, where the rainfall is plentiful, there are dense tropical forests, as is natural in this latitude; and in the southeast and southwest, where moderate rains fall, there are thick forests of gumwood (eucalyptus). Gumwood in less dense growth covers the north coast and much of the east, and in the east central section are prairies with a good deal of acacia. There are many native hard woods. Many plants have been introduced by the white people, and the olive and the grape thrive better than in their native climes. The saltbush, a good natural fodder, grows in the south, to the north of the mallee.

ANIMALS

The native animals of Australia, like the plants, are of primitive types, for the land species are chiefly marsupial—that is, the mother has a marsupium, or external pouch, in which the young are nourished. This is true of the kangaroo, the native cat, opossums, pouched mice, and even the lowly mole of Central Australia. The dingo, or warrigal, is a striking exception, but he is a stranger, having come in from Asia a very long time ago. In anatomy and habit he is closely related to the wild dog. The dingo and the kangaroo are mammals.

The platypus and the native porcupine are unique, for they are unlike any animal in any other part of the world. The same can be said of the Tasmanian "wolf" and the Tasmanian "devil," both of which are confined to Tasmania, which the dingo has never reached. Strangely enough, the platypus is closely related to the anteater or porcupine (Echidna), although it is aquatic and the other two are strictly confined to the land. The anteater and porcupine are in a sub-class by themselves, and are known as Monotremes. They have a temporary pouch, like a kangaroo, lay eggs like a bird, and have blood that in its temperature is governed to some extent by the temperature surrounding the animal, as a reptile's blood is. Their blood is colder than that of the higher animals.

As is to be expected in such an ancient type of creature, the reptiles are not strikingly different from those of other lands. The great crocodile of the north, for instance, is just like the crocodile of India. With a very few exceptions, the bird families all have plenty of representatives in other countries. Insects belonging to the families existing in other parts of the world are exceedingly numerous, but often represent forms that are more primitive. In a broad way, birds in Australia form parallels with types found elsewhere but often are lower down on the ladder of evolution. As an example of parallel development the kangaroos of the grassy plains may be compared with the antelopes of other countries, for both are swift in action, have a large clear eye and a small delicate muzzle, and are timid by nature. Wallabies, too, may be compared with the deer of the American and European forests. The opossums have many points in common with the squirrels of other lands. Both are furry, long-tailed, gentle creatures that love trees and are so responsive to kindness that they may be tamed and handled as pets by children. The native cats are meat-eating stealthy hunters of uncertain temper, making homes similar to those of weazels and polecats and just as ready as those creatures to spring on any unwary hen of the poultry yard. The mole of Australia and the mole of Europe are not related in any way, yet there is a kind of parallel development, for both are adapted for living underground and are capable of getting all the food they need even in such narrow conditions. The native bear, or koala, though it is not like the American sloth in physical structure, certainly resembles it in habit, for it is extremely slow in movement and lives entirely in trees. The wombat, like the European badger, digs great burrows in the earth. Among the birds, the emu is a parallel with the African ostrich. Although their feathers are different in appearance, the two great birds are alike in many other respects as, for instance, in the remarkable speed they show when pursued.

What is roughly the number of animals native to Australia may be shown in the following simple table:

Mammals:	Marsupials, 107; Eutheria, 106; Monotremes, 2
Amphibians:	Frogs and toads, 62
Dipnoi:	Lungfish, 1
Reptiles:	Crocodiles, 2; turtles, 12; snakes, 106; lizards, 393

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Birds: Several hundred species

Insects: Several thousand species, many not yet described by science.

THE PEOPLE

Some 86 percent of the people of Australia were born there, and 97 percent of them are of British stock. When the white settlement of the continent began in 1788 the land was inhabited sparsely by semi-wandering bands of chocolate-brown natives who wore no clothes, built no permanent dwellings, did no farming or gardening, had no tame animals except the dog, or dingo, made no pottery, and had no weapons or implements that were not made of stone or wood. They were a truly Stone Age people. According to the most careful calculation their number at that time was about 300,000. Today, however, there are only about 52,000 of them who are unmixed with white blood, and their number is constantly decreasing.

These Australian natives—or aborigines (ăb'ô-rîj' i-nêz), meaning people who were there at the beginning, before other migrations took place—are often called blackfellows—and it is true that when they are sunburned and unwashed they do seem to be quite black. They average about 5 feet, 6 inches in height, but some of them reach the 6-foot mark. They have wavy to curly hair, which is usually black in color and grows plentifully on the face and body. The forehead is usually low and the head narrow, with much thicker bones surrounding the brain than in the white race. The eyebrow ridges are sometimes very heavy. The nose is depressed at the root and fairly wide at the nostrils. And the jaws occasionally project at the mouth, which is wide, while the chin may retreat. The arms, legs, and hips are slender, and the body is held very erect. Most of the features we have just mentioned are unlike those found in European, Negroid, and Mongol peoples, and serve to place the Australian aborigines in a division by themselves. They are called Australoid.

It is not known where the Australoid type first came about, but the evidence leads us to think that thousands of years ago people of that type may have been living in Southern India in a simple food-gathering and hunting stage of civilization. Then, perhaps as they grew crowded or as other people with a higher culture crowded them out, they spread across to Ceylon, and also around to the Malay Peninsula. Gradually, as the centuries passed by, groups of them moved through the East Indies and so on to Australia, leaving small Australoid pockets of people here and there in the less accessible and less desirable parts of the regions through which their slow migration took place. All this happened some thousands of years ago. But it cannot be said for certain that the aborigines have been in Australia more than two thousand years. That would have given them time to spread over the continent and to develop their many dialects—that is, varying forms of the same basic tongue. Besides, we have not as yet uncovered stone implements or human remains in earth deposits that would suggest a very great antiquity. To reach Australia the aborigines must have crossed at least two stretches of water on their way to Australia, for there have always been at least two deep straits running between the islands of the East Indies. There is no evidence that they ever had outrigger or even very large canoes, but it should be said that the natives of the northern coasts are fearless on the water. They cross dangerous tidal cross currents on simply made rafts, and elsewhere use bark canoes and, in recent years, the dugout canoe, which they learned of from the Malaysians.

In 1788 the aborigines were grouped into about five hundred tribes, each with its own territory, language or dialect, a tribal name, and usually with some pecu-

liarities in social custom and special religious possessions. Now there are considerably fewer tribes. Each tribe is subdivided into a number of local "land-owning" groups, the members of which are all related through their fathers and brothers. There are also totemic (tô-têm'îk) groups in each tribe—that is, groups that have taken some animal as a kind of badge or patron for the group. In one form of totemism (tô-têm-lz'm)—called "social totemism"—these are totemic clans, the members of which are not allowed to marry within their own clan and must not injure the animal whose name they bear. But another form, called "cult totemism," has no direct bearing on marriage. It is part of the religious life of the tribe and is made up of ceremonies and myths on which the aborigines believe their well-being and future happiness to depend. A totemic group of this type may be compared to a secret religious lodge in our own society. Only those who have passed through the various initiation ceremonies are admitted to the totemic ceremonies, or taught the sacred mythology. A man is not limited to a single wife, and young girls are frequently married off to old men in an enforced relationship, but such a marriage is temporary. In the end the young woman usually becomes the wife of a "cousin" of about her own age. The natives have a well-founded reputation for reasonable fidelity to their own social and marriage customs. There are seldom more than three or four children in a family, with the result that the population among the primitive tribes is, and was, unchanging in numbers. This was important, seeing that a food-gathering people cannot afford to increase beyond the number which can be supported by the available food resources. When conditions demand it, children are killed before or soon after birth.

The aborigines are wonderful hunters, trackers, and food gatherers. They can live in regions where the white man would starve—and sometimes does—just because he does not know that there are sufficient sources of food and water close at hand. Almost everything that has life is used for food, and some articles, such as certain varieties of yams and nuts, that contain poisonous properties are so treated as to be made to fit eat. The weapons generally used are the spear—together with the woomera, or spear thrower, in which the spear is couched and which enables it to be thrown with great force and accuracy—the stone axe, the stone knife, and the curved throwing stick known as the boomerang, some types of which can be made to return to the thrower. Fire is important for the life of the tribe. It is the center of the group at night, a source of warmth to those who sleep on either side of it, and a means of cooking food. It is made by friction. A hard pointed stick is rotated back and forth between the hands at high speed while the point rests in a hole in a piece of softer wood. The heat generated by the rubbing finally lights a spark, and with the addition of material that will take fire quickly, a flame can be coaxed along. Careful blowing and fanning keeps it alive, with the result that inside a minute or two the fire maker has a good fire. In some places one stick is "sawed" vigorously across another instead of being twirled, and there is also evidence that fire was made in a few places by hitting two stones together. Local groups of aborigines are often on the move, for one purpose or another.

Probably the most interesting part of the life of the aborigines is that which concerns their ritual, mythology, and spiritual beliefs. They believe that the human spirit existed before birth, and in some regions think it may be reborn into another body. Their "spirit homes" are dotted about the tribal country. Ritual—that is, fixed ceremonies—is very important. Every male passes through a series of initiation rites which symbolize a death and a rising or rebirth to new life. During the ceremonials one or more operations are per-

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formed on his body—circumcision in most of the western half of the continent, and the knocking out of a tooth among many tribes of the east. The youths are taught the social laws, and gradually also the sacred myths, beliefs, and rituals. Most important are the rites which are believed to result in the increase of animals and plants in their proper seasons. Although the natives neither till the earth nor sow, they "assist" nature by performing rites which express their dependence on nature and at the same time "cause" the life or "spirits" of the species to go forth and multiply. If the destruction of sacred sites—usually a pile of rocks or standing stones where the ceremonies are to be performed—should spoil their plans, or if employment by the whites or any other cause prevents them from holding the ceremonies, they firmly believe that their food supply will fail and that they are doomed to extinction.

All the natives believe in magic. They think it is the cause of illness and of nearly all deaths. One of the things they dread most is "bone pointing"—the casting of an invisible "spear" which leaves no external wound as it enters the victim's body. Fortunately there are medicine men who are able to help in this crisis. They are trained in "faith methods" and in sleight of hand, as well as in a very limited use of medicines. What they do is to withdraw the "bone" from the sick person's body, and if the invalid sees the bone he gets better, provided he is not sick unto death. The medicine men are thought to receive their "power" through a special initiation ritual and contact with the sky world.

The whites have employed the natives in many kinds of work necessary in a new country. The blackfellow—or "bushman," as he is often called—makes an excellent stockman or horseman, and often, whether he is a full-blood or mixed-blood, can become a good mechanic or boat builder, as well as a general laborer. As trackers the natives are very valuable to the police, for there is not a sign that they overlook. Long experience in hunting and food gathering have taught them to know the meaning of the smallest signs on a trail.

But though they are able to live in a trackless desert, since the coming of the white men the natives have been dying out rapidly. Some five-sixths of the total have disappeared in the last 150 years. The chief reason for this terrific decline is to be found in their own way of thinking and in their culture. They had a good working adjustment to their difficult surroundings in economic, social, and religious matters. But that environment has been basically changed by the coming of the white man. He has seized the land, has introduced new forms of government and new ways of life, including new ideas of right and wrong, and with his science and learning he has undermined the old religious and magical beliefs and ceremonies. Unfortunately the aborigines were unable to adjust themselves to these changes, and have received little help from the white man. As a result, they have sunk into a forlorn frame of mind, have lost hope and all sense of solidarity, and accept the picture of their own extinction. Finally, they have suffered greatly from exposure to the white man's diseases, to which they had never built up an immunity and which they could not understand the dangers of, since they had never had experience with diseases that were highly infectious or contagious. From the earliest days the white man's government has tried to protect the aborigines with little success. Lately a new policy has been adopted, built on the conviction that the natives, both full-bloods and mixed-bloods, can adjust themselves to the new conditions, even at this late hour.

DIVISIONS

The Commonwealth of Australia consists of the five mainland states of Queensland, New South Wales, Victoria, South Australia, and Western Australia, as well as the island state of Tasmania, the Northern Territory,

and the Australian Capital Territory. Under the authority of the Commonwealth are Papua (90,540 square miles), the Mandated Territory of New Guinea (100,000 square miles), Nauru (mandated), Norfolk Island, and an Antarctic Dependency which covers an area of some 2,500,000 square miles.

GOVERNMENT

In one form or another government enters more directly into the Australian citizen's public and private life than it does in most of the other countries. Because of its importance a law was enacted in the '20's making it compulsory for every citizen over the age of 21 to vote at the elections, with a penalty of $\frac{1}{2}$ for failure to do so. The attitude of the Australian people toward politics was well expressed by Professor W. K. Hancock when he wrote, "Australian democracy has come to look upon the State as a vast public utility, whose duty it is to provide the greatest happiness for the greatest number." The results of government undertakings in Australia will successfully stand comparison with similar undertakings in any other country. In performing its duties as a "public utility" the Australian government takes care of the following services: the construction and operation of railways and tramways, the provision of telegraph and telephone services, the supplying of water for home use, for the watering of stock, and for irrigation, the generating and distributing of electricity for power and lighting, the educating of children from the kindergarten stage to advanced university study, and the carrying out of specialized research into matters of scientific and industrial importance.

In the early days each of the Australian colonies was independent of the rest and was proud of its own possessions and unwilling to cooperate with its neighbors if any sacrifice of its independence was involved, either in principle or in fact. But though the colonies might be miles apart, and separated by indifference and ignorance of one another, there were certain large inconveniences that came from having six separate and independent states in a single continent. Gradually the Australians were taught by experience that it was to their advantage for the colonies to cooperate. They had common problems of defense, immigration, and inter-colonial tariffs, as well as other vital interests shared by all. To discuss these matters they established a series of consultative unions. These consisted of inter-colonial conferences of prime ministers, and were held at irregular intervals from 1863 onward. But behind these meetings was the prompting to create a truly national government. It was a common-sense impulse that eventually proved strong enough to develop into a Federation Movement. It gained its end when the British parliament passed an act establishing a constitution for the Commonwealth of Australia. The Act was assented to by Queen Victoria in July, 1900, and the first Federal Parliament met on May 9, 1901.

The Australian constitution was modeled largely on that of the United States of America. Consequently, many of its fundamental principles are like those which underlie the federal structure of the United States. For instance, the federal government has power to enact certain kinds of legislation but other matters are left to the state legislatures. Under the constitution the Commonwealth Parliament is empowered to make laws regarding defense, external affairs, trade and commerce with other countries and between the Australian states, customs and excise, the postal and telegraph systems, navigation, lighthouses, quarantine, census and statistics, currency and coinage, banking, insurance, copyright and trade marks, naturalization, immigration, invalid and old-age pensions, and industrial regulations when disputes extend beyond the boundaries of a state. The Constitution declares that

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legislation on these matters belongs to the Federal Parliament only, and is not within the power of a state. It is only on questions that lie outside the fields we have mentioned that the states have power to act—questions involving education, health, justice, public lands, agriculture, railways, and trade and industry within the state. The High Court of Australia is the guardian and interpreter of the Commonwealth Constitution, and the decision of the Court in any dispute between the Commonwealth and one or another of the states is binding on both parties.

The federal legislative structure consists of the Crown, represented by a Governor-General, the Senate, and the House of Representatives. The Senate was designed to be a House of Review and a "States House," with the duty of watching the interests of the states that are partners in the Federation. It is made up of 60 members, whose election is based on the true federal principles of equal representation for each state regardless of population or area. The House of Representatives is elected on a basis of universal suffrage. The six states are split into 121 electorates, each of which elects one member to the House of Representatives. Both the immense Northern Territory and the Australian Capital Territory have a member who may speak on all occasions but whose vote is limited to certain ordinances affecting his territory.

The State of Queensland has a legislature consisting of one house, but all the other states have two legislative houses—an "Assembly," or lower house, elected by universal suffrage, and a "Legislative Council," or upper house, elected on various bases, which generally differ from the method adopted for electing representatives to the lower house in that the voters must have some educational or property qualifications. A state governor acts as representative for the King in each state. Since 1922 there has been only one house, the Legislative Assembly, in Queensland. In all cases the terms "upper" and "lower" are used merely as a matter of convenience and do not mean that the so-called "upper" house has any greater powers than the "lower." No proposed new legislation can become law until it has been approved by both houses of Parliament. The Lower House introduces most of the legislation and controls the treasury. The main duty of the Upper House is to act as a check on the passage of hasty or unwise legislation.

In both the Commonwealth and state legislatures parliamentary procedure is based on British practice, and the British cabinet system has been adopted. The members of a Cabinet, in either the Commonwealth or a state, hold seats as elected members in the legislature and are directly responsible to the popularly elected Lower House. A Cabinet continues in office only while it holds the confidence of Parliament, and the defeat of a vital measure proposed by the government—that is, the administration—in power or the carrying of a motion of censure will automatically force the resignation of the Cabinet. In the case of the Commonwealth government, Cabinet ministers are appointed by the Governor-General on the advice of the Prime Minister, and in the case of a state government, by the Governor of the state on the advice of the Premier.

Members of the Senate are elected for a term of six years, half the members retiring at the end of every third year. Members of the House of Representatives are elected on a population basis for the duration of a given Parliament, a period which is limited to three years. Under the Constitution the number of members of the House of Representatives must be, as nearly as possible, double that of the Senate, with no less than five members from each state. There are 123 representatives in Parliament, distributed as follows: New South Wales, 47; Victoria, 33; Queensland, 18; South Australia, 10; Western Australia, 8; Tasmania, 5; the

Northern and Capital Territories, 1 each. In the state Parliaments the members of the Upper House are elected for varying periods: for twelve years in New South Wales; for six years in Victoria, Western Australia, and Tasmania; and for five years in South Australia. With the exception of South Australia, a proportion of the members of the Upper House of every state retires every two or three years. In each state the Lower House is elected for the duration of the Parliament, which is limited to three years in all states but South Australia and Tasmania, where it is five years. Except in New South Wales the Upper Houses were elected by those adults who held property rated at £10 a year, or who had entered a university. The reason for this was to secure the election of the more responsible sections of the people. After World War II exceptions were made. In New South Wales the Upper House is elected by the members of both the Upper and Lower Houses. In each state all adult persons, male and female, vote for the Lower House.

Because of its vast size and relatively small population in the rural sections Australia has many federal electorates covering thousands of square miles. Two unusually large electorates are Kennedy in Queensland, which includes 345,000 square miles, and Kalgoorlie in Western Australia, including almost 910,000 square miles. There are over 4,700,000 voters in the country. Australia was the pioneer in introducing voting by ballot in parliamentary elections. The first such law was enacted by the Victoria Parliament in 1856, and was followed closely by similar legislation in South Australia. By 1870 the system was in operation in all Australian parliamentary elections and became known throughout the world as the "Australian ballot." The system had been urged in England as early as 1780. It was adopted by the British Parliament in 1872.

Another feature of the Australian electoral system is "preferential voting," which is an extension of the ballot system to insure that the successful candidate in any electorate is really the choice of the majority of electors in that constituency. For instance, there may be three candidates in an electorate, representing the "Labor," the "Liberal," and the "Country Party." The electors indicate the order in which they prefer the candidates by putting 1, 2, and 3 opposite the names of their choices on the ballot paper. The result of the poll, when the "first preference" votes are counted, may be as follows: Labor, 5,000 votes; Liberal, 4,500 votes; Country, 3,600 votes. These figures do not settle the matter. What they show is that although 5,000 electors voted for Labor, 8,100 voters preferred either of the other candidates, while 9,500 voters preferred Labor or Liberal to Country Party. Therefore the ballot papers giving first preference to the Country Party candidate, who was clearly the candidate not wanted by the majority of electors, are re-examined and distributed between the other candidates in accordance with the "second preferences." It may now be found that 2,500 of the 3,600 Country Party votes will go to "Liberal," on second preferences, and only 1,100 to "Labor," with the result that the final figures will be: Liberal, 7,000 votes; Labor, 6,100 votes. The Liberal Party will then be declared the winner.

Members of Parliament are largely the nominees of the three strong political parties—the Labor Party, the Country Party, and a third group whose name changes from time to time and which is today known as the Liberal Party. In addition, there are a few Independents. The Labor Party, as its name implies, represents especially the interests of the working man, and its policy is designed to improve his conditions. This party is controlled by the organized labor movement, as represented by the trades unions, which are a powerful force in Australia. The rank and file of the Australia Labor Party select their candidates for each electorate by bal-

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lot. This election is conducted by the executive body of the party in each state. The Country Party more particularly represents the farming and stock-raising interests in Parliament and selects officially recognized representatives to stand for Parliament in the various electorates. The Liberal Party claims to pursue a policy in the best interests of Australia as a whole and not necessarily in the interests of a particular section of the people—a claim that is also put forward by the other two parties.

In addition to the federal government and the six state governments, there are a thousand or more municipal or local governing bodies that attend to the detailed affairs of town, city, and small country districts. Those bodies are known by such names as shire councils, town councils, borough councils, and city councils, depending on the size of the municipality and the annual revenue from taxes. Such matters as traffic regulations, building regulations, local maintenance of roads as distinct from arterial highways—which are usually constructed and kept up by a state department—disposal of sewage, upkeep of parks and public gardens, control of pests, are all dealt with by these councils.

Before 1940 Australia had no independent diplomatic or consular representation, apart from the High Commissioner for Australia in London. A limited system of representation outside the country was provided by a Liaison (lɛ'ʒɔN') Officer with the Foreign Office in London, whose work has been continued by an Australian External Affairs Officer. From 1937 to 1940 there was an Australian Counsellor at the British Embassy in Washington. But in 1946 Australia established its own embassy with full ambassador in Washington. This change followed a succession of diplomatic and consular appointments to countries both inside and outside the British Commonwealth of Nations. Permanent representation has been established in eighteen countries. There is a mission established at the United Nations. And representation has been provided in four countries during the postwar period.

JUSTICE

The law in Australia is based largely on the common law of England as it was modified and expanded by a limited number of English Acts in force at the time of the settlement of Australia and by legislation of the state and federal Parliaments. Each state has established a set of courts which correspond to the courts in other states, though they may differ in name and to a certain extent in jurisdiction. For example, the District Court of New South Wales bears a close resemblance to the County Court of Victoria. The courts in Victoria, which we shall describe, may be taken as fairly typical of those in all the states. In general, there is a right of appeal from the lower to the higher courts.

The Court of Petty Sessions—commonly known as the Police Court—is made up of a police magistrate or honorary justices or both. The origin of the court lies very far back. The power of justices of the peace can be traced to a Statute of Edward III in England. This court has jurisdiction in minor criminal matters. In more serious criminal cases it conducts a preliminary hearing and, if a case is made out against the accused, it may commit him for trial before a higher court. This court also has civil jurisdiction in cases where not more than £50 is involved. In the County Court a judge, with or without a jury, hears and renders a decision in civil cases which involve not more than £500, although in certain cases the court may deal with disputes involving more than that amount. In addition a number of federal and state acts give express jurisdiction to the County Court. It has no jurisdiction over criminal cases. The Court of General Sessions is the counterpart of the Court of Quarter Sessions of the Peace in

England. It deals with criminal offences too serious to be tried by the Court of Petty Sessions. But it does not have jurisdiction over very serious offences, such as treason and felonies punishable with death. Trial is by jury. This court also has power to hear appeals from the lower court. It has no civil jurisdiction. The chairman is a judge of the County Courts, and in fact the Court of General Sessions and the County Court are sometimes regarded as representing the criminal and civil aspects of the same court. The Supreme Court is the highest state court and has jurisdiction similar to that of the High Court of Justice in England—that is, over civil, criminal, admiralty (having to do with matters involving laws governing the high seas), divorce, probate, and other cases. Criminal cases are tried before a judge and jury, and civil cases by a judge with or without a jury. The Full Court, consisting of three judges of the Supreme Court, hears appeals from a single judge of the court and from the lower courts.

In addition to these state courts there is a federal court known as the High Court of Australia and created by the Constitution of the Commonwealth. To it appeals from the decisions of the state courts may be made, but it has a considerable additional jurisdiction in matters which turn on the validity of federal legislation—for example, questions as to whether Commonwealth legislation is within the powers conferred upon it by the Constitution, and cases involving the states of the Commonwealth. The Chief Justice of Australia holds the highest legal office in the Commonwealth. The Privy Council in England is the final court of appeal for Australian courts. It has no power, however, to deal without leave with constitutional cases, which are regarded as a domestic matter for the High Court alone. Many courts have been set up to deal with special matters of the nature indicated by their titles—for example, the Arbitration Court, Licensing Courts, Coroner's Court, and Fair Rents Court.

Children under 17 years of age are tried in Children's Courts. Offenders are sometimes sent to reformatories and are sometimes released on probation under the care or subject to the supervision of religious or other bodies. Convicted persons other than children are frequently released under a bond to be of good behavior for a specified period—with the object of encouraging them to reform.

The police forces in Australia are organs of the state, by means of which it carries out the law and maintains peace and order. Since they are servants of the state, the police are under the control of the government alone.

Judges are appointed by the Commonwealth and state governments from the ranks of the legal profession. They are invariably men with a profound knowledge of the law and with the highest personal reputation. They hold office either for life or until a fixed retiring age, unless they are removed by the Governor or Governor-General in Council, upon the action of both houses of Parliament asking for the removal upon grounds of proved misbehavior or incapacity. This provision makes improper political dictation impossible.

SOCIAL CONDITIONS

Australia's immigration laws are so designed as to shut out all people of colored races from permanent residence in the country. This is known as the "White Australia" policy. To the principle of a "White Australia" all political parties in the Commonwealth subscribe. The reason for it is economic, for it arises from the fact that the white man's standard of living would be in danger if laborers of other races should come in and accept wages and live under conditions that are not acceptable to a white workman. It is

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believed that if colored labor were unrestricted the final result would be that the white workman in Australia would be forced out of employment.

DISTRIBUTION OF POPULATION

The census of 1933 showed that no fewer than 86.4 percent of the population of Australia were born there and that 10.8 percent were born in the British Isles. In June, 1945, the total population was 7,328,361, and it is steadily growing, both because of the natural increase resulting from the excess of births over deaths and also because of immigrants who arrive from overseas. Of late years the natural increase has averaged about 74,750 persons a year, and the total annual increase has been about 66,000 persons. Sydney, capital of New South Wales, and Melbourne, capital of Victoria, are the third and seventh largest cities in the British empire in point of population. Sydney has some 1,400,000 inhabitants and Melbourne 1,200,000. The populations of the other Australian capital cities are, roughly: Brisbane, Queensland, 370,000; Adelaide, South Australia, 360,000; Perth, Western Australia, 265,000; and Hobart, Tasmania, 70,000. Canberra, the national capital, has a population of some 12,500.

BIRTHS, DEATHS, AND MARRIAGES

During 1945, 160,560 children were born in Australia, representing a birth rate of 21.8 per thousand of the population. The infantile death rate that is, the number of deaths of children under one year of age per 1,000 live births registered was 29.4 in 1945 for the whole of Australia. New Zealand and Australia have the lowest infantile death rates in the world.

Since deaths during 1945 totaled 70,231, the excess of births over deaths was considerable. The death rate of 9.5 per 1,000 of the population was one of the lowest in the world. This was accounted for in part by the fact that the average age of the Australian people is lower than that of the people of older countries. This is a result of the arrival of large numbers of younger people from overseas as new settlers during the last twenty years.

HOUSING AND COST OF LIVING

The 1933 census disclosed that there were 1,434,519 occupied private dwellings throughout the Commonwealth at that time. Of these 55.4 percent were occupied by their owners or by people buying the homes on the instalment plan. There were also 75,152 occupied apartments. Since that time there has been steady progress in the building both of private houses and of apartments. Apartments are especially popular in the inner suburbs of the capital cities, where the land values often represent too high a capital investment for the private householder. The cost of houses varies greatly, according to the nature of the neighborhood and the nearness of the site to the city. But the average person might pay anything from £900 to £1,400 for a detached house with a frontage of not less than 50 feet and a depth of 120 to 150 feet. In all the cities and in the larger country centers electric power and gas are supplied for domestic purposes, sewage is disposed of, and telephone facilities are always available. Water supplies are, of course, available in most of the centers of any importance throughout the continent. The charge for electric light and power for an average home of five rooms would be about 10 shillings a month, and for gas for cooking and other household uses about 25 shillings a month. Apartments are usually very well equipped with up-to-date conveniences, and have hot and cold water in bathrooms and kitchens. Refrigerators also are coming into common use. The mild climate makes central heating unnecessary in most parts of Australia.

Since the cost of living depends upon the requirements and standards of the individual it is hard to say how much it costs to live in Australia, but a guide is to be found in the various "basic" wages paid to unskilled labor.

EDUCATION

Primary school education in Australia is in the hands of the government. It is free, and compulsory between the ages of six and fourteen. Even in the most out-of-the-way districts sound schooling is provided, and whenever it is impossible for children to go to school they are taught by correspondence. The state education system also provides excellent high schools and technical schools. There are excellent technical colleges for advanced work in trade subjects, the sciences, and in art and home economics. In certain districts schools of mines give training in mining engineering as well as in regular technical instruction. Each state has an agricultural college to provide practical instruction and scientific training in all phases of farming and agriculture. The Roman Catholic church has its own schools, both primary and secondary, among them several large boarding schools. And there are a good many schools administered by private individuals or by various religious denominations. A few of them are almost entirely for boarding pupils, and are very much like the English "public schools." Most of the others have a certain number of boarding pupils and a much larger group of day students. Schools of this type give instruction from the kindergarten to classes that prepare for college.

The subjects studied at Australian high schools and technical schools are much like those in British schools. The main course prepares for further work at the universities, of which there is one in each state. Australian universities rank high among those in the British empire.

A generous system of scholarships and other financial assistance at the universities makes it possible for the brilliant child of poor parents to get a professional education without undue hardship. Early in 1943 Australia introduced a new system under which the number of students admitted to the universities was limited as one phase of the wartime control of manpower. Quotas were set for the various branches of study in order that there might be enough trained persons in the various professional groups to meet the needs of the community during the war years and directly afterward. At the same time the Commonwealth government decided to help students financially whenever it was necessary. It is the plan to make a contribution toward the student's necessary fees and to give him a living allowance that shall supplement the help he is able to get from home. When it is clear that a student is able to meet the whole cost of his training without hardship to his family, no assistance is granted. Nor is assistance given to a student with a poor academic record, which would make it unlikely that he would successfully finish his training. The scale of assistance is designed to make it possible for even the poorest student to take a university course, and is based on the income of the parents. The largest assistance granted is enough to cover the tuition fees plus a living allowance of 2 pounds a week if the student is living at home and 2 pounds, 15 shillings a week for students living away from home. This is to be paid throughout the year, and not for the school year only. In addition, up to 10 pounds may be paid for the cost of instruments.

RELIGION

The average Australian is very tolerant in matters of religion, and all denominations may preach their creeds

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without restriction except that in wartime they may not teach anything designed to overthrow the government. The chief religious sects, in the order of the size of their membership, are the Church of England, Roman Catholic, Presbyterian, Methodist, and Baptist. As a rule religious instruction is given in the schools, but it is non-sectarian in character except for the Roman Catholic schools. In the Protestant schools, even when they are conducted by special church interests, the creed of a particular denomination is seldom emphasized, since the parents are satisfied if the child is trained in sound Christian principles. The churches do a great deal of social welfare work.

HOSPITALS

The public hospitals in Australia are national institutions equipped and staffed to provide the most modern medical and surgical service to all classes of the community. For each bed occupied the government pays 6 shillings a day, provided the hospital does not charge for the service. Besides this it pays a similar amount for semi-private and private ward patients in the public hospitals, in this way relieving the patients of fees to some extent. This scheme costs well over £1,000,000 a year. Services in such hospitals compare favorably with those provided at similar institutions in any part of the world. Many of the leading specialists in the various capital cities give their services when necessary in a purely honorary capacity, and the resident medical and nursing staffs are highly qualified. The churches, too, provide hospitals in various cities and medical services in the distant inland areas.

One of the most interesting features in Australian medical care is the Flying Doctor Service, which has been established to make life easier and safer for settlers in the sparsely settled parts of the Commonwealth not easily reached by other means of transport. Aircraft operated by the service make over 500 flights yearly, totaling some 200,000 miles of flying. This nation-wide philanthropic organization has sections in each of the Australian states, and controls "flying doctor" bases at Cloncurry and Charleville in Queensland; Broken Hill in New South Wales; Alice Springs in the Northern Territory; and Kalgoorlie, Port Hedland, and Wyndham in Western Australia. Besides the bases maintained by the Flying Doctor Service the Bush Church Aid Society has a medical plane at Ceduna in South Australia, and the Federal Department of Health conducts a service operating from Darwin in the Northern Territory. Radio communication plays a very important part in these services. At each base is a wireless station with a fully qualified wireless operator. And over 250 homesteads, mission stations, and similar places have "transceivers"—simple combined receiving and transmitting sets requiring no technical knowledge to operate. Thanks to this excellent equipment it is easy to call a doctor in emergency. In fact, directions for the entire treatment are often given by wireless. Of course the equipment is often used for business and social communications, not only with the outside world but also between neighboring stations.

PENSIONS AND ALLOWANCES

The Commonwealth system of pensions provides for a number of different classes of people. For instance, there is provision for a weekly payment to invalids who are unable to support themselves. A sum of 1 pound, 12 shillings, sixpence a week is available as an "old age" pension to men over 65 years of age and women over 60 years of age who have lived in Australia continuously for twenty years, with the reservation that their income, including the pension, must not exceed 136 pounds, 10 shillings a year. Moreover, an

old age pension of 11 shillings, sixpence a week is granted to pensioners who enter benevolent asylums. Up to 1 pound, 12 shillings, sixpence a week is payable as an invalid pension to persons over sixteen years of age who are permanently incapacitated by illness, and blind persons receive 5 pounds, 7 shillings, sixpence a week. A mother who is Australian-born or who intends to settle permanently in Australia may claim a maternity allowance for each child she bears. Between 1912 and 1946 a total of 3,853,067 such claims were paid, involving an amount of £24,037,000. Beginning July 1, 1943, new rates of maternity allowances went into effect, giving £5 for the first child, £6 for the second and third, and 7 pounds, 10 shillings for the fourth and any additional surviving children under 16 years of age. In addition, an allowance of 25 shillings a week is paid for the four weeks preceding birth and the four weeks following birth. This allowance is increased by 12 shillings, sixpence a week when twins are born and by 25 shillings a week when triplets are born. Such allowances are payable to every mother, no matter what her economic condition. Another relatively new allowance is the funeral benefit for all invalid and aged persons. An amount not to exceed £10 may be claimed by the person who has paid or is liable to pay the cost of the funeral.

After World War I the Commonwealth government undertook the payment of pensions to war widows, war orphans, and disabled soldiers and their dependents. Similar payments have been made since World War II. The number of pensions resulting from both wars was 359,390 in June, 1946, involving payments amounting to £13,258,000 for the preceding year. In addition, 13,089 service pensions were being paid at the same date, at a cost of £805,000 for the year. The Commonwealth and state governments have old-age retiring funds for public servants, payment being made in accordance with the salary of the person retiring. The retiring age for men is 65 and for women 60. The pension is payable at an earlier age if ill-health compels the employee to retire. Payments to the wives and dependent children of such public servants are also made should the husband die. These payments are based on contributions payable by the public servants during the whole period in which they are engaged in the government service. Since July 1, 1945, the Commonwealth government has paid benefits to all persons, except pensioners between the ages of 16 and 65 (women aged 60), who lose income as the result of unemployment or sickness. There is a waiting period of seven days before payment of benefits commences. In 1949 the Commonwealth government introduced a scheme of child endowment to operate throughout the whole continent and to apply to all families, whatever their income. It provides for the payment of 7 shillings, sixpence a week for every child under the age of 16 years after the first in each family. The number of endowed children is about a million, and the amount paid may be well over £18,000,000 a year. These schemes of pensions, child endowment, hospital payment, and maternity allowances are all part of the general desire to give the worker the feeling of security that is important in industrial relationships. They are closely associated with the high standards Australians have set for themselves.

TAXATION

Taxes in Australia are levied by the Commonwealth and state governments and by local government authorities. Under the Constitution the Commonwealth Parliament has sole power to lay customs and excise duties. Other taxes are levied by the Commonwealth government on sales, land, flour, gold, entertainment, payrolls, incomes, estates, and gifts. The main levies laid by the state governments are stamp, probate, and

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succession duties, and entertainment, motor, and liquor taxes. Local government authorities levy taxes on property owners. During the war an arrangement was made between the Commonwealth and state governments providing that the Commonwealth government alone should levy taxes on income. In return, the states were reimbursed by a grant from the Commonwealth out of the revenue received. This arrangement has been continued indefinitely. The Commonwealth government, as the only authority taxing income, now imposes on individuals two taxes based on income—an income tax and a social service contribution. Both these taxes are based on the same definition of assessable income and both taxes are assessed and collected at the same time. Income taxes and social service contributions are levied, primarily, on all income derived from Australian sources rather than on income derived from all sources by Australian residents. Thus, a non-resident is taxed on all income derived from Australia, but a resident is not, in general, taxed on income, other than dividends, derived from overseas, provided the income is taxed in the country in which it is derived. Tax reductions are allowed to residents who have dependents in Australia and for medical and similar expenses.

INDUSTRIES

Australia's commercial history was profoundly changed by the discovery that merino sheep—the ones that grow the best wool—could flourish in the Australian climate. Captain John Macarthur of the New South Wales Corps—as the local defense force was called—was influential, not only in developing a flock, but also in arousing interest among the woolen manufacturers of England, who were finding it hard to get supplies of fine wool. Here was a good reason for the development of Australia. As a result the continent was explored and settled for the purpose of raising sheep. Even today her fine wool is Australia's most valuable export. Although stock raising is still of first importance in Australia—since it includes the growing of sheep for wool and meat and of cattle for meat, hides, and dairy products—it now shares honors with agriculture. In addition to the growing of wheat and other grain crops, Australia cultivates all the popular fruits, including citrus and other tropical fruits. Grapes are grown, not only for the table but also for making wine and for drying. Sugar farming is an industry that not only supplies the local market, but yields a large surplus for export. Rice, tobacco, cotton, and hops are successfully grown, and constant effort is made to discover new crops that can be cultivated profitably in Australia or in the Australian tropical territories of Papua and New Guinea. The net value of all these industries involving stock raising and agriculture amounts to well over £275,000,000 a year.

STOCK RAISING

Australia has, on an average, over 100,000,000 sheep, close to 15,000,000 cattle, and 1,350,000 horses. Although her flocks number less than a sixth of the world's sheep, they yield more than a quarter of the world's needs in wool and support an industry with a capital value estimated at £750,000,000. In 1792, when there were 105 sheep in Australia, each sheep produced an average of 3 pounds of wool. The average yield nowadays is over 9 pounds, totaling a production of some 3,760,000 bales a year, with each bale weighing about 300 pounds. Of this quantity some 84 percent is merino. It represents 57 percent of the world's production of this kind of wool and 72 percent of the world's export of fine wool. The remainder of the yield—or "clip"—is made up of cross-bred wools, varying from comeback or half-blood to carpet wools, and is the product of such breeds as the Corriedale,

Polwarth, Border Leicester, English Leicester, Lincoln, and "Down" types. To improve the flocks the pioneers went to the Cape of Good Hope for Spanish merinos. They also brought back animals from the famous Rambouillet strain in France, Negrette merinos from Germany, and, later, Vermonts from the United States of America. Under the ideal conditions on the sunny plains of Australia, where the growth of grass was not luxuriant enough for intense grazing and the herbage was sweet and disease-free, the animals thrived and, by skillful breeding, were gradually transformed into a type of sheep improved far beyond anything known in their ancestral Spanish home.

As the production of wool increased in Australia, so were other phases of the industry developed. Shearing is now organized in a systematic way and is carried out by specialists who proceed from one "station"—or ranch—to another. An elaborate system of classification and preparation of the wool by experts has been set up in the shearing sheds, one in advance of that in any other country. At regular intervals auction sales are held, at which the wool is displayed on the show floors. Catalogues are issued to buyer and grower alike, and after values have been set independently by buyer and broker, the sale begins in the wool exchange. In this way 90 percent of the shorn wool is sold. The rest is shipped to London for sale.

New South Wales, where the Australian sheep industry was cradled, is by far the most important wool-producing state in Australia. Here is a section of country known among wool men as "the merino breeding bowl of the world," and in it is the world's largest merino stud property. Founded in 1861, this "station" covers an area of 520,000 acres on which are grazed as many as 120,000 sheep. Eighty percent of Australia's 700 registered merino herds are related to this amazing stud flock. Large areas of this holding consist of extensive plains on which grow saltbush, cotton bush, native grasses, and other herbs. Belts of red-gum trees fringe the creeks. On the rich flats grow native-box and buloke trees, with pines on the sandy ridges. From October to March the grasses dry off, leaving the plains without green feed during the hottest months of the year. Temperatures vary from 118° F. in the shade in summer to 30° or 40° in the depths of a cloudless winter's night. But these hardy sheep have been bred to withstand, without protection, both the arid heat of summer and the relatively cold winter months that follow. On this holding the average annual rainfall of 14 inches is somewhat unreliable and too low for the needs of the stock at all seasons. So it is supplemented by a thorough system of tanks, wells, and sub-artesian bores, in addition to water from occasional creeks. Under conditions such as these has been bred a strain of merino sheep that produces the type of wool for which Australia is now world-famous—wool which averages an annual clip of over 1,050,000 pounds, with a value of more than £57,000,000 a year.

MUTTON, LAMB, AND BEEF

Wool is not the only product of Australia's sheep stations. Over 25,000,000 sheep and lambs were slaughtered in a recent year for meat. During that year, for instance, production of mutton and lamb in Australia amounted to some 9,000,000 pounds, of which 78 percent was used in Australia. The rest, which was exported, was mainly lamb, and was valued at nearly £5,000,000. In the same year Australians ate nearly 900,000,000 pounds of beef and veal, or some 4 percent of their whole production, which came from the slaughter of over 3,000,000 cattle. The value of meat exported in the form of frozen, chilled, and canned beef for the year was nearly £4,000,000. It was almost impossible for Australia to export meat until refriger-

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ated ships were available in the eighties. In fact, Australia was a pioneer in developing refrigeration for the shipping of meat. From that time on, frozen meat was shipped regularly and there was a substantial trade in it, but distance made it impossible to send meat chilled to Great Britain, and chilled meat was greatly preferred to frozen meat there. By 1932-33, however, after a great deal of scientific research, it was proved that, if special precautions were taken, chilled beef could be shipped from Australia to London. Since then the trade has increased.

DAIRYING

The dairying industry is confined almost entirely to the better-watered and more temperate parts of Australia. It thrives only where there is a long enough rainy season and rich enough soil to provide the "long bite" of nutritious fodders that dairy cattle require. Of recent years the industry has constantly increased its production. This is largely a result of paying more attention to the feeding of stock, to the newer methods of herd testing, and to the advantages of using purebred stock and of top-dressing and otherwise improving the pastures. Australia's dairy herds number nearly 5,000,000 head. The industry is found principally in the richer section of the coastal areas of Queensland, New South Wales, and Victoria, and in those irrigated areas in the eastern states in which water can be provided fairly cheaply. It gives employment to more than 165,000 people in Australia, and about 1,100,800,000 gallons of milk are produced each year. The Australian people use about 20 percent of this as fresh milk, and the rest is manufactured into butter, cheese, and concentrated and preserved milk. Australia produces nearly 320,000,000 pounds of butter a year and close to 80,000,000 pounds of cheese, with a net value of over £46,000,000 for her dairy products. Every year she exports butter to the extent of almost 95,000,000 pounds and valued at more than £8,000,000, together with 33,500,000 pounds of cheese, worth nearly £2,000,000, and almost 50,000,000 pounds of concentrated and preserved milk, with a value of £1,780,000. Australia's dairy farmers have adopted the coöperative system enthusiastically. Some 75 percent of the butter is produced in coöperative factories. The one at Byron Bay in New South Wales turns out about £2,000,000 worth of butter a year and is probably the world's largest butter factory.

One of the reasons for Australia's lead in stock raising is that flocks and herds can be kept most efficiently on wide, open spaces, of which Australia has so many, and will allow of the use of country with a low and unreliable rainfall. Naturally, Australia has turned her great interior plains, with their scanty water supply, to the growing of sheep and cattle.

AGRICULTURE

Australia has some 17,500,000 acres planted to crops. Wheat is grown far more widely than any other crop because there is a great demand for it throughout the world and it will bring a relatively high price. On an average about 150,000,000 bushels of it are grown every year, with a value of about £30,000,000, but in 1939-40 the crop was 210,000,000 bushels. In an average year Australia is able to export, either as wheat or flour, 120,000,000 bushels a year. She is among the world's most important exporters of grain.

Oats are Australia's second most important grain crop, but are not worth enough in the overseas market to make it worth while to develop an export trade in them. Barley, too, can be grown profitably, and several million bushels of the higher-priced malting quality are normally exported every year. There is no large area of rich soil and good climate suitable for the development of maize growing on a large scale,

but enough is raised for the local market. All types of hay are grown in various localities.

SUGAR

Sugarcane is one of Australia's most important crops. It is confined to Queensland and the north coast of New South Wales, where some 4,600,000 tons of it may be grown in a normal year, with a yield of about 670,000 tons of sugar. About 94 percent of this crop will be produced in Queensland. Australia is the only country in the world that grows sugarcane entirely by white labor. The sugar country in Queensland has a larger white population (nearly 250,000 persons) than any similar tropical area in the world. Cane grown there will yield a ton of sugar to every 6.86 tons of cane, a yield which is believed to compare favorably with the highest yield of sugar per ton of cane anywhere in the world. Besides the sugarcane, sugar beets were grown early in World War II on some 3,500 acres in Victoria, but because of the heavy demand for food vegetables during the war, the growing of sugar beets was practically suspended. Sugar beets yielded an average of more than 3,280 tons of sugar a year. Australia is a member of the International Sugar Council, which was established by twenty-one nations to hold in proper balance the supplies and requirements of sugar in the world. The Council represents 90 percent of the world's sugar producers. Under this arrangement each producing country is allotted an export quota, Australia's being 400,000 tons in one year. The wholesale price of refined sugar needed for home consumption was fixed at 33 pounds, 4 shillings a ton, but during the year the return per ton from the exported sugar was only 13 pounds, 2 shillings, sixpence, so that the average price per ton for the whole crop was 20 pounds, 18 shillings, fourpence. The crop was valued at about £12,500,000.

COTTON, RICE, AND TOBACCO

Cotton is another crop that is cultivated in Australia with the aid of only white labor. This has been made possible by the payment of a bounty. The amount of raw cotton which is permitted to benefit under this scheme is limited to the requirements of Australia, plus 20 percent. Under the stimulus of this bounty the area planted to cotton has grown considerably, but it is still too small to supply local requirements. The industry is confined to Queensland, since only in that state is there any very large area of suitable soils together with suitable rainfall. The bounty is an amount sufficient to guarantee growers an average net return of fifteenpence a pound of raw cotton above the grade known as "strict good ordinary"—the net return to include the sale of by-products of raw cotton, such as linters, cottonseed oil, and cottonseed meal. Cotton has been grown on a considerable acreage in Queensland since 1920, when, after World War I, prices for raw cotton were very high and awoke interest in cotton growing. At first prices were guaranteed, and later bounties were paid—based on overseas values. This gave the industry a start, until 50,000 to 60,000 acres were planted to cotton every year. But in 1944-45, only 17,400 acres were allotted to cotton, which yielded some 8,500,000 pounds of unginned cotton.

Another tropical product successfully cultivated is rice, which grows so well on the Murrumbidgee irrigation district in New South Wales that the production is about double the annual requirements of Australia. Under the protection of the Australian tariff, and with the encouragement of high average yields and the use of modern labor-saving devices, the industry has grown quickly in recent years. In 1944-45 there were some 330 growers, who planted an area of about 24,600 acres for the production of nearly 1,700,000 bushels

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of paddy rice. The large amount of irrigation water needed for this crop sets a limit to its cultivation.

The growing of tobacco is still another industry that is being developed. In a recent year there were 4,775 acres under tobacco, and they yielded over 2,800,000 pounds of leaf.

ORCHARDS

Commercially the most important fresh fruit in Australia is apples, which are grown extensively in all the states. Nearly 100,000 acres are planted to apple trees. Tasmania, with about a quarter of the apple orchards, produces more than 60 percent of the crop in a normal year. The overseas market for pears had been growing before World War II, largely because improved scientific ways had been found for shipping the fruit in cold storage.

Next in importance are the citrus fruits, which are grown largely in the coastal areas of New South Wales and in the irrigated areas of New South Wales and of the Murray Valley. Peaches, pears, and apricots, which are largely grown in the irrigated districts of Victoria, South Australia, and New South Wales, are important both as fresh fruit for local consumption and for canning. Bananas are grown in northern New South Wales, to a lesser extent in Queensland, and in a small way, under irrigation, in Western Australia. Pineapple plantations are almost entirely confined to Queensland. Other fruits range from the papaw, mango, and guava of the tropics to the strawberry, the raspberry, and the currant of the colder areas in the Temperate Zone. Practically every known fruit is grown in Australia. The total area under orchards and fruit gardens in a recent year was some 262,000 acres, with a production valued at nearly £17,000,000.

Fruit canning is one of Australia's important industries, and canneries are found in all the states. The principal fruits canned are apricots, pears, peaches, and pineapples. The main production of canned fruits is carried out on the irrigated areas of Victoria and New South Wales. Australia's production during a recent year was some 116,000,000 pounds, of which two-thirds were canned in Victoria. Exports totaled more than 22,000,000 pounds, which was about one-fourth of the quantity exported in 1938-39.

Besides the canning we have just mentioned, orchard crops make possible a good-sized industry in manufacturing jams, jellies, and preserves, and also in drying fruits, such as apricots, pears, peaches, and nectarines. In a recent year nearly 2,000,000 pounds of dried tree fruits, valued at £95,000, were exported.

VINEYARDS

Ever since the first settlement was established in Australia people there have been growing grapes, and today are raising them over wide areas in South Australia, Victoria, and New South Wales. Vineyards are not of great importance in Queensland and Western Australia, and find the climate altogether unfriendly in Tasmania. In the early days the grapes were used mainly for making wine, but about 1915 the dried-fruit industry began to make rapid strides and has grown greatly. In a single year the vineyards will yield grapes to make over 50,000 tons of raisins and nearly 18,000 tons of the small dried grapes that are known as currants. In that year Australia shipped abroad between 55,000 and 60,000 tons of raisins and over 20,000 tons of currants, with a combined value of £3,500,000. South Australia is still the great wine state, as is proved by the fact that nearly three-quarters of the country's total yearly output of some 18,000,000 gallons of wine comes from there.

MINING Gold

Australia, in her short history, had, by the end of 1944, given the world gold to the value of £775,000,000, and

minerals of all kinds to the value of £1,610,500,000. In a normal year the country will mine some £7,000,000 worth of gold, and other minerals to the value of roughly four times that amount.

Coal

After gold in importance is coal—that is to say, black coal, which will be mined to the extent of some 13,000,000 or 14,000,000 tons in a year and valued at well over £12,000,000. Besides this, the mines will yield over 5,000,000 tons of brown coal in a year, with a value of £565,000, or thereabout. The largest coal deposits are in New South Wales, and it is there that the best coal is found. Their favorable location adds greatly to their value.

Lead and Silver-Lead

The third most important product of Australia's mines are lead and silver-lead. They will be mined to the value of some £4,500,000 in a year—the sum being understood to include silver. The principal mines are at Broken Hill and Captain's Flat in New South Wales, at Mt. Isa in Queensland, and on the west coast of Tasmania. The Broken Hill field, which has produced ores to the value of over £176,000,000 and paid some £46,000,000 in dividends to the shareholders of the mining companies concerned, was responsible during a recent year for well over £4,000,000 worth of the total production. Queensland contributed nearly £15,000 worth of silver, and Tasmania over £205,000 worth of lead and £10,000 worth of silver in a year.

Iron Ore

Although iron holds only fifth place among minerals produced in Australia in a normal year, with a value of some £2,340,000, its production is of much greater importance to Australia than its value in pounds would suggest. This is because it is the basis of the whole iron and steel industry there, and consequently is a fundamental of Australia's industrial structure.

OTHER MINERALS

Zinc, mined in New South Wales (1,052,000 tons) and in Tasmania (568,000 tons), was valued at £1,620,000 in a recent year, and tin and tin ore at £838,000. Australia is a noteworthy producer of such metals as tin and tungsten. And the product of the important nickel and chrome mines of New Caledonia is shipped largely through Australia, which is a great advantage to that country. However, she lacks sufficient natural supplies of some of the necessary strategic minerals, including nickel, chrome, mercury, and sulphur. Before World War I Australia produced about 21,000 tons of copper a year, of which some 17,000 tons were used at home. Nearly 70 percent of this production was mined at Mt. Lyell in Tasmania, but substantial quantities came from Mt. Morgan and Cloncurry in Queensland and from Broken Hill in New South Wales. In a recent year the copper that was mined was worth over £2,600,000. During World War II the mining of copper was begun at Mt. Isa, Queensland, and before long the returns were about equal to those from Mt. Lyell. But because it costs more to mine copper in Australia than in other countries, Mt. Isa copper cannot be exported except at a loss. So continued production there depends upon the demands at home and upon the development of trade in copper articles with countries near at hand.

The only known deposits of uranium in Australia are at Mount Painter and Radium Hill in South Australia. The first field was discovered in 1910 and the second in 1906. In October, 1945, the Australian government, in view of the importance of uranium in the development of atomic energy, reserved for the Crown all rights and property in uranium and in tho-

COMMONWEALTH OF AUSTRALIA—Continued

rium, which is found in the mineral monazite. This last-named mineral is found in sizable amounts in the beach lands along Australia's eastern coast. Aluminum has not yet been produced in Australia on a commercial scale, although extensive deposits of bauxite of varying grades have been discovered in all the Australian states except South Australia. Bauxite is a source of aluminum. Australian mica is coming to be important. In the manufacture of mineral fertilizers, alkalis, and explosives Australia is somewhat handicapped by having to import the phosphate rock and sulphur which enter into those manufactures.

The black opal is the only gem stone of any importance that is found in Australia today. It is mined on the Lightning Ridge field in the north of New South Wales, the only locality in the world where the black opal is found. Other opal is found at White Cliff fields in New South Wales, and at Coober Pedy in the Stuart Range in South Australia. In the last-named area all the miners—or "gougers," as they are called—live in dugouts, since there is no timber to be had anywhere near the field, which is an isolated spot far from all railways. Limited quantities of small diamonds, amounting to only a few hundred carats a year, are mined in the Inverell district of New South Wales. For industrial purposes they are superior to imported diamonds and may not be exported.

OIL

The search for oil is an exceedingly important phase of mining in Australia and has cost large sums of money. Because the country is far from the places where oil is produced and must depend for her oil on such supplies as tankers can bring her over long sea routes, the discovery of oil would be of tremendous benefit to the Commonwealth. Before the beginning of the war in 1939, petroleum products to the value of £11,000,000 a year were imported. Ever since 1900 the Australian government and private companies—both Australian companies, which receive help from the state and Commonwealth, and countries from outside the country—have been trying to find oil. It has been estimated that at least £5,000,000 has been spent in the search. But though it has been proved that oil exists in Queensland, Victoria, and Western Australia—and in New Guinea as well—no one as yet knows whether it is there in quantities and can be profitably pumped and sold. All that can be said is that in Queensland, Western Australia, and New South Wales those conditions exist which are likely to be found where paying wells have been opened. New South Wales, Queensland, and Tasmania have large deposits of oil shale; especially in New South Wales they are extensive and rich in oil. They are found near the northern and western margins of the coal basin and yield oil at the rate of from 40 or 50 to 100 gallons to a ton of shale. The chief deposits of oil shale in New South Wales are those in the Glen Davis-Newnes area, with 20,000,000 tons, and the ones in the Baerami-Widdin area, with 10,000,000 tons.

FORESTRY

Australia's native forests are largely made up of hardwood trees, with the family of eucalypts—commonly known as gumtrees—found over 90 percent of the timber country. The main forested regions are in the moister highland and coastal belts. Largely because of unfavorable conditions of climate and soil, only a very small proportion of the rest of the continent is forested. It has been estimated that over 30,000 square miles of forest are available for permanent reservation for the commercial production of timber. Because there are few stands of native coniferous trees Australia normally imports large quantities of softwood timbers, principally from Canada, Norway,

Sweden, and the United States. In a recent year the imports of dressed timber totaled 3,000,000 board feet while imports of undressed timber, including logs, totaled a further 43,000,000 board feet.

Australian timbers have earned a high reputation for a wide range of uses. Jarrah from Western Australia is very durable in the ground. It resists the attack of white ants and has been known to withstand fire amazingly well. Karri, also from Western Australia, is a splendid timber for construction. Ironbark, gray box, gray gum, and red gum from Victoria and New South Wales, and blue gum from Tasmania, are renowned for strength and durability. Victoria is famed for its mountain ash, which is used very extensively in the building of houses and for interior decoration. Many of the hardwoods, including mountain ash, stringybark, and blackwood, take a polish and show a beauty of grain equal to any of the best-known furniture timbers, not excluding mahogany. The tropical brush forests of Queensland furnish many beautiful and much sought-after cabinet and furniture woods, including maple, walnut, black bean, silky oak, and rosewood, and from this state also comes Australia's best-known and very useful soft wood—hoop pine.

Paper pulp mills have recently been built in Tasmania and Victoria to manufacture pulp from hardwood timber on a large scale, and a wide range of printing and bond papers is being produced. The gross value of the production from Australia's forests, taking the country as a whole, was not far from £13,000,000 in a recent year. The industry gave employment to some 26,000 workers, including, roughly, 2,600 in the State Forest Services and others engaged in plantations of softwoods established by public companies on a commercial basis. Each state government has its own Forestry Service.

FISHERIES

Because Australia's 12,000 miles of coast are icefree all the year round, she has fish in abundance and of many kinds. Yet the fishing industry there is small. In fact the value of her catch comes to only some £2,600,000 in an ordinary year. Recently she gathered some £250,000 worth of pearl shell and pearls, £20,000,000 worth of trochus shell, and £7,000 worth of bêche-de-mer. Australians are giving special attention to the possibilities their fishing industry has to offer, and it is expected that fisheries will be considerably more important there in the near future. Lately the Australians have taken steps to revive whaling in their own waters.

TRANSPORT AND COMMUNICATIONS

Australia has a very well developed system of transport and communication. She has adopted every modern invention to bring her widely scattered people more closely together and to do so economically. This has been especially necessary in a continent where settlement is spread over so large an area. The result is that Australia is served by nearly 30,000 miles of railway, which is owned by the government. She has some 30,000 miles of scheduled air routes, which are operated by the government and also by private operators. Of roads she has 120,000 miles that are made and 370,000 miles that have been laid out or cleared. Before the last war a fleet of luxurious passenger liners connected all the state capitals and linked them with smaller ports along the whole 12,000 miles of coastline. This fleet is being rebuilt.

At the close of the war the Australian government owned and operated nearly 4,000,000 miles of telephone and telegraph. The system included nearly 10,000 telegraph stations and some 6,500 telephone exchanges, connecting nearly 900,000 telephones.

***The HISTORY of the* PHILIPPINE ISLANDS**

Reading Unit No. 1

A NEW NATION IN THE FAR EAST

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Photo by Field Museum

Here is a group of Bagobos, members of one of the most important Philippine tribes living on the island of Mindanao. This is one of the pagan tribes, who

hold to their ancient religion. They are by no means mere savages, but are not so far advanced in civilization as, for example, the people who live around Manila.

A NEW NATION *in the* FAR EAST

How the Philippine Islands Finally Gained Their Freedom after Four Centuries of Foreign Rule

IF WE could persuade a member or two of each group that lives in the Philippines (fil'ī-pēn) to stand up in a row with all the others, what a surprising assortment we should have! There would be little black tattooed savages no bigger than a twelve-year-old American boy, and tall, willowy white women dressed in the latest fashions; there would be half-civilized brown people whose fathers had been great head-hunters in their day, and highly civilized brown people used to the ways of modern life and well able to manage politics and business; there would be proud Moros from the island of Mindanao, followers of Mohammed; there would be brown and black believers in queer pagan religions; and there would be many Christians, both brown and white. Our group would be almost an assembly of all the groups and religions which have peopled the Pacific. For many peoples

have lived in and loved the fruitful tropical islands we call the Philippines.

First of all—so far as we know—came the Negritos (nê-grē'tō), the little black people. There are other dark-skinned pigmies—in the Malay Peninsula, on a few islands of the Indian Ocean, and in the depths of wild African jungles. They probably reached the Philippines about 25,000 years ago. They are a primitive people, and wander about much as they always have, almost never building villages but living on roots and hunting.

As we might expect from their size, the Negritos are a shy and timid people. Long ago they were driven back into the mountains by the coming of the Malays (mā-lā'). The Malays came across the water from Southeastern Asia or the East Indies. They were—and are—much taller than the Negritos, though not so tall as white people,

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and they have brown skins and black hair. They are well-built and sturdy people. They knew how to cast metal and weave cloth, and they had an elaborate social system. They were therefore able to drive the little people back and spread all over the islands.

These are the ancestors of the present Filipinos (fil'y-pe'nō). Some of the tribes have stayed much as they must have been long ago, but others—who may have come later to the islands have adopted modern ways of living.

The Malays of the Philippines lived in "barangays" (ba'rang-gī'), or communities, each with its chief, or "dato" (dā'tō). Sometimes they built their bamboo houses on poles to keep them dry. They were skilled in making cloth and matting, in fashioning metal tools and weapons. In the big northern island of Luzon (lō-zōn') they showed themselves remarkably skillful farmers. They terraced the sides of the mountains, and on the terraces grew rice, taro, sweet potatoes, and cotton—which

they irrigated by ditches running for miles. They tamed dogs, cats, goats, and chickens as domestic animals. They were good fishermen, too, and keen traders. They traded across the water with China, India, and Japan, exchanging wax, cotton, pearls, shells, and slaves, for silks, colored glass beads, porcelain, weapons, and works of art. They had also learned to write, using bamboo and palm leaves for paper and an iron point for pen.

Of course the tribes often fought among themselves. Their weapons were lances and heavy knives or swords called "kris" (krē). Among some of the tribes a man's prowess could best be shown by the number of human heads he could collect by doing away with his enemies. This fierce custom is only now dying out among the more isolated groups of people.

The proudest and most redoubtable warriors of all were the Moros (mō'rō), who lived in the great southern island of Mindanao (mīn'dā-nā'ō). Sometime about 1400 A.D. Arab and Malay missionaries had converted these people to the warlike religion of Mohammed, to which they



Photos by Field Museum and American Museum of Natural History

The youngsters above are a small Igorot girl and boy from the island of Luzon. The name "Igorot," which means "mountain people," is used for several of the more backward tribes. Indeed, until very recently the Igorots were head-hunters. Below is a Bagobo hut on Mindanao. The ordinary folk in nearly all the Philippine tribes have been building this sort of house for many, many centuries.



THE HISTORY OF THE PHILIPPINE ISLANDS

hold to this day. It was the Spaniards who named them, after the conquest of the islands by Spain. For "Moro" is only another way of saying "Moor"—the name by which the Spaniards called the Mohammedans they had long been fighting halfway across the world in their own sunny land of Spain.

The first that the Filipinos saw of the Spaniards was in 1521, when Magellan paid them a visit in the course of the first round-the-world cruise in history. In the lordly way the white men have, he claimed the whole country for Spain. He made friends with the dato of Cebu (sā-bōō'), one of the medium-sized islands, and the dato and a good many of his followers were baptized as Christians. But unluckily for the great explorer, the dato was at war with a neighboring island, and when Magellan came to the aid of his new friend, an arrow put an end to all his voyaging.

How Spain Won the Philippines

Though their leader was dead, Magellan's men went on to complete that famous first journey around the world. But the Spaniards had no success in getting a foothold in the Philippines until 1565. In that year there landed an expedition under command of Miguel López de Legaspi (mê-gêl' lô'pāth dā lā-gās'pē), one of the great names in the history of the Philippines.

Now Legaspi was a brave soldier and something of a statesman, too. He knew how to win the friendship of the Filipinos, and after

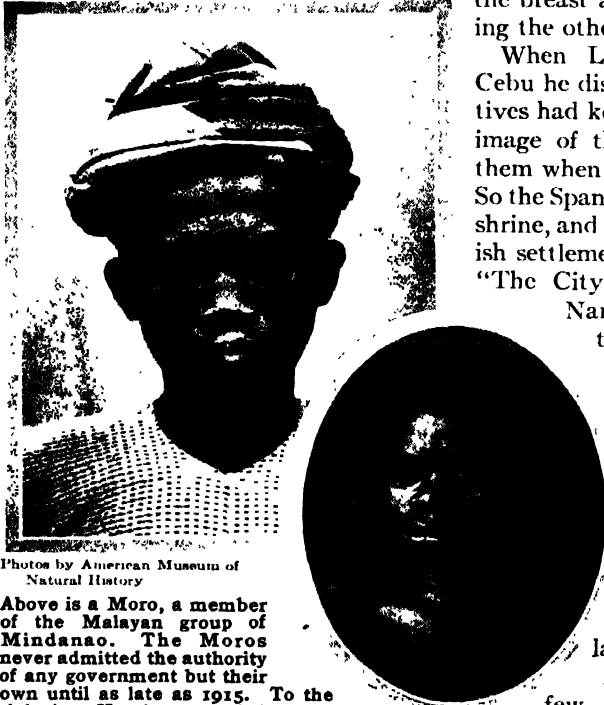
he had subdued one island, its people usually went gladly with him to help subdue their neighbors. He started out by swearing brotherhood with the dato of the island of Bohol (bō-hōl'); it was done by the old Malay ceremony of blood compact, which consists of each chief's wounding himself in the breast and then each drinking the other's blood.

When Legaspi went on to Cebu he discovered that the natives had kept in great honor an image of the Christ Child left them when Magellan was there. So the Spaniards built it a special shrine, and named the first Spanish settlement in the Philippines "The City of the Most Holy Name of Jesus." Then

the Spaniards and the people of Cebu swore friendship forever. In this way, by his tact and by the interest the Filipinos took in his religion, Legaspi got a strong foothold in the islands.

Legaspi's men were few, but they had much better weapons than the Malays had, and they were recklessly brave. So when it did come to fighting they and their Filipino allies practically always won. The gallant young leader Salcedo (sāl-thā'dō) even captured some of the strongholds of the fierce Moro pirates. Then the Spaniards took the fortified Luzon city of Maynila—modern Manila—and in 1571 set up their capital there. Dato after dato admitted himself to be a vassal of Spain. By the time Legaspi died in 1572 nearly the whole archipelago was conquered.

At the same time, as we hinted before, the more civilized of the Filipinos were fast turning to Christianity; doubtless their interest in what the priests had to tell them was one reason why they were so friendly, on the whole, to the strangers. This was true of



Photos by American Museum of Natural History

Above is a Moro, a member of the Malayan group of Mindanao. The Moros never admitted the authority of any government but their own until as late as 1915. To the right is a Negrito, one of the little black people.

THE HISTORY OF THE PHILIPPINE ISLANDS

All but the Mohammedan Moros, who resisted the Spaniards' weapons and their religion alike. During the whole three centuries of the Spanish occupation, the Moros waged war on the white men from their strongholds on Jolo (hō-lō') and Mindanao. The Moro pirates became the scourge of the islands. If the great Spanish galleons outnumbered their swift little boats, they could always slip away. If it came to a pitched battle, they were bold and skillful warriors.

Unhappily, as the Spaniards grew more secure in the islands, their rule became much less friendly and more severe. The natives were divided into groups called encomiendas (ĕn-kō'mĭ-ĕn'dā), and the conquerors were allowed to collect tribute from those in the groups assigned to them. Occasionally forced labor was demanded, but in the main the natives of the Philippines fared better than those of the Spanish possessions in the New World.

Spain's Empire in the Orient

It was not easy to keep the proud and freedom-loving Filipinos thus in slavery. Time after time some of them rose in revolt, only to die in bloody massacres or to see their leaders executed. Sometimes the Chinese artisans and traders who had settled around Manila rose also, but they too were cut down and slain. For a long time only the Moros could stand against the conquerors.

Meanwhile those conquerors grew sleek with wealth and leisure. The Spanish governor made peace and war and held his court like any king. Manila, in the 1600's, was the most important European city in all the Orient. Here came ships bearing rich cargoes in and out of her harbor. Here came Chinese and Japanese traders with their silks, pearls, works of art, fruits, and animals of many kinds. Here came the Spanish merchants to trade fine woods, palm wine, and honey for spices, sago, porcelain, blankets, and slaves from India, Malacca, and Borneo. From here, as from the rich ports of Spanish America, treasure galleons set out every year with gold, silver silks, and spices to be carried to Spain.

For a little while at the beginning of the century Manila was the center of a great Spanish empire in the Orient. For in 1581 Spain acquired Portugal and annexed the Portuguese possessions, in-

cluding those in the East Indies. But in 1640 Portugal won back her independence and her empire, and by this time the Dutch and the English had begun

to set up rival colonies in the East. The chronicles of the seventeenth century are full of wars against the unconquerable Moro pirates and against the Dutch.

The glory of Manila had already begun to fade. By about 1700 the Spanish were fast losing their grip on the trade of the Orient. Matters were made worse by foolish laws which tried to shut out foreign trade from Spanish ports, and which forbade any trade between the Philippines and the other Spanish colonies in South America. Then too, the government officials were usually greedy and corrupt, and they could never get along with the officials of the Catholic church. So



Illustration by Ameri
Museum of Nat
History

Above is an Igorot man climbing a tree with a swift grace any boy might envy. To the right is a small Filipino mounted on a water buffalo, one of those stout beasts of burden which serve the people of the Orient so admirably.



THE HISTORY OF THE PHILIPPINE ISLANDS



Here are some women of northern Luzon grinding rice. They still do it with the primitive mortar and pestle.

Yet certain of these tribes grow their rice on terraces as skillfully managed as any in the Orient.



Photos by American Museum of Natural History

These Bagobo women are busy at their beadwork. The Filipinos are perhaps not quite so artistic as some

other Malay peoples, but they weave fine baskets and textiles, and make attractive pottery and beadwork.

THE HISTORY OF THE PHILIPPINE ISLANDS

With these abuses and the discontent of the Filipinos themselves, all was not well in the Philippines.

The Filipinos continued to break out from time to time in revolt. In 1744 the people of Bohol rose and actually defeated the Spanish. They set up a government of their own and maintained it for many years in spite of all efforts to subdue them. Yet even when they were



thus free they could not get ahead very fast because of the constant danger of attack.

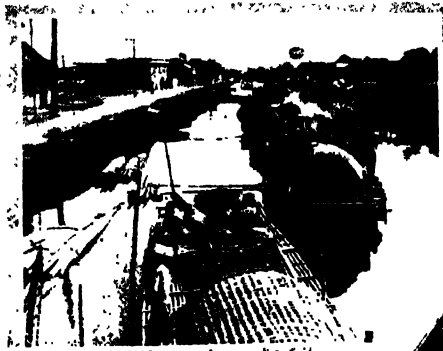
Now as everybody knows, the end of the eighteenth century and the beginning of the nineteenth was a time of revolutions and upsets all over the world. Even in the far-off Philippines there were echoes of the general excitement. In 1762 the British took Manila, and when Manila was handed back to Spain in the treaty of peace made the following year, some English still tried to settle in the islands. But they had trouble with some of their Moro allies, and were destroyed. The Moro pirates meanwhile grew bolder and bolder.

Sparks of revolution alighted temporarily in Spain itself, and the cortes (kôr'tès), or parliament, passed a law (1810) declaring that the people of the Philippines were Spanish citizens on the same level as the people of Spain. When a reactionary king (1814) swept all this away, revolts broke out again in the islands. The people's anger dashed itself most fiercely against the small numbers

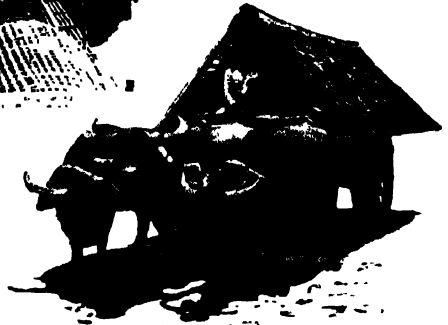
of Filipinos to whom the conquerors had given tyrannous power over the others. In 1823 there was another revolt, led by Spaniards, and in 1827 there was trouble again on Bohol. But all this came to little or nothing. Almost all of Spain's colonies in Central and South America slipped away, but the Philippines remained Spanish.

But perhaps it is not true to say that "all this came to little or nothing." For there certainly were improvements, and some of the worst of the old practices were done away with. After 1814 foreigners gained partial permission to carry on trade in Manila, and in 1834 the port was thrown completely open to them. News-

papers began to appear, the first, "El Filantropo," in 1822. The first public schools opened in 1863, and in the same year opened the Manila Normal School,



Here are a few scenes hither and yon in the Philippines. The native fishing with a hook is getting clams. The canal above is near Manila, which is the only really well developed port and trading center in the islands. At the right is a farmer driving his ox team to market.



Photos by American Museum of Natural History

in which native teachers were to be trained.

Thus there was a good deal of progress and prosperity. Farming increased; great crops of tobacco, sugar, hemp, coffee, and coconuts were exported to Europe. With the use of steam vessels it became possible to rout the Moro pirates, and so at last that danger disappeared.

But it was not enough. In fact, the more the native Filipinos learned, the worse they hated the Spanish rule. So there were more revolts. There was one in 1841, directed against the Spanish friars. The friars, themselves a religious brotherhood, had opposed



Photo by Bureau of Agriculture, Philippine Islands

Wide fields of rice such as the one being harvested above are a familiar sight in the Philippines. Like other Eastern peoples, the Filipinos eat a great deal

the forming of a religious brotherhood among the natives, for they feared they might lose their own power; they also caused the death of the leader of the movement for the native brotherhood. Then the Filipinos rose in arms, this time with the Negritos to help them; but modern weapons and wealth again gained victory for the Spaniards. There was another revolt in 1872; the leaders were publicly executed.

A Filipino Hero

By this time there were a good many wealthy and educated Filipinos ready to carry on the clamor for reform. Secret organizations sprang up. Far away in Spain Filipino students formed the Spanish-Filipino Association. One of these students, Dr. José Rizal (hō-sā' rê-sāl'), became the most beloved of the Filipino leaders, the national hero-martyr. While yet abroad he wrote two famous novels—"Noli Me Tangere" and "El Filibusterismo"—to set forth the sad plight of his people. When he returned to the

of rice; although it is their biggest crop, they never have any left over to export. They also grow sugar and coconuts, some of which they send abroad.

islands he was arrested and exiled to Dapitan (dā-pē'tān) on Mindanao.

Meanwhile the Filipinos had been forming a secret society called Katipunan (kā'tê-pōō-nān'), or "Sons of the Country"; they wanted nothing less than complete independence. In August, 1896, they started a great rebellion, but after two months of hard fighting the insurgents were broken up and scattered. Although Rizal had had no part in this rebellion, he was arrested in Spain, on his way to Cuba, sent back to Manila, and after the form of a trial he was shot.

New Efforts for Freedom

This unjust act lashed the Filipinos to new efforts for freedom. But General Primo de Rivera (prē'mō dā rê-vā'rā), who became governor in 1897, promised all sorts of reforms, and thus succeeded in persuading the rebels, led by the fiery Emilio Aguinaldo (ä'gê-nāl'dō), to lay down their arms. Unfortunately Rivera kept none of his promises, and conditions became worse than ever.

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‡ The Filipinos tried again to win independence, in 1898. The United States was fighting on their side this time, for war had broken out between the United States and Spain in April. Commodore Dewey destroyed the Spanish fleet on May 1, and Manila, besieged by American ships and by Filipino land forces under Aguinaldo, surrendered in August. The Filipinos set up a republic in September.

Aguinaldo seems to have understood that, the Spaniards once gone, the Americans would withdraw too. Instead, Spain turned the islands over to the United States for 20 million dollars. Trading one foreign rule for another did not suit the Filipinos, and on January 21, 1899, they proclaimed a constitution anyhow and elected Aguinaldo president. Many Americans had their doubts about ruling unwilling Filipinos, but the government decided to go ahead. American soldiers repelled the native attack at Manila (1899), but captured Aguinaldo only after fighting for two years. In 1901 William Howard Taft became governor of the islands.

The Americans tried hard to keep the Filipinos from being discontented under the new arrangement. The Philippines Commission organized local government, established courts, and made local laws. It organized public schools and sent out American teachers, built roads, expanded commerce, and made progress against disease. In 1907 the first Filipino legislative assembly met. The next year the legislature established the University of the Philippines. At the same time the port of Manila was enlarged.

The Promise of Independence

In 1933 Congress passed a bill granting the Philippines independence in 1942. But friends of independence felt that, for various reasons, the act was worse than nothing, and the Filipino legislature hesitated to accept it. The Tydings-McDuffie Act of 1934 gave the Filipinos the right to set up their own government under President Manuel Quezon (kā'thōn). The United States kept certain powers, but with the understanding that the islands should be entirely free in 1946.

Long before that, clouds began to gather.

The Japanese, after acts of aggression in China and elsewhere, said they were going to dominate Asia. The United States had sent General Douglas MacArthur to direct the strengthening of the island's defenses. Unfortunately, the money needed to carry out the plans was not forthcoming.

The Filipinos Fight for Freedom

On December 7, 1941, the Japanese struck at both Pearl Harbor and the Philippines. Airfields were destroyed, large numbers of planes were wrecked on the ground, and Manila and the naval base of Cavite (kā-vē'tā) were heavily bombed. The Japanese landed troops on Luzon, and though a handful of American soldiers and Filipino troops fought desperately, the invaders finally occupied everything but the Bataan (bā-tān') Peninsula and the island of Corregidor (kō-rēg'i-dōr). The defenders put up a resistance that will be famous in history, but on May 6, 1942, the commanding officer, General Jonathan Wainwright, had to surrender. General MacArthur, under orders from Washington, had already escaped to Australia. The Japanese then overran all the islands and set up their harsh rule in spite of vigorous guerrilla activity. The Americans redeemed General MacArthur's promise to return in October, 1944, landing first on Leyte (lē'tā). On July 5, 1945, MacArthur announced that Japanese resistance in the islands was ended.

At the close of World War II, the Filipinos made ready to accept their final freedom. The first session of the legislature since the Japanese conquest was held while the liberation was not yet complete, on June 9, 1945. On April 23 of the following year, Manuel A. Roxas (rō'hās) was elected president of the Republic of the Philippines. On July 4, 1946, in a stirring ceremony at Manila, the United States declared the young republic a wholly independent state.

The devastation which the Japanese left in the islands gave rise to great problems in reconstruction and to considerable popular unrest. In spite of all this, the Filipinos are meeting the challenge of freedom with a determination to succeed and are courageously attacking their difficulties.

THE PHILIPPINE ISLANDS

AREA

114,400 square miles—Luzon, 40,814 sq. m.; Mindanao, 36,906 sq. m.; Panay, 4,448 sq. m.; Palawan, 4,500 sq. m.; Mindoro, 3,794 sq. m.; Bohol, 1,554 sq. m.; Masbate, 1,255 sq. m.; Cebu, 1,695 sq. m. Of the 7,083 islands less than five hundred have an area greater than one square mile, and only eleven are more than a thousand square miles in area.

LOCATION

The Philippine Islands, an island group about 500 miles off the southeast coast of Asia, are scattered north and south over a distance of 1,152 miles. They lie between 4° 41' and 21° 10' N. Lat. and between 116° 40' and 126° 34' E. Long. They are bounded on the north and west by the South China Sea, on the east by the Pacific Ocean, and on the south by the Celebes Sea. The island farthest north is 65 m. from the Japanese island of Formosa; the island farthest south is 30 m. from Borneo. Some two-thirds of the islands have never been named.

PHYSICAL FEATURES

The Philippine Islands were formed partly by the action of volcanoes and partly by corals. In general they are mountainous, with many peaks more than 7,000 ft. high. Mount Apo, which is on Mindanao and is the highest point in the islands, has an elevation of 9,610 ft.; like some twenty other summits it is an active volcano. Sometimes the mountains come down to the sea, but often there are fertile plains along the coast. The islands have more than 12,500 miles of coast line and a large number of good harbors. Manila Bay, the largest of all, is the finest harbor in the Far East. There are three rivers over two hundred miles long—the Rio Grande and the Agusan on Mindanao, and, largest of all, the Cagayan on Luzon. Most of the rivers of the Philippines flow toward the north. The largest lake is Laguna de Bay, near Manila. The Philippines suffer severely from earthquakes.

On the mountains are fine forests of hardwood and pine. Besides this, there are the bamboo, the coco palm, the gutta-percha tree, the mango, and trees that yield india rubber. Among the important forest products are alcohol, rattan, copal, dyewoods, paper pulp, and nuts. The islands are rich in a number of valuable minerals—coal, chromite, copper, gold, iron, lead, zinc, and manganese. Agriculture is the chief occupation of the people, who raise as their main crops sugar cane, tobacco, rice, and coconuts, from which they make copra. The chief industries are sugar refining, cigar making, and the manufacture of Manila hemp. Most of the finished products are exported to the United States, along with tobacco, coconut oil, copra, indigo, mother-of-pearl, rubber, lumber, and hats.

CLIMATE

It is always warm in the Philippines, and there always is a great deal of rain. Violent hurricanes known as typhoons are common. At Manila the mean annual temperature is 80° F.; the range is from an average of 77° in January to 83.48° in May. The mean annual rainfall at Manila is about 76 inches. The average

annual rainfall for the whole group is about 93 inches, but its distribution over the year varies for different sections. Western Luzon, for instance, has a dry season in winter and spring, and a wet season in summer and fall. In many sections in the eastern part of the islands there is no dry season at all, though more rain falls in winter than in summer. Still other parts of the group have a short dry season during two or three months of the year.

THE PEOPLE

The people of the Philippines are of many different racial types. Those who are properly called Filipinos are brown-skinned people descended from the Malays who were Christianized by the Spaniards. Certain other Malays are Mohammedan, and others, such as the head-hunting Igorots, are still heathen. The Igorots have probably mixed with the Negritos, or black pigmies. Other Negritos are found in the Andaman Islands, in Malaya, and in central and southern Africa. The Negritos are among the most primitive peoples in the world. Other strains, including the Mongolian, seem to have intermingled with certain of the pigmy peoples. At least 93 percent of the Filipinos, however, are of Malayan stock, and the vast majority of them farm for a living. The Moros, a mixed Malay people, are all Mohammedans, and live in the Sulu, or Jolo, Archipelago. In general the people of the Philippines are charming, intelligent, and dignified, with a deep appreciation of education and progress. Besides the native tribes there are a good many Chinese and Japanese, and a sprinkling of Americans and Europeans.

GOVERNMENT

The Philippine Islands, which came into the possession of the United States after the Spanish-American War, were governed under the Tydings-McDuffie Act, passed by the Congress of the United States in 1934. It provided for the independence of the islands in 1946, a promise that was kept when the United States turned over the government to the Republic of the Philippines on July 4th of that year. In accordance with the provisions of the Act, the citizens of the Philippines drew up and adopted (1935) a constitution much like the constitution of the United States. As amended in 1940 it provides for a president and vice president to be elected every four years by the people. It allows the president one immediate re-election. The two-house legislature, also elected every four years, is made up of a Senate consisting of 24 members, elected from the country at large, and a House of Representatives of not more than 120 members, elected from districts. The right to vote belongs to all citizens over 21 years of age who can read and write Spanish, English, or a native tongue and who fulfill certain residential requirements. Freedom of religion, speech, and assembly is guaranteed. The Republic is declared to be the owner of all natural resources—such as water power, coal, and oil—which may be worked by Filipinos or by United States citizens.

INTERESTING FACTS

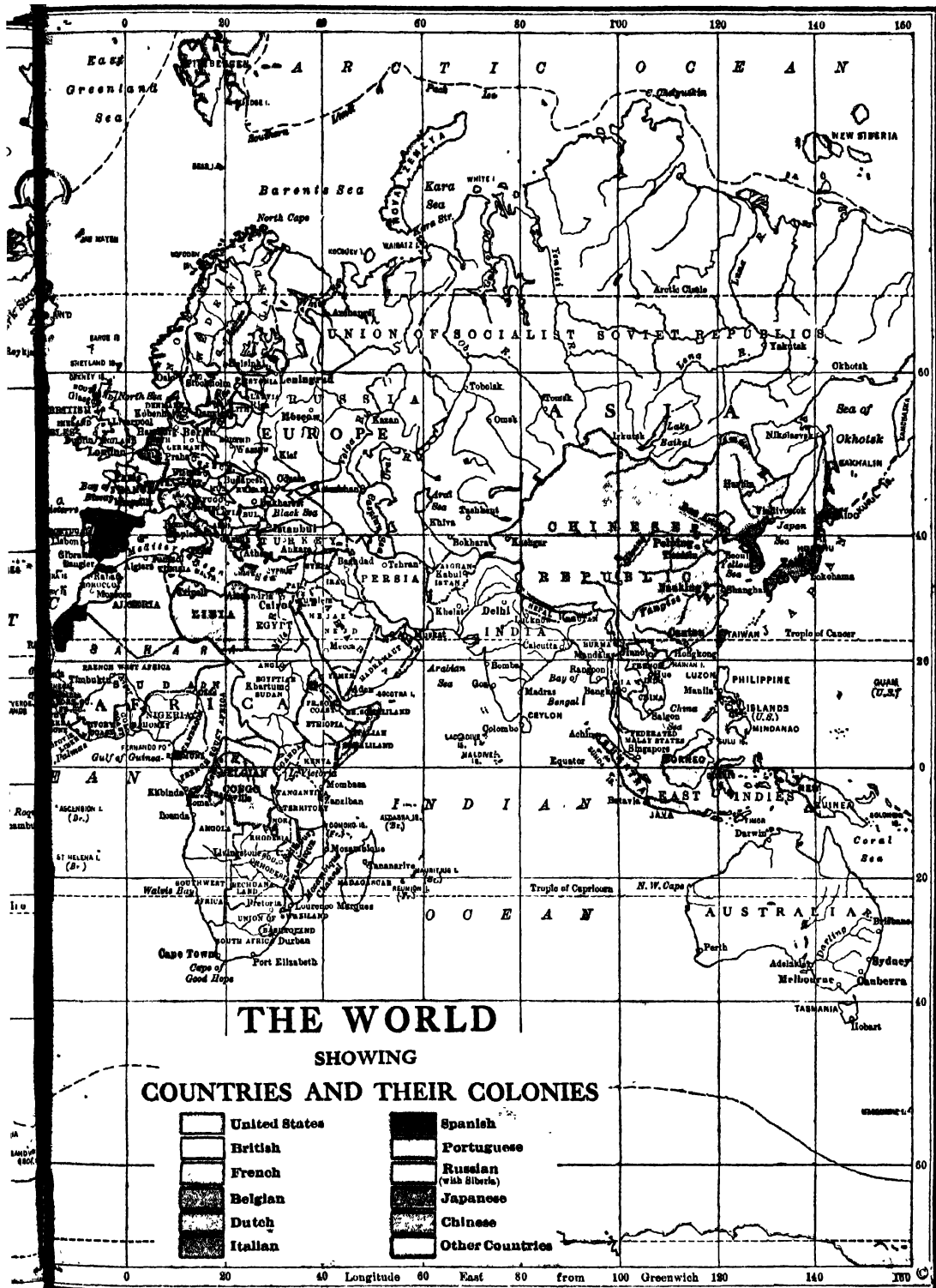
On the island of Culion is a leper colony where thousands of lepers live in a modern community.

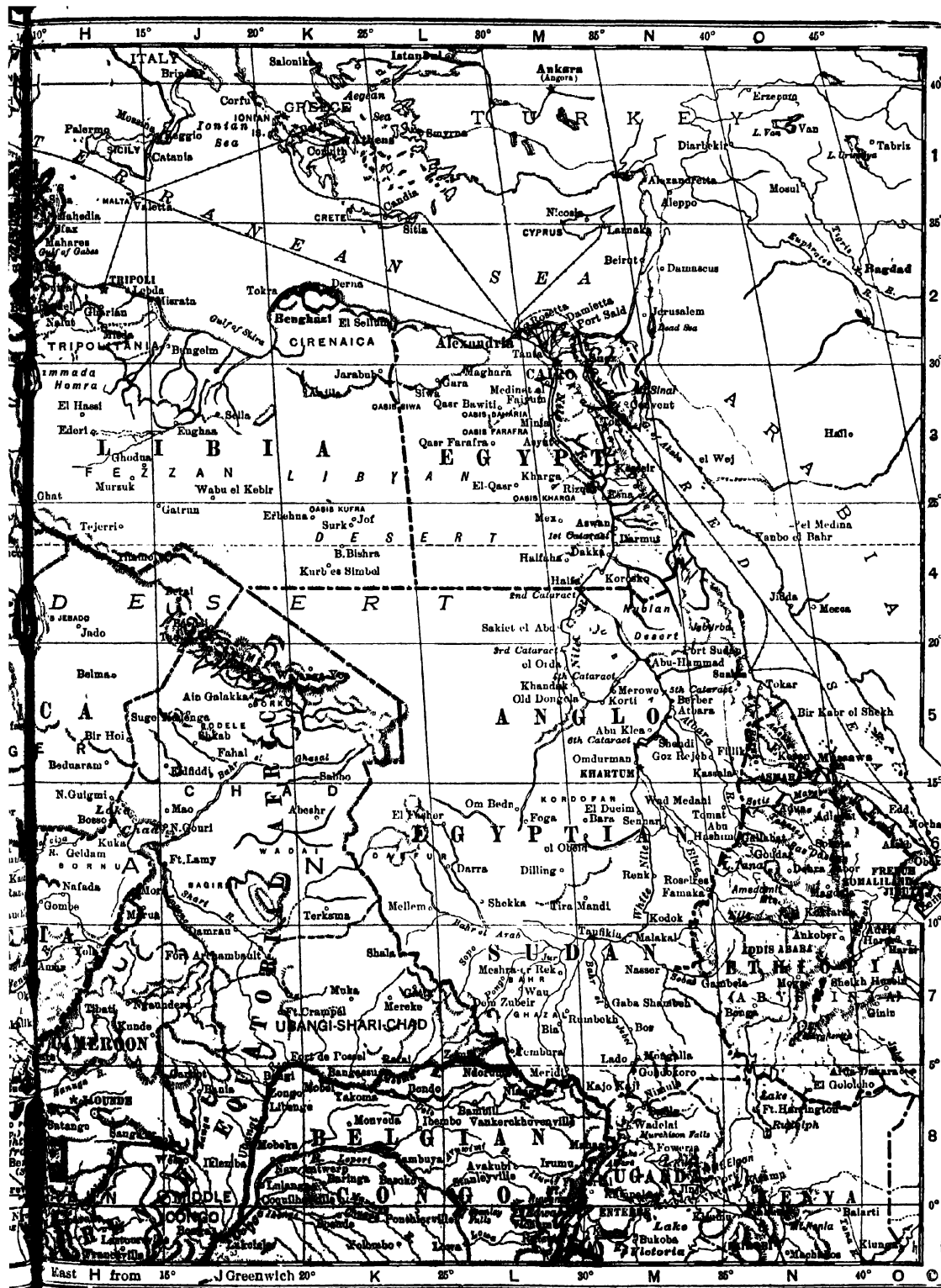
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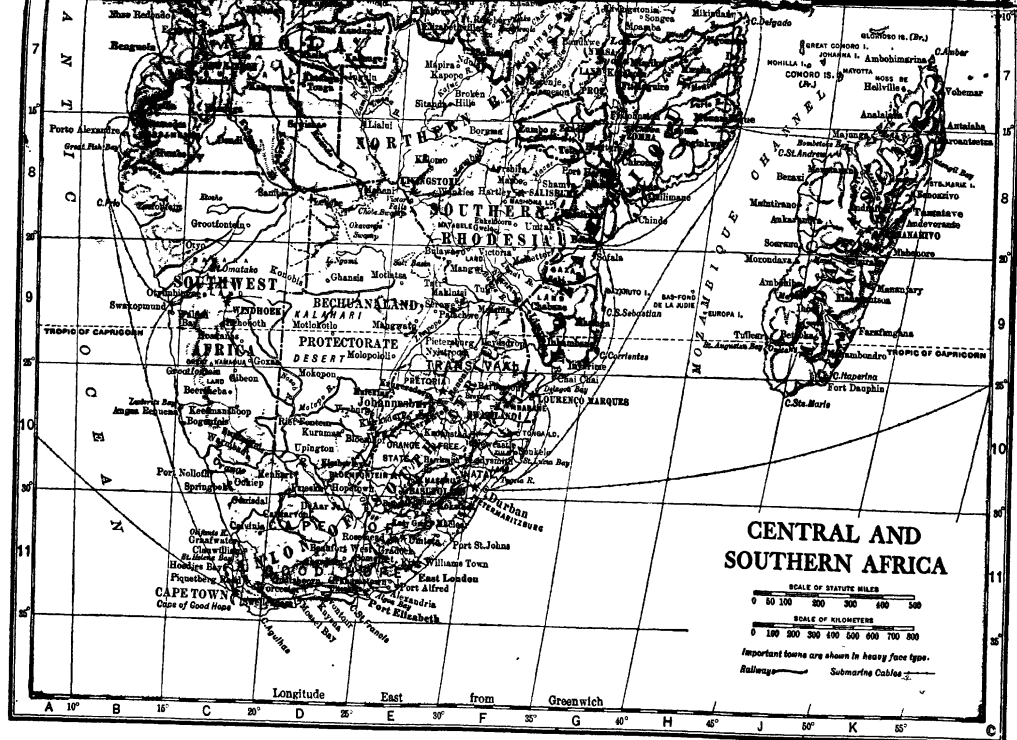
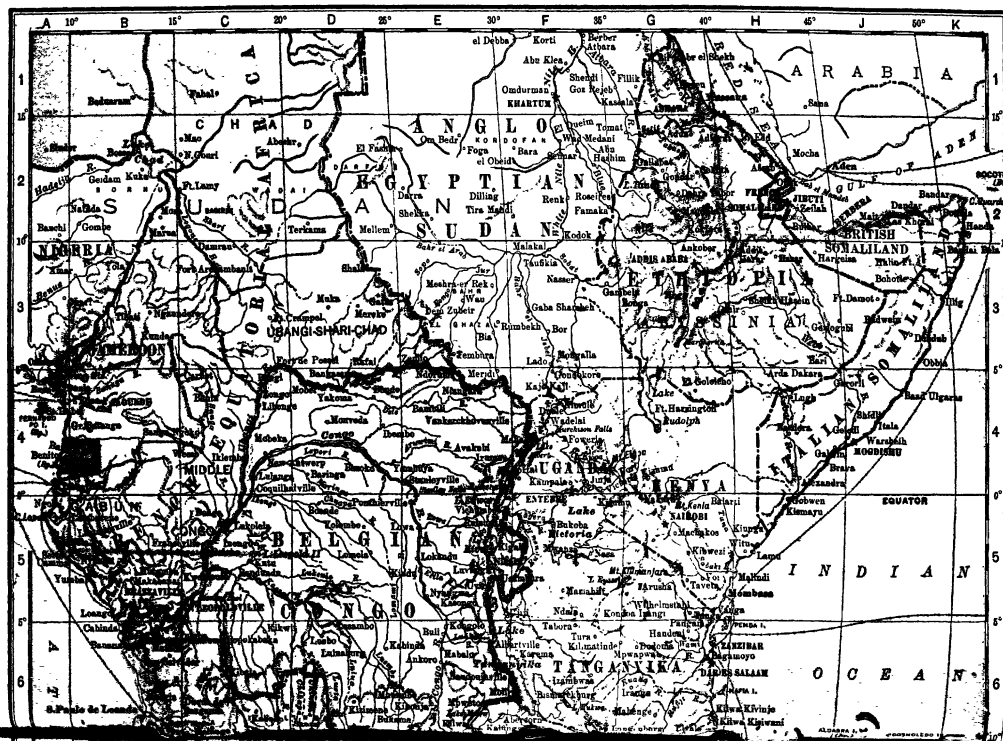
AFRICA, ASIA, ISLANDS OF THE PACIFIC, SOUTH AMERICA

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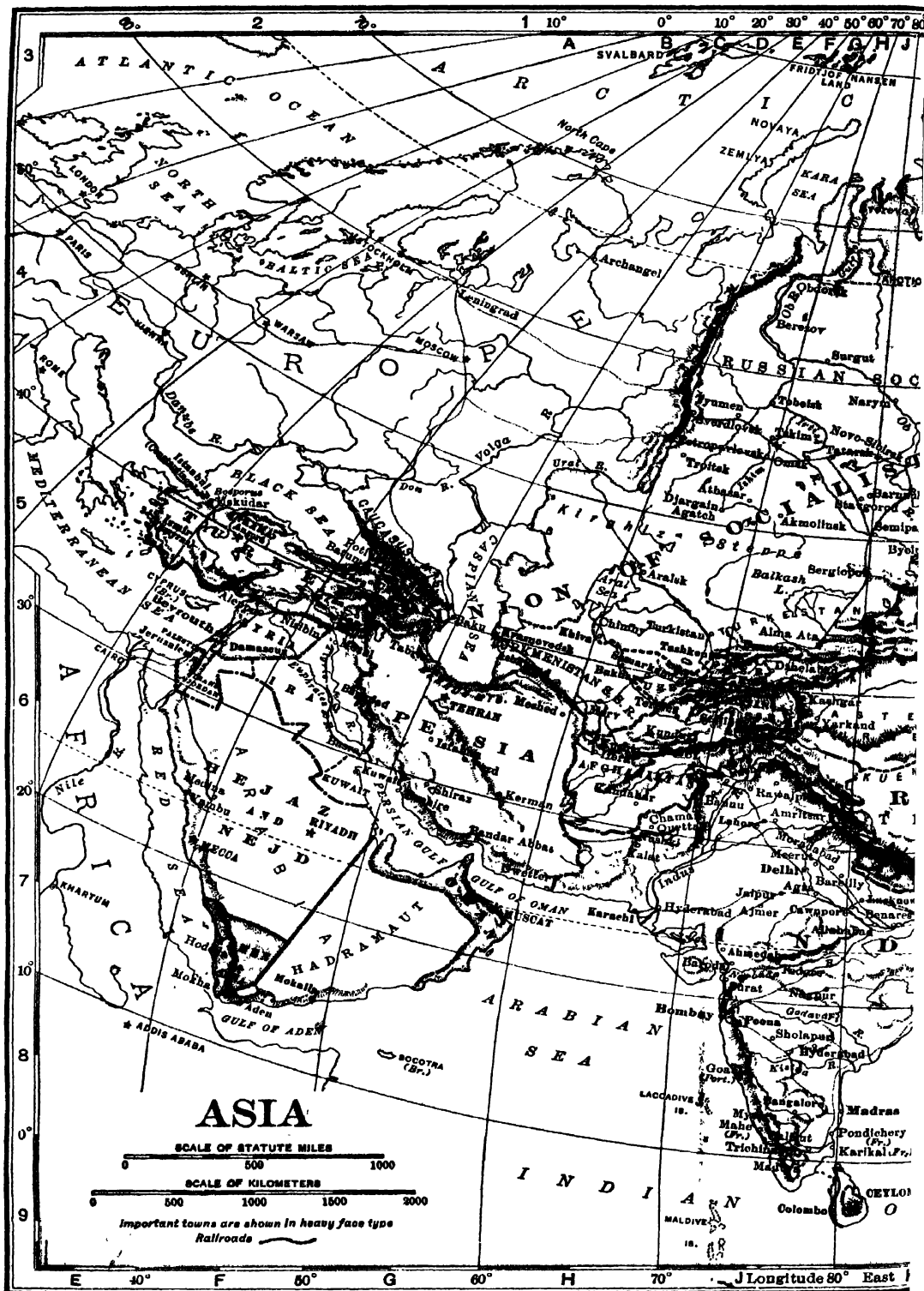


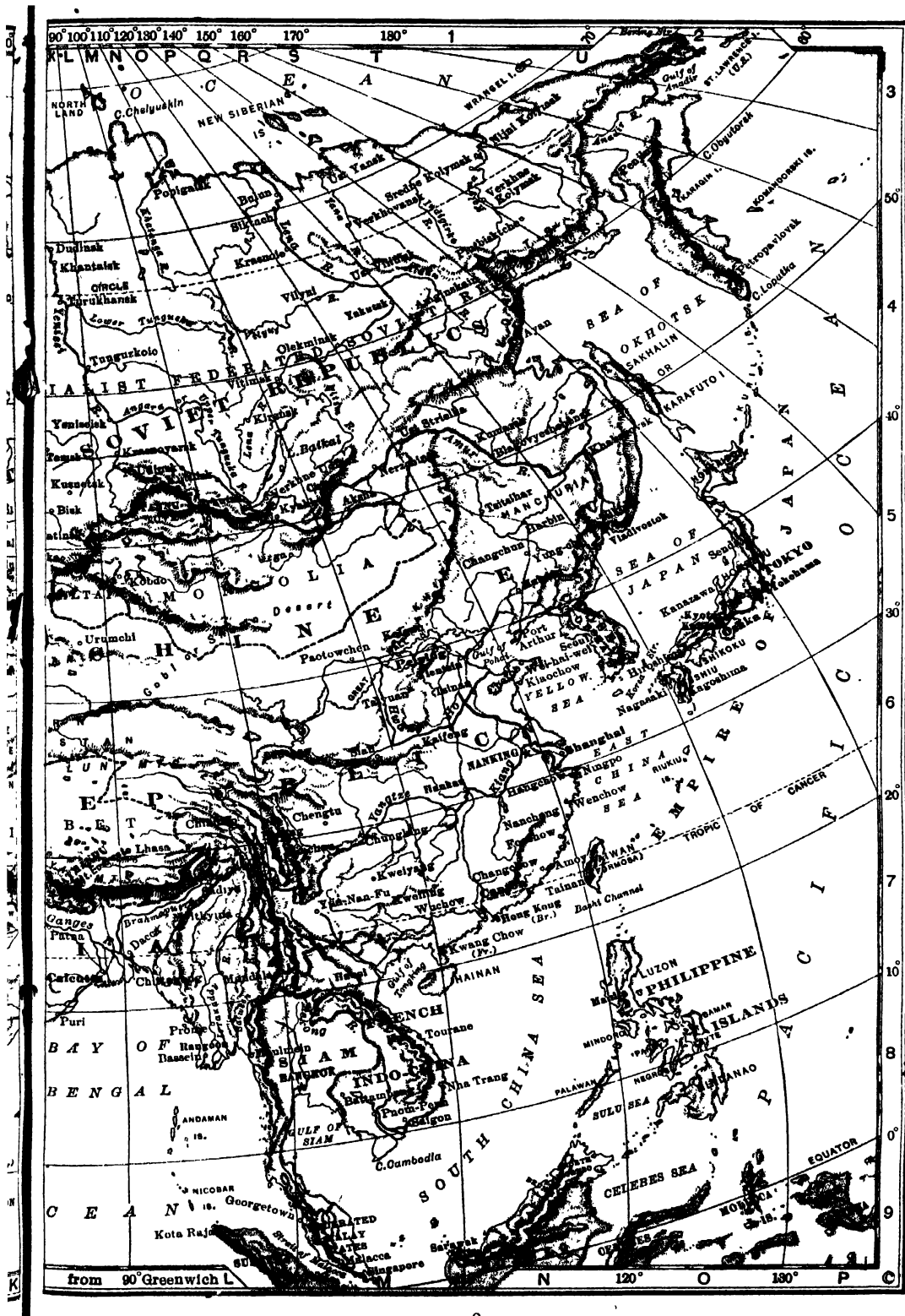












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SCALE OF STATUTE MILES

SCALE OF KILOMETERS

Important towns are shown in heavy face type

Telegraph lines and Cables

Capitals of Countries

Служба

RUSSIA

